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Wm E L Mitchell
from his affectionate Brother
A S Mitchell
Feb 1866 –

This is the first edition of
this work ~~[illegible]~~ published in the
English Language, A S Mitchell
Feb 1861 –

A

HARMONIE

VPON THE THREE

Euangelists, Matthew, Mark and Luke, with the Commentarie *of M. Iohn Caluine:*

Faithfullie translated out of Latine into English, *by E. P.*

Whereunto is also added a Commentarie vpon the Euangelist S. Iohn, by the same authour.

LONDINI
impensis Geor. Bishop.
1584.

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THEOLOGICAL SEMINARY

TO THE RENOWMED Pieres and noble Lordes, the Conſuls, and the *whole ſenate of the famous Citie of Frankeford.* I. Caluine.

IF euer it ſeemed expedient that the pageants of vertues ſhould be ſhewed openly to the imitation of others (which might bee a ſpurre as well to the laſie lingerers, as to the reſtie runners): ſurely the ſlouthfull dealing and ſluggiſh behauiour whiche is vſed in theſe our corrupt dayes maketh it ſeeme neceſſarie: that the greater part of men which rather ſtart back, then willingly ſtep forward, ſhold bee conſtrained at the leaſt with ſhame of negligence to doe their dutie. For we ſee euery man buſilie bent to a certaine contention who ſhall excell in wicked practiſes, and that both in priuate and publike affaires: that no Monarche doth ſeeme to be inferiour to the nations that border vpon him either in policie, or vigilancie, or power, or bolde attempt, whereby he may enlarge the boundes of his empire: that no citie or common weale doth giue place to any in craftineſſe and all captious dealing: that no man is the ſecond in ſubtletie among the proud and ambitious: finally there is no man which hath not conſpired with his companie, and that in the way of contention, ſtilie to incite the reſt as it were with a becke to all vitious vanitie, and he that is ringleader in all naughtineſſe ſoneſt ſtirreth vp other to his lewdneſſe, whereas in the rankeſt route of ribalds is ſcarce one found out that fauoureth honeſtie: which maketh me thinke it very profitable that ſuch rare vertues as ſometime raigne in noble perſonages, ſhould bee aduaunced to the loftie theater or ſtage of due commendation, to the intent that they being ſpied a farre of might allure the greater number to like them and liue accordingly. And this I confeſſe (right honorable) was the chiefeſt cauſe that moued me to publiſh this my labour abroad, vnder the title of your names. For although I ſhall perſuade my ſelfe to haue profited very wel, if any that beginne of their owne accorde to creepe forward, ſhalbe incouraged by me to runne faſter: yet did not I ſo muche reſpect this, as that I might perſuade other to ioyn hands with you, or at the leaſt to tread the ſame path that you do. Notwithſtading I haue not purpoſed to recite as out of a rolle all the godly qualities wherewith you are throughly furniſhed: only it ſhall ſuffice at this time to ſet forth that one vertue wherewith you haue bound to your honours as with a more holy bond, aſwell mee, as diuers other faithfull ſeruants of Ieſus Chriſt. This one thing is worthie highly to be prayſed that fiue yeeres ſince when as an horrible feare had affrighted the mindes of all men in euery place: whenas the ouerthrowe that our enemies had giuen vs did threaten a miſerable ruine to the churches throughout Germany, & almoſt an vtter extinguiſhing of the Goſpel, you euen at that time beeing placed in the fore front of the battaile ſtood ſtoutly to the free confeſsion of your faith, which was hated to death, and retained with all con-

ſtancie that ſincere doctrine of pietie which before you receiued: which is a manifeſt argument that when you were toſſed with greeuous cares and dangerous turmoyles, you deſired nothing more then to fight manfully vnder Chriſtes banner. But that which followeth will ſurely make your names immortall: that you doe not only ſet out amongeſt your ſelues the true worſhip of God, and imploy your faithfull labour, to cõteine your citizens within the ſheepfold of Chriſt: but alſo gather togeather the diſperſed relikes of his church, thruſt out of other nations, which are as it were, members of the ſame, all rent and pulled in peeces. Doubtles, it did greatly reioice my hart (cõſidering the troubleſom time) to heare that the true worſhipers of God, which fled in exile from England and other countries, were gently receiued and entertained among you: and that you did not only releeue and eaſe their heauie baniſhment but that you had alſo a due conſideration of the glory of the ſonne of God, inſomuch that you made his Goſpel to be ſounded in your citie euen by the tongues of aliants, and that in a ſtraunge language. The like curteſie was ſhewed of late by the Magiſtrates of Tigurine to the afflicted citizens of Lo. whom they did not only receiue & foſter within the walles of their Citie, when at home they coulde not worſhip God as they woulde: but alſo erected a Temple for them wherein they might celebrate Gods holy ſeruice: neither were they diſwaded by the diuerſitie of tongues from ſuffering Chriſt to ſpeake Italian, euen in the middeſt of Tigurine: but I let them paſſe and come againe to that I was about to ſay of you. As ſoone as I vnderſtoode that your curteſie ſtretched ſo farre, as to ſuffer my countrimen to haue a holy congregation in your citie: perceiuing my ſelfe bound vnto you by a priuate benefit: I thought good to teſtifie my thãkful hart by this gift which now I preſent vnto you. For as the condition of our countrie men is rightly to be lamented, who dwelling in their natiue ſoyle, ſeeme by the tyrannous ſacriledge of the Pope to be cleane baniſhed from Chriſts kingdome: ſo on the contrary part, it is not a little to bee reioyced at, that they haue a reſting place graunted them in a ſtraunge countrie, where they may render due honour vnto the liuing God. And ſurely this holy hoſpitalitie which you haue vſed, not ſo much towardes men as to Chriſt himſelfe, ſhall bee a meane as I truſt, to moue God to powre his rare benefites vpon you, and ſtill to continue his liberalitie towarde you, which do alredie floriſh in all proſperitie. Doubtleſſe it conſtrained mee (as I ſignified before) to dedicate this my booke vnto you, which is a Commentarie vpon the Harmonie made of the three Euangeliſts: in making wherof, I haue takẽ ſome paines with no leſſe fidelitie thẽ induſtry. But as it is to ſmal purpoſe to declare how ſeriouſly I haue traueled herein; ſo do I ſubmit my ſelf to other mens iudgmẽts: for ỹ learned, wiſe, and diſcreete Readers, who as they take great delight in the common vtilitie, ſo they be not aſhamed like rude & barbarous caytifes, to learne & augment their knowledge by reading and ſtudie. But as for peruers and ouerthwart wranglers, I little eſteeme, I meane not cowled Monkes, who for the maintenance of the Popes tyrannie fight in open place againſt vs: but alſo thoſe vnnaturall drones which, being mingled amõg vs, deſire nothing more, then clean to extinguiſh al ſight of learning, to this intent that they may cloke and couer their own ignorance.

For

For although like dogges they despitefully bark at me, yet wil I vse this exception alwaies, that I neede not submitte my selfe to their censure or iudgement, either by the law of God or of men, which are not onely to be kept vnder like children for their blamefull and infamous vnskilfulnes: but also most seuerely to be punished for their malitious obstinacie, & to stubbern impudecie. But whatsoeuer they say, I trust the better sort wil graunt, that it is lawfull for me to acknowledge without arrogancie, that faithfull labour, which I haue imploied to the profit of Gods Church. There came forth two yeeres since the gospel of Iohn, with my interpretation, which I truste hath not beene fruiteleſſe. And thus like an apparitor, I haue endeuoured to my power, to set forth Christe, ryding princelike in his foure wheeled chariot, very gloriously: By reading of which worke, when the gentle readers haue profited them selues, they wil not be loath to confesse, that they haue not studied it in vaine: which Euangelicall history being described and sette forth by foure witnesses, appointed by God himselfe, I do not without cause compare vnto a chariot: for of this sweete and pleasaunt consent God seemeth purposelye to haue made as it were, a triumphant chariot for his son, out of which he might plainly appeare to be seene of al his faithful people, and by the swiftnes whereof he might lightly passe, and as it were, raunge ouer the whole world. Neither doth Augustine vnfitly compare the foure Euangelistes to trumpets, the noyse whereof doth sound in al coastes, that the Churche of Christe beeing summoned out of the foure quarters of the world, might flock and gather together from the East and the VVeste, from the South and the North, vnto an holy consent of faith. VVherefore their absurd curiositie is the lesse to be borne withal, who being not content with these Gospels (which be as it were proclamations proceeding from heauen) thrust out their own toyes, and corrupt imaginatiõs, which do nothing but defile the puritie of faith, & cause Christes name to be scorned and had in derision of the vngodly. As for you, which doe farre excel the common sort, since you deteſt in minde al that corrupt leuen, wherewith the true sinceritie of the Gospell is infected, and shewe your selues to delight in nothing more then in maintaining and allowing the plaine and simple doctrine, as it is set forth by Christ himselfe: I am not only perswaded that you wil very wel like of this my watchful worke, which expoundeth the treasure of glad tidings: but also I haue a good hope, that this signe or token of my good will and loue to you ward, will be aswel acceptable, in that I haue dedicated the same vnto you. Thus I bid you farewel, right honourable Lordes, and wisse that Christ may direct you with his holy spirit, strengthen you with his power, preserue you vnder his protection, and enrich your Citie and common wea- with his plenteous benediction. At *Geneua*, the first of Aug. The yeere of our Lordes natiuitie, 1555.

A Table shewing the Chapter, Verse and Fol. of all the principall matters contained in this Harmonie. The first number sheweth the Chapter, the second, the Verse, the third the fol.

Mathew.			Ca.	Ver.	Fol.	Ca.	Ver.	Fol.	Ca.	Verse.	Fol.
Ca.	Verse.	Fol.	4.	1	125		34	178		28	225
1.		57		3	128		37	179			
	2	ibidem.		4	129		38	180	8.	1	226
	3	58		5	131		39	ibid.		2	ibid.
	6	ibid.		6	ibi.		40	181		3	ibid.
	12	59		7	132		42	182		4	227
	16	ib.		8	ib.		43	184		5	229
	18	60		10	133		44	ibid.		8	230
	19	ibid.		11	134		45	185		3	264
	21	61		12	135		46	186		11	232
	22	63		13	143		48	ib.		12	233
	23	66		18	145	6.	1	186		13	ib.
	24	67		22	148		2	187		17	152
	25	68		23	ibid.		3	ib.		19	235
				33	150		4	ibid.		20	236
2.	1	79					5	188		21	ibid.
	2	80	5.	1	156		7	189		22	237
	3	81		2	157		8	ib.			
	4	ib.		3	158		9	190	9.	1	239
	6	82		4	ib.		10	193		2	ib.
	7	83		5	ib.		11	194		3	240
	9	84		6	159		12	196		4	ib.
	11.	ibi.		7	ib.		13	197		5	241
	13	95		8	160		19	200		6	ib.
	15	96		9	ib.		2	201		8	ibid.
	16	97		10	ib.		23	202		9	242
	18	98		11	161		24	203		11	244
	19	99		12	ib.		25	205		12	ib.
	23	ibid.		13	163		26	ib.		13	245
				14	165		27	206		14	247
3.	1	107		15	ib.		33	208		15	ibid.
	2	108		17	166					16	248
	3	110		18	168	7.	1	209		18	249
	6	111		19	ib.		3	211		20	250
	7	113		20	169		6	ib.		22	251
	8 & L.	8. 114		21	170		7	113		27	254
	9	116		22	171		9	114		29	255
	10	117		23	172		11	ib.		30	ibid.
	11	119		25	173		13	216		32	ib.
	12	121		27	175		15	220		34	259
	13	122		28	ib.		16	ibid.		35	ib.
	14	ibid.		29	ib.		21	222		36	ib.
	16	123		31	176		22	223		37	257
	17	124		32	177		23	ibid.			
				33	ib.		24	224			Ca. 10.

Ca.	Verſ.	Fol.	Ca.	Verſe.	Fol.	Ca.	Verſe.	Fol.	Ca.	Verſe.	Fol.	Ca.	Verſe.	Fol.
10.	1	267					22	354		23	ibid.			
	2	268		1	315		23	355		24	444			
	5	ib.		3	316		36	357		25	445			
	6	ib.		5	Ibid.		39	358		26	ibid.			
	7	269		7	317		41	359		27	446			
	8	ib.		8	Ibid.		43	360		28	ibid.			
	9	270		9	318		34	362		29	448			
	10	271		10	319		35	ibid.		32	449			
	11	ibid.		11	ibid.		46	365		33	450			
	12	ib.		14	321		47	ibid.						
	14	272		16	ibid.		51	ibid.	16.	1	450			
	15	ib.		17	322		53	414		2	451			
	16	274		18	ibid.		54	ibid.		5	453			
	17	275		19	323		55	415		6	454			
	19	276		20	324		57	ibid.		8	455			
	21	277		22	325		58	ibid.		13	458			
	22	278		23	ibid.					14	ibid.			
	23	ibid		24	326	14.	2	416		15	459			
	24	279		25	327		5	419		16	ibid.			
	25	ib.		27	ibid.		13	424		17	ibid.			
	26	281		28	328		14	425		18	460			
	28	ibid.		29	329		15	ibid.		19	461			
	29	282		30	330		16	426		23	465			
	32	284		31	ibid.		19	ibid.		23	466			
	35	285		32	332		20	427		24	467			
	37	287		33	333		22	428		25	468			
	38	ib.		34	ibid.		23	ibid.		26	ibid.			
	39	ib.		36	334		24	429		27	ibid.			
	40	289		37	335		27	430		28	469			
	41	ibid.		43	336		28	ibid.	17.					
				44	337		31	430		2	471			
11.	1	291		45	ibid.		33	ibid.		3	ibid.			
	2	ib.		48	340		34	432		4	472			
	3	292		38	341		36	ibid.		5	473			
	6	293		38	ibid.					6	474			
	7	294		41	342	15.	1	433		10	476			
	8	ibid.		42	343		2	435		11	ibid.			
	11	295					3	436		17	479			
	12	ibid.	13.	2	246		5	437		99	481			
	14	296		9	ibid.		7	ibid.		21	482			
	15	297		10	ibid.		9	438		22	483			
	20	303		11	ibid.		10	439		24	507			
	21	304		12	348		12	ibid.		27	508			
	23	305		13	349		13	ibid.						
	25	309		14	ibid.		14	440	18.	1	484			
	26	311		16	351		15	441		2	486			
	27	ibid.		19	353		19	ibid.		5	486			
	28	313		20	ibid.		22	443		6	487			
	29	314												

Ca.	Ver.	Fol.	Ca.	Ver.	Fol.	Ca.	Ver.	Fol.	Ca.	Ver.	Fol.
	10	488		8	559		16	613		5	ib.
	12	490		9	ib.		18	614		8	ibid.
	15	496		10	564		23	617		9	ibid.
	16	498		12	565		24	ibid.		32	671
	17	497		13	566		25	ibid.		34	ib.
	18	500		14	567		27	618		37	673
	19	502		15	568		29	619		44	675
	20	ib.		16	569		30	620			
	21	504		18	ibid.		33	622	26.	3	677
	23	506		19	570		34	ibid.		3	ibid.
	25	ib.		21	ib.		35	623		8	678
	31	ib.		23	572		37	625		10	ib.
19.	4	513		25	ibid.		38	628		11	679
	5	514		30	574		39	629		12	680
	6	ibid.		32	ib.	24.	1	632		13	ib.
	7	515		33	576		2	ibid.		17	682
	9	516		35	578		3	633		18	683
	12	518		37	ib.		4	634		20	684
	13	520		42	ib.		5	635		21	685
	14	521		43	581		6	636		22	ib.
	16	522		44	582		9	837		24	686
	17	523		45	583		10	639		25	687
	18	524	22.	1	383		11	ib.		26	688
	19	524		2	ib.		12	640		29	692
	22	526		4	388		14	ib.		27	694
	23	527		7	389		15	642		28	ib.
	25	528		9	ib.		16	644		31	696
	26	ib.		11	390		21	ib.		31	697
	28	530		16	584		22	645		32	698
	29	531		18	585		23	646		33	ibid.
	30	ib.		21	ib.		24	647		36	702
20	1	533		22	587		25	648		37	ibid.
	8	534		23	588		28	649		38	704
	16	535		24	589		30	651		39	ibid.
	17	536		29	590		31	652		40	707
	18	ib.		30	ib.		34	654		41	708
	21	538		38	595		35	655		42	ibid.
	22	539		39	596		36	ibid.		43	709
	23	540		40	598		37	657		45	710
	24	541		42	600		39	658		46	ibid.
	25	542		43	601		40	659		47	ibid.
	26	543	23.	44	602		42	660		48	711
	28	ibid.		1	604		43	662		49	ibid.
	26	545		2	605		45	663		50	ibid.
	30	546		4	607		48	664		51	712
	31	ibid.		6	608					52	713
	32	ibid.		9	609	25.	15	554		53	714
	34	547		11	ib.		20	ibid.		54	715
21.	2	557		13	611		24	555		55	716
	5	558		14	612		1	667		56	ibid.
	6	ib.		15	ibid.		2	668		57	718

Ca.	Verſ.	Fol.
	59	ibi.
	62	720
	63	ibi.
	64	ibid.
	65	721
	67	722
	69	723
	71	724
	74	725
	75	ibi.
27.	1	727
	3	ibid.
	4	728
	5	729
	6	ibid.
	9	ibid.
	10	730
	11	731
	12	733
	15	735
	19	736
	20	737
	22	ibi.
	24	739
	25	ibi.
	26	740
	27	741
	32	ibi.
	33	744
	34	745
	35	746
	37	748
	38	ibi.
	39	749
	40	ibid.
	42	750
	43	751
	44	ibi.
	45	757
	46	758
	47	759
	48	760
	50	ibi.
	51	761
	52	762
	54	763
	55	764
	57	766
	59	768
	61	ibi.
	62	769
	63	ib.
	65	770
28.	2	773
	4	774
	7	ibid.
	8	775
	9	776
	10	777
	11	778
	15	779
	16	797
	18	ibid.
	19	799
	20	803
		Marke.
	3	153
	14	135
	22	150
	26	ibi.
	29	151
	44	228
	45	ibi.
	24	315
	27	317
	13	154
	13	ibi.
	12	350
	26	362
	36	253
	37	ibid.
	39	ibi.
	41	ibid
	43	254
	3	262
	6	263
	9	264
	10	ibi.
	15	265
	12	290
	24	421
	26	422
	28	ibid.
	29	423
7.	32	441
	36	449
	37	ibi.
8.	24	457
	26	ibid.
9.	14	478
	17	479
	20	480
	21	ibid.
	22	ibi.
	46	164
	50	165
	23	481
	24	ibi.
	38	509
	39	510
10.	21	526
	52	547
11.	2	557
	9	559
12.	32	599
	34	ibid.
	43	630
13.	11	638
14	26	995
	51	717
15.	25	746
	36	760
	43	767
16.	1	772
	3	773
	11	777
	14	791
	16	805
	19	806
	&	805
	20	ibid
		Luke.
1.	1	2
	2	ibid.
	3	3
	5	4
	6	6
	7	7
	9	8
	12	ibi.
	13	9
	14	10
	15	ibi.
	16	12
	17	13
	18	15
	20	17
	21	18
	23	ibid
	24	19
	25	ibi.
	26	21
	28	22
	29	23
	30	ibid.
	31	ibi.
	32	24
	33	25
	34	27
	36	29
	37	ibid.
	38	30
	39	31
	41	32
	43	ibid.
	45	33
	46	34
	48	35
	49	36
	51	37
	54	39
	55	40
	58	41
	59	ibid.
	60	42
	64	ibi.
	65	ibid.
	67	43
	68	44
	69	ibid.
	70	45
	71	ibid.
	72	46
	73	ibid.

Nathaniel Boosey

His Book

¶TO THE RIGHT HO-
norable, Fraunces *Earle of Bedford, of*

the noble order of the Garter Knight, one of the *Lordes of her Maieſties moſt honorable priuie Counſel, grace* and peace from God, with the encreaſe of that true honour which is from God and laſteth for euer.

He choice (right honorable) whiche Luke the Euangeliſt made, in dedicating this hiſtorie of the goſpel, which he wrote to that noble mā Theophilus, & which that man of worthie memory. M. Iohn Caluine tooke in dedicating theſe his labours to the lords of *Frankeford*, drieueth mee to dedicate this my ſmall labour of tranſlating this booke into the Engliſh tongue, and though it is but little that I haue done, in compariſon of the labors of the other two, and not woorth the offering to men of great eſtate: yet leaſt that I ſhould ſeeme ſinguler in diſſenting from theſe two ſinguler inſtruments in the Churche of God, & that in one and the ſelf ſame booke, I haue preſumed to make bolde of your Lordſhips name, hoping that your H. will not miſlike to haue it witten in the forehead of this boke with noble Theophilus & the Lords of *Frankeford*, ſpecially ſith that I doe it, in teſtimonie of my dutifull loue to you, for the manifolde graces of God in you, and benefites which I haue receiued from you. Men doe commonly in their Epiſtles write, either in the commendati-

on

on of the worke, or in the prayſe of their patrone, or in diſcharging of themſelues of the diſcredite which their enemies woulde lay vppon them : but I craue pardon of your honour, if in ſtudying to bee ſhort, I omit theſe thinges. For firſt the verye name of the goſpell of Ieſu Chriſte, and then the names of Matthew, Marke, and Luke the Euangeliſts, and of M. Caluine the gatherer of the Harmonie, & the writer of the Commentarie, do yeeld more credite and commendation to the matter, then all that I can ſay of it all the dayes of my life. Only this I ſay of M. Caluines labours here, that in my ſimple iudgement it is one of the profitableſt workes for the church that euer he did write. Next for your praiſes, as you like not to heare them, ſo I will not offend you in ſetting thē down, nor giue others occaſiō to cōdemne me of flatterie. They which haue beſt knowen you, ſay, that you began a good courſe in your youth, that you witneſſed a good confeſsion in the laſt time of perſecution, that your conſtancie hath beene teſtified by your troubles at home, and trauels in forraine countries : you haue continued your profeſsion in the midſt of your dignitie, Lordſhips, and liuing left by your parents, and in the ſeat of gouernment, wherein our Soueraigne & moſt gracious Queene hath placed you, not falling a ſleepe in ſecuritie in this ſo peaceable a time. My good L. continue to the end, ſo ſhall you bee ſafe. I ſpeake not this as if it were your owne ſtrength that hath holden you vp all this while. But meditate ſomtimes, I pray you, vpon the 71. Pſalme, and pray that Lorde as Dauid did, who kept you in your youth, that he will keepe you in your old age, now that your head is hoare and hayres gray. And I beſeech the mighty Lord to thruſt them forward which are drawen back by their youthly affections, and to raiſe vp them that fell away for feare of troubles, & to waken thoſe which in this quiet and calme time do ſleepe in ſecuritie, or waxe wanton with the wealth of the worlde,

that

that we may meete the Lord with true humilitie and earneſt repentaunce, to ſee if hee will bee intreated to continue his mercies towards vs, leaſt he turn his correcting rod, which he hath ſo ofte ſhaken ouer vs, into a deuouring ſwoord to conſume vs. Of my ſelfe I will ſay nothing, the mouthes of the wicked cãnot be ſtopt, their falſe tongues I hope ſhall teach me to Walke warilie, & I haue learned, I thanke my God, to paſſe through good report and through euill, and to commit my ſelfe and my cauſe to him that iudgeth right. The Lord of Lords preſerue your honour in ſafetie, and multiply all ſpirituall bleſsings vpon you and yours: From Kiltehampton in Cornewall, this 28. of Ianuarie. 1584.

The Lords moſt vnworthie
miniſter, Iame *Euſebius Paget.*

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which are expounded in the Harmonie. The firſt number ſheweth the page, the other, the verſe of the Chapiters. But if the number be one alone, it ſignifieth that wnych thou doeſt ſeeke for, to be had in the Commentary, which next of all followeth the wcordes of the Euangeliſts, before which no number of verſes is ſet.

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Heere endeth the Table of the Harmonie.

The argument of the Gospell of Iesus Christ, according as it is sette foorth by MATHEVVE, MARKE, and LVKE.

THAT we may read this Euangelicall hystorie to our profite and commoditie, it shall not be litle auaileable to vnderstand the sence of this word EVANGELIVM, which we call in English the GOSPEL: for thereby we shall easily discerne what moued these heauenly witnesses to commit these things to wryting, and to what ende all things that they haue wrytten, are to be referred. For these hystories were not so named by other men, but that the authours themselues did so intitle them, it is manifest by Marke: which sayeth in plaine woordes, that he declareth the beginning of the Gospel of Iesus Christ. Moreouer, the perfecte and plaine definition of the Gospell is gathered specially out of a certaine place in Paule, where he sayeth that it was promised of GOD in the scriptures by the Prophets as concerning his sonne which was borne of the seede of Dauid, and declared mightely to be the sonne of God, through the spirit of sanctification, by the rising againe of the deade. First, he sheweth that it is a testimonie of saluation offered, which was promised long agoe to the fathers by continuall succesſe of ages, wherein doeth appeare a plaine difference betweene those promises which did hold in doubt the mindes of the faithfull, and those glad tidinges whereby God witnesseth that he hath now throughly performed all things which before he woulde haue them to hope for. Like as a little after the same Paule sayeth that the iustice of God is sette foorth in the same Gospel, which before was signified by the lawe and the prophets. And therefore in an other place, the Apostle calleth it an ambassage, wherin is daily declared vnto men a reconciliation which is once for all concluded betweene God & the world, by the death of Christ. He signifieth also that Christ is not only a pledge of all good things that euer were graunted vnto vs by God, but also that in him they are fully and wholely offred vnto vs, according as he sayeth else where, that all the promises of God are fulfilled in Christ, euen so, and Amen. And doubtlesse, that free adoption whereby we are made the children of God, as it proceedeth from the euerlasting good wil of the father: so is it opened vnto vs in that, that Christe (who is the onely naturall sonne of God) taking our flesh vpon him, did chuse vs to be his brethren. Neither ought we to seeke any where else, but onely in the sacrifice of his death, for that expiation or blessing, wherewith our sinnes are blotted out: so that the curse or sentence of death cannot fall vpon vs. Righteousnesse, saluation, and perfect felicity haue a sure foundation in his resurrection. Wherfore the Gospel may be defined to be a solemne publishinge or proclamation, wherein the sonne of God is declared to haue beene offred vppe in the flesh, to the intent that he might renew the wicked worlde, and restore mennethat were dead, to life. Neither is it without cause called good and glad tidings, since in it is comprehended the summe of our felicitye: for the ende thereof is, that it, hauing begun in vs the kingdome of God, and hauing abolished the corruption of our flesh, might bring vs, being renewed through the spirite, vnto the celestial and heauenly glory. In which sense it is oft times called the kingdome of heauen, and a reparation of a blisseful life, atchieued by Christ: and sometime it is called the kingdom of God. As when Marke sayeth that Ioseph looked for the kingdom of God, doubtlesse

Rom. 1. 3

2. Cor. 5. 20.

Mar. 1. 534.

lesse it is to be vnderstoode of the commynge of Messias: whereby it is manifest that the name of the Gospel doeth properly pertaine to the Newe Testament: and that those wryters speake very craftely, which thinke it to be like common to all ages, and that the prophets may as aptly be called ministers of the Gospel, as the Apostles. Christes woordes sounde farre otherwise, who making mention that the lawe and the Prophets were of force till the commynge of Iohn, declareth that then the kingdome of God began to be preached. And Marke (as before was mentioned) signifieth that the Gospell did beginne with the preachinge of Iohn: but this name and title was not without good aduisement giuen to these hystories, wherin is declared, that Christ toke vpon him the office & function of a mediator. For since that in the birth, death, & resurrection of Christ, is comprised the sum of our saluation, and they are the very matter whereof it doeth consiste, they may very well and fitly be called Euangelists: that is to say, bringers of merrye newes, whiche portraite out before our eyes Christ sent of his father, so that by faith we may acknowledge him to be the only authour of our felicitie. The force and effecte of his comming is more plainely put downe in other bookes of the Newe Testament. And Iohn in this respect differeth farre from the other three, who is wholely occupied in expressing the vertue of Christe, and the fruite that we reape thereby, where as the rest stand more vppon this poynt, that our Christe is the sonne of God which was promised to be the redeemer of the world. In deede they doe teache heere and there the doctrine of Christes office: that we may be certified of his fauour towarde vs, and to what ende he was giuen vnto vs: but this (as I sayde) is the chiefest matter they handle, that Christe Iesus did fully finish all things in his owne person, whatsoeuer was promised by God euer since the beginning of the worlde. For their purpose and intent was not by their wrytings to abolishe and destroy the lawe and the Prophets, as diuers brainsicke persons doe vainly dreame, that the Olde Testament hath beene to none effecte, euer since the veritie of the heauenly wisedome hath been reuealed vnto vs by Christ and his Apostles: Nay, they rather pointing out Christe vnto vs, as it were with a finger, put vs in minde to seeke at his handes what soeuer the law and the Prophets haue ascribed vnto him. Wherfore then we shall frutefully and effectually read the Gospel, when we shall learne to conferre it with the promises of the olde Testament. As concerning the three Euangelists which nowe I take in hand to interpreat, Mathewe is sufficiently knowen, and some thinke Marke to haue lived familiarly with Peter as his scholler, and to haue receiued the Gospel, which he wrote woorde by woorde out of Peters mouth, so that he supplied only the roume of a Scribe or Notarie. But this matter needeth no curious disputation, for it little appertaineth vnto vs to know more, then that he is a lawfull witnesse ordained of God, and that he publisheth nothing in wryting, but that which was reuealed vnto him, and putte into his head by the holy Ghost. But Ieromes opinion seemeth to haue smal grounde, who thinketh his Gospel to be a briefe summe, drawne out of the Gospel of Mathewe. For he differeth from him in handling his matter euen in the entrance: neither doeth he obserue the same Methode that Mathew doeth, and he reckeneth vppe diuers things, lefte vntouched of the other: and some things mentioned in Mathewe, he declareth more at large. I thinke it more probable, and so may I gather by the woorke it selfe, that he had neuer seene Mathewes booke, when he wrote his owne, much lesse did he of purpose make an Epitome or Abridgement of it. And the very same doe I iudge of Luke. For, as concerning the clausses wherein they seeme to differ, I thinke not that they brought them in of sette purpose, but when they all determined truely and faithfully to set foorth those thinges which they had thorowly knowen and approoued, euery one of them followed what order hee thought best him self. And like as this came to passe, not by blinde chance & fortune, but by the diuine prouidece of God: euen so, the holy ghost minstred vnto them a marueilous consent, vnder a contrary stile and forme of wryting. The which Harmonie it selfe, were sufficient to confirme their credite, had they not elsewhere receiued greater, and more stedfast authoritie.

Luke. 16. 16.

Now

Nowe, as for Luke, he credibly witneſseth of himſelfe, that hee was a companion of Paule, continually conuerſant with him. But that which Euſebius reporteth, is very childiſh, that Paule was the true authour of Lukes Goſpel, becauſe in a certaine place, he maketh mention of his owne Goſpel. As though it were not manifeſt, by that whiche enſueth in the text, that Paule ſpeaketh of his common preaching, and not of any one booke wrytten. For 2. Tim. 2. 8. *he ſayeth:* For the which Goſpell I ſuffer affliction, as an euill doer, euen vnto bondes. *And who knoweth not, that Paule was accuſed, not for any Booke he had Compiled, but for that he was a Miniſter of the woorde, and preached openly the Goſpel of Chriſt: wherby it appeareth that Euſebius was a man very painful, but of ſmall iudgement, ſince without diligent hede, he heapeth vp together ſo many ſenceles notes, wherof I thought good to admoniſh the readers, leaſt they chaunce to ſtumble at ſuch like blockes, which lye heere and there, ſcattered throughout all his woorkes. Moreouer, becauſe I haue choſen a kinde of Interpretation, which may perhaps diſpleaſe diuers at the firſt bluſh, I meane to yeelde a reaſon of my doing, truſting thereby to ſatiſfie the vnpartial and godly readers. This firſt is without controuerſie, that none of the three Euangeliſts, can be truely and rightly interpreated, vnleſſe he be conferred with the two other. Wherefore faithful and skilful interpreaters, heerein take moſte paines, that all things may be reconciled, which are ſpoken by the three Euangeliſts. But ſince that meane wittes cannot eaſily conferre the Euangeliſts together, whileſt ſtill they turne and returne from the one to the ether, I thought this briefe Methode would ſeeme pleaſant and profitable, if by a continual preceſſe or diſcours, like as it were in one table, the three hyſtories were ioyned together: wherein the readers may ſee and diſcerne at once, what is diſſonant and agreeable to them all. So I will ouerſlip nothing which is wrytten by any one of the three: and I will declare in one diſcourſe what ſoeuer is handled by diuers. Nowe, whether my paines be wel beſtowed (as I hope) or no, let euery manne iudge according to the profite he taketh in reading. Truely it was ſo farre from my thought to catche after praiſe and commendation by my newe inuention, that I freely confeſſe (as becommeth euery good nature) that in this manner of interpretation I haue imitated other men. And moſt of all I followed Bucer, a man of holy memorie, and a famous teacher in the churche of God, who (in my iudgement) hath trauailed heerein to no ſmal purpoſe. And like as he hath had great furtherance by the diligence of ancient wryters, which haue taken paines in the ſame ſtudie before him: ſo I profeſſe my ſelfe to haue beene as much eaſed by his labour and induſtrie. But whereas I differ from him in ſome places (the which libertye I graunted my ſelfe ſo ofte as ſeemed neceſſarye,) I thinke that he himſelfe, if he now lived on earth, would not be offended with it.*

¶ A Harmonie compoſed and made of three Euangeliſtes, Matthew, Marke and Luke,

with the Commentaries of *Iohn Caluine.*

Luke 1.

Matthew. | Marke.

I

Oraſmuch as many haue taken in hande, to ſette forth the ſtorie of thoſe thinges, whereof we are fully perſwaded,

2. As they haue deliuered them vnto vs, which from the beginning ſaw them their ſelues, and were Miniſters of the word:

3. It ſeemed good alſo to me (moſt noble Theophilus) as ſoone as I had ſearched out perfectly all thinges from the beeginning, to write vnto the thereof from poynt to poynt;

4. That thou mighteſt acknowledge the certentie of thoſe things, wherof thou haſt beene inſtructed.

ONely Luke doth make a preface to his Goſpell, that briefly he may ſhew the cauſe wherby he was moued to write. That he ſpeaketh to one man, it ſeemeth to be abſurd: when that rather it was his duetie by open ſound of trumpet to call all men together to the fayth. Therefore it ſeemeth not to be conuenient, that he ſhould dedicate to his Theophilus onely, that doctrine which is not proper to one or other, but common for all. Hereof it came to paſſe, that diuers thought it to be a name appellatiue, and all godly men to be called Theophilos, of louing God: but the Epitheton that is ioyned with it differeth from that opinion. Neyther yet is that abſurdity to be feared, which cõſtrained them to ſeeke ſuch refuge. Neither doth the doctrine of Paule leſſe belong to all men, becauſe that of his Epiſtles, he directed ſome to certaine Cities, and ſome to certaine men. And truly if we conſidered the eſtate of their times, we ſhould confeſſe that Luke herein did godly and wiſely. There were tyrants ready on euery ſide, which with feare and terrors would hinder the courſe of wholſome doctrine. This gaue an occaſion or libertie to Sathan and his miniſters, to ſcatter cloudes of errors, which might dimme the pure light. And becauſe that in keeping the puritie of the Goſpell, the cõmon ſorte were little carefull, and fewe did diligently conſider what ſathan would deuiſe, and how much daunger lay hidde in ſuch deceites. Therefore as euery one did excell other with rare fayth and ſingular giftes of the holy Ghoſt, ſo with greater ſtudie and diligence hee ought to apply himſelfe, that he might as much as in him lyeth preſerue the doctrine of godlines pure and free from all corruption. Such (as holy layers vppe of bookes, wherein lawes are written) were choſen of GOD, truthfully to

deliuer to their poſteritie the heauenly doctrine cõmitted to them. Wherfore Luke doth dedicate his Goſpel to Theophilus, that he ſhould faithfully keepe the ſame, which things Paule alſo dooth enioyne and charge his Timothy with 2. Ep. 1. 14. & ca. 3. 14.

1. For as much as many. Hee ſeemeth to alleage that, as a cauſe of his writing, which rather ſhould haue withdrawne him from writing. For, it were but a needeleſſe labour, to writ againe a hiſtorie already entreated of by many, if they had done their duetie; Neither doth he charge them with any word, either of deceite, or of negligence, or of any other faulte: Therefore it is as much, as if he ſhould ſay, he would doe a thing alreadie done. I anſwere, although he ſpareth them that had written beefore, yet doth he not throughly allow the labours of all of them. He doth not plainely ſay, that they haue written of thinges ſlenderly prooued: but challenging the certaine knowledge of theſe thinges vnto him ſelfe, modeſtly dooth diſable ſome of them of certaine and vndoubted knowledge. If any do obiect, that if thèy had erred, hee ſhoulde haue ſharply inueied againſt them; I anſwere againe, it may be, that they did a litle offende, and that of an vnaduiſed zeale, rather then of malice: and therefore, that there was no cauſe why he ſhould more vehemently haue enforced him ſelfe againſt them. And it is credible, that there were certaine pamphlets, which were not then ſo hurtefull: but if they had not beene ſpeedily preuented, they might afterwardes haue more grieuouſly annoied the faith. But it is worth the labour to note, how GOD, by Luke hath applyed a remedie againſt thoſe ſuperfluous writinges, and that by his meruailous counſell, he hath brought to paſſe, that by common conſent, all other being reiected, theſe onely doe keepe their credit, in which his reuerent maieſtie moſt manifeſtly doth ſhine. And ſo much leſſe to be borne with is the doting folly of them, which thruſt into the world fond and filthy fables, vnder the name of Nichodemus, or any other.

VVes are fully perſwaded. The participle, which Luke doth vſe, doth ſignifie thinges very well approued and voide of doubt: in the which the old interpreter hath beene ofte deceiued. And by this vnskilfulneſſe hee hath left vs diuers excellent places corrupted. Amongſt the which is that place of Paule, Rom. 14. 5: VVhere hee commaundeth, that euery man be fully perſwaded in his minde: Leſt the conſcience being toſſed with doubtfull opinions, ſhould wauer, and neuer ſtand ſure. Thereof alſo cõmeth the nowne *Plerophoria*, which he corruptly hath tranſlated plenitudinem, i. a fulnes, when that it is a certaine and ſtrong perſwaſion grounded of faith, in the which godly mindes doe ſafely take their reſt. And there is, as I ſayde, a ſecrete contrarietie: For he challenging vnto himſelf the credit of a faithfull witneſſe, doth take away the credit from others, that deliuer contraries. This phraſe *(Inter nos)* amongſt vs, ſignifieth as much as *apud nos*, with vs. But he buildeth faith, as it ſeemeth, very ſlenderlie, that buildeth vpon the report of men, which ought to be built vpon the onely word of God, and the ful perſwaſion and aſſuraunce of fayth is wrought and ſealed by the holy ghoſt. I anſwere, that fayth is not ſatiſfied with any teſtimonies of men; except the auctoritie of God doe hold the chiefeſt places. Yet, where the inward confirmation of the ſpirit doth goe before, there may ſome place be giuen them in the hiſtoricall know-

knowledge of thinges. I call that historicall knowledge, which we haue cõceaued either by our own beholding of things don, or by the speach of others. For we may not giue lesse eare to them that are eye witnesses of the manifest workes of God, then wee are to giue credit to experience. Adde this also, that Luke followeth not priuate authours, but them that were also ministers of the word: By which commendation he extolleth them aboue the degree of mans auctoritie. For he sheweth, that they vttered the Gospell to him, to whom the Lord had committed the office of preaching the same. From hence also ryseth that assured safetie, wherof he speaketh a litle after, which vnlesse it leane vpon God, may easily by disturbed. It is of great waight and force, that he calleth them ministers of the word, of whom he receiued his Gospell. For the faythfull do gather hereof, that against witnesses no exception can be taken (as the Lawyers say) and which it is not lawfull to refuse. Erasmus (who out of Virgill borowed that which he translated to haue beene some part) did not sufficiently weigh, how much the calling of God is to be esteemed, or of what auctoritie the same is. For Luke doth not speake prophanely: but he biddeth vs in the person of his Theophilus to looke vppon the commaundement of Christ, that we may with reuerence heare the sonne of God, speaking vnto vs by his Apostles. If any man had rather take and vse this phrase *Verb.* for the thing or substaunce, which is Christ, let him vse his own sense. That some doe vnderstand by it Christ, it should please me very well, but that it were forced against the sense of the text, and too farre stretched. It is much, that he saith, they were beholders or eye witnesses. But in that he calleth them ministers, he exempteth them from the common order of men, to that end that our fayth might haue his stay in heauen, and not on earth.

This in summe is Lukes minde, that hauing faythfully engraued in letters that which thou hadst learned before with liuely voice, thou mightest the more safely repose thy selfe in the doctrine which thou haste receiued: whereby it dooth appeare, that God doth euery where prouide, least we depending vpon the doubtfull wordes of men, our faith should fayle, or wauer. Whereby the vnthankefulnes of the world is so much the lesse excusable, which as it were of purpose rashly desireth strayed and dispearsed rumors: whereby it might be vnconstant, and dooth wilfully forsake so great a benefit of GOD. But let vs hold that excellent difference, which the Lord hath put betweene them, lest foolish light beliefe doe vaunt it selfe for fayth. In the meane while let vs suffer the world, as it is worthy to be deceiued with the baightes of foolish curiousnes, to to commit and giue ouer it selfe willingly to the deceites and iuglings of Sathan.

3. *Assoone as I had searched out perfectly.* The olde translation hath (*omnia assecuto*) I hauing followed all thinges. The Greeke word is metaphorically deduced from them, whiche treade in others steppes, least ought should escape them. For Luke would declare vnto vs a diligent studie and manner of learning. Euen as Demosthenes vseth the same word, when as he boasteth himselfe to haue bin so diligent in examining the embassage, which he accuseth: saying that he saw al things that were done, as if he him selfe had beene a beholder of them.

Luke 1.

Matthew.	Marke.

5. *In the time of Herod, king of Iudea, there was a certaine prieſte, named Zacharyas, of the courſe of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.*

6. *Both were iuſt before God, and walked in al the commaundementes and ordinaunces of the Lord without reproofe.*

7. *And they had no childe, becauſe that Elizabeth was barren, and both were well ſtricken in age.*

8. *And it came to paſſe, as hee executed the prieſtes office before God, as his courſe came in order,*

9. *According to the cuſtome of the prieſtes office, his lot was to burne incenſe when he went into the temple of the Lorde.*

10. *And the whole multitude of the people were without in prayer, while the incenſe was burning.*

11. *Then appeared vnto him an Angell of the Lord, ſtanding on the right ſide of the Altar of incenſe.*

12. *And when Zacharias ſaw him, he was troubled, and feare fell vppon him.*

13. *But the Angell ſaide vnto him: feare not Zacharias, for thy prayer is heard, and thy wife Elizabeth ſhall beare a ſonne, and thou ſhalt call his name Iohn.*

Luke very aptly doth begin his Goſpell with Iohn Baptiſt, euen as if hee that ſhould ſpeake of the light of the daye, ſhould beginne with the morning: For like vnto the morning he did goe before the ſonne of righteouſnes, which now was about to riſe. Other alſo make mētion of him, but they deſcribe him executing of his office. But Luke doth purchaſe authoritie to him not yet borne, when that he declareth the wonders of diuine power euen in his infancie, and ſheweth him to bee appoynted of God to be a Prophet, before that men could know what manner of man he ſhould be: And for this purpoſe he doth it, that with greater reuerence he might be heard, when that he ſhould take vpon him that publike office, to goe forth for the aduauncement of the glory of Chriſt.

5. *In the time of Herod.* He was the ſonne of Antipater, whō his father did promote euen to the kingdō, for the augmentation of the which, he had ſo great care, & did with ſo great diligēce labour, that therfore there was giuē vnto him the ſurname of Great. Certaine do think that he was named heire of Luke, becauſe he was the firſt forreine king that reigned there, and therefore to be a fitte time for their deliueraunce, beecauſe that their ſcepter was now tranſpoſed to a ſtraunge nation. But they that ſo ſay, doe not very wel vnderſtand the propheſie of Iacob: whereas the comming of the Meſsias is not ſimply promiſed after that the Iewes ſhalbe deprined of their empyre: But after that the ſame ſhoulde be taken

ken away from the tribe of Iuda: neither yet is this the holy Patriarkes minde, that the tribe of Iuda ſhould be depriued of their princely gouernaunce, before the comming of Chriſt: But that the rule of the people ſhould be eſtabliſhed in that ſtocke, vntill Chriſtes comming: in whoſe perſon, the ſure euerlaſting continuaunce of the ſame ſhould be. And although that what time the Machabeyes floriſhed, the tribe of Iuda was brought into a narrow ſtreight, and ſhortly after Duke Iohn, the laſt of that ſtocke was ſlaine: yet notwithſtanding was not that rule altogether extinguiſhed: For yet there remayned the Synedrion, as it were a choſen counſell of the ſtocke and poſteritie of Dauid, whoſe auctoritie was great: And did continue to Herod, who with moſt horrible ſlaughter of Iudges, reuenged puniſhment layde vppon him before: becauſe that he being condemned of murder, was conſtrained to goe into voluntarie exile, that he might eſcape the loſſe of his head. The reigne therefore of Herod, becauſe he was a ſtraunger brake not the ſcepter of the trybe of Iuda, but becauſe that what reſidue of renoume ſoeuer there remained in that ſtocke, by his theeuiſh dealing was abolyſhed: That the kingly dignitie fayled long before, and that the rule by litle & litle fel almoſt downe: that diſcontinuaunce dooth not repugne with the propheſie of Iacob. For to the outwarde ſhewe GOD hath promiſed two diuerſe thinges, the throane of Dauid to laſt for euer: that after it were ouerthrowne, he would repayre the ruines of the ſame: the power of that kingdome to be euerlaſting: and yet notwithſtanding a young ſlyppe ſhould ryſe out of the ſtock of Ieſſe: both the which things ought to be fulfilled.

God did ſuffer the rule which he had erected in the trybe of Iuda to be kept downe for a ſeaſon, that the greater might be the diligence of the people, to hope for the kingdome of Chriſt. VVhen the hope of the faythfull was as it were cutte off by the deſtruction of that choſen counſell, ſodenly the Lorde clearely ſtone forth. And now this belongeth to the courſe of the hiſtorie, whilſt that the time of this thing being done, was noted. But not raſhlye, vnder the name of the king was alſo noted the miſerable ſtate of the tyme, that the Iewes might knowe, that they ſhould turne their eyes vnto the Meſſyas, if that they aſſuredly had in eſtimation the leagues of God.

Zacharias of the courſe of Abia. It is knowne by ſacred hyſtorie, that the familyes of the Prieſtes were deuided by Dauid into certaine orders. In the which thing Dauid attempted nothing againſt the commaundement of the lawe, GOD did appoynt the prieſthoode to Aaron and his Sonnes, the reſt of the Leuites he appoynted to leſſer offices: In that thing nothing was altered of Dauid: but his deuice was partely to beware leaſt any thing ſhould be doone tumultuouſly among the people: And partely to preuent ambition, and alſo to bring to paſſe, that a few ſhould not take all the charge vnto them ſelues, and the greater parte ſitte ydle at home. And in that diſtribution Abia, the Sonne of Eliazar poſſeſſed the eight place. Zachary therefore was of the prieſtly ſtocke, and alſo of the poſteritie of Eleazar, who ſucceeded his father in the hygh Prieſtes office. But how Elizabeth, when that ſhe was of the daughters of Aaron could be cofine to Mary, I will ſhewe in his place.

And Luke dooth mention the ſtocke of Elizabeth for honours ſake: for it was lawefull for Zachary, according to the lawe, to take vnto him to wife, a daughter of a Leuite, of the common ſort: Of this equall wedlock therfore it doth appeare, that this man was not deſpiſed in his degree.

6. *Both were iuſt before God.* A right and good teſtimonie doth he giue vnto them, not onely that they behaued them ſelues holily and vprightly before men, but they were accounted iuſte before GOD. And alſo Luke doth briefly define that iuſtice. That they walked in the commaundementes of the Lorde, both are diligently to be noted. For although that to this end Zachary and Elizabeth are praiſed, that we might knowe that the lantern, which bare light before the Sonne of God was not choſen out of an vnknowne ſtocke, but out of a moſt famous holy place: yet notwithſtanding vnder their examples there is ſhewed to vs a rule of lyuing godly and righteoully. Therefore in framing of a mans lyfe well, this is chiefeſt: that we ſhould endeuour our ſelues to be approued, before god. And we know a ſincere heart & pure conſcience, chiefly to be required of him. Therfore an ouerthwart order it is, if any man litle eſteeming the vprightneſſe of his heart, ſhould only frame his outward life in obedience of the lawe. For it is to be kept in memorie, that God, (to whome we are commaunded to haue regarde) looketh not vpon the outward viſor of workes, but eſpecially the heart. Furthermore, in the ſeconde place let obedience be added: that is, let not any man frame vnto him ſelfe, without the word of GOD, a newe kinde of righteouſneſſe, which ſhall pleaſe him: but let vs ſuffer our ſelues to be ruled by the power of God. For neither is this definition to be neglected, thoſe to bee righteous, which frame their life after the preceptes of the lawe, in the which it is agreed, all faigned worſhippings to bee nothing regarded with God, and the courſe of mans life to bee wandring and erronious, aſſoone as it ſhall departe from his lawe. Betweene preceptes and iuſtifyinges there is this difference, that the latter name is properlye referred to the exerciſes of godlyneſſe, and diuine worſhippinges: the firſt is more vniuerſall, and it dooth aſwell pertaine to the woorſhippe of God, as to the duetie of charitie. For *hukim* which with the Hebreves doth ſignifie ſtatutes or decrees, the Greeke interpreter hath tranſlated iuſtifications. *hukim* commonly in holye ſcripture dooth ſignifie ceremonies, in the which the people exerciſed them ſelues in, worſhipping of God, and confeſsion of fayth. And although that hypocrites in that poynt are meruailous curious and exquiſite: yet they haue nothing like with Zacharyas and Elizabeth.

For ſincere woorſhippers of GOD, as theſe two were, doe not greedily ſnatch vnto them naked and vaine ceremonies, but being bente vppon the trueth, they ſpiritually obſerue them. But leawde and counterfeite menne, although they dayly wearie them ſelues in outwarde ceremonies: yet beecauſe they doe not obſerue them, as they were commaunded of the Lorde, they doe nothing but loſe their labour. Chiefely in theſe two woordes Luke dooth comprehende the whole law. But if Zachary and Elizabeth were vnblamable, as concerning the keeping of the law, they had no neede of Chriſt: For the ful obſeruing of the law doth bring with it life, and where there is no tranſgreſsion, the

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arrained ſtate doth ceaſe. I anſwere, that theſe reportes of praiſe. Where-withall theſe children of God royally are adorned, are to be taken with ſome exception. For it is expedient to cõſider diligently, how God ſhould deale with them, euen according to his couenaunt, which he made with them, whereof the chiefeſt poynt is free reconciliation, and dayly forgiuenes, whereby he pardoneth them their offences. Iuſt and vnreprouable therefore are they thought, becauſe that all their life doth witneſſe them to be auowed to righteouſneſſe, the feare of GOD to reigne in them, while there is a certaine example of godlynes. But when their godly endeuour did farre differ from perfection, it could not pleaſe God, without forgiuenes and mercy: VVherefore the iuſtice which is prayſed in them, dependeth vppon the free mercie of God. VVhereby it commeth to paſſe, that he accounteth not what vnrighteouſnes ſoeuer remaineth in them. So it is neceſſary to vnderſtand what ſoeuer is found in ſcripture of the righteouſnes of men, that it ouerthrow not forgiuenes of ſinnes, to the which it leaneth no otherwiſe, then the building to the foundation. They that ſay that Zachary and Elizabeth were ſimply iuſt by faith, becauſe that they freely pleaſed God by the mediatour, doe wrieth Lukes wordes into a contrary ſenſe. As concerning the matter it ſelfe, they neither ſay nothing, nor yet all. I graunt the righteouſnes which is aſcribed to them, ought not to be imputed to the deſert of woorkes, but to the loue of Chriſt. The Lord yet notwithſtanding, becauſe he imputed not ſinne vnto them, hath thought their holy life, although vnperfect, to bee worthy the title of iuſt. The fooliſhnes of the Papiſtes will eaſily be refelled: For they lay this, which is attributed to Zachary againſt the iuſtice of faith: the which, as it is certaine to proceede from the ſame: ſo ought it to be made ſubiect and brought vnder to the ſame: or as they commonly ſay, to be brought into a ranke vnder, to auoyde contention between them. And that which they ſo paint in reſpect of that one word is fryuolous. They ſay the commaundementes of the lawe are iuſtifications, therefore that they iuſtifie vs. As though we denied true iuſtice to be taught in the lawe, or that we ſhould ſay, the fault to be in the doctrine, becauſe it doth not iuſtifie: and that rather the cauſe is not in our weake fleſh. Therefore that a hundred times I may graunt lyfe to bee contained in the precepts of the law: yet notwithſtanding nothing therby ſhal come vnto men, which by nature are altogether turned away frõ the ſame. And now being borne againe by the ſpirit of GOD, yet notwithſtanding they are farre from the pure obſeruation of the ſame: Albeit, as I ſhewed of late, it is a faint and a vaine cauillation about the word, whẽ it ſignifieth nothing els, thẽ ſtatutes & appointed ceremonies.

7. *And they had no childe.* It was appoynted by the ſingular prouidence of God, that Iohn ſhould be borne contrary to the common and accuſtomed order of nature The ſame thing alſo was done in Iſaac, in the which God determined to ſhew a token of his loue, not often ſeene, and worthy of remẽbraunce. Elizabeth was barren, euẽ in the flower of her age. And old age doth finiſh childbearing, euen in fruitful womẽ: therefore in theſe two lettes a duble miracle of diuine power doth appear, and that to this ende, that the Lorde woulde witneſſe that prophet to be ſent of him, as it were with ſtretched hande from heauen. And a mortall man was he borne of earthlye parentes: but a meane aboue nature, (if I maye Gen. 18. 10

ſo ſaye) no otherwiſe commended him, then if he had fallen from heauen.

9. *According to the cuſtome of the Prieſtes office.* The law did commaund to burne incenſe twiſe daylye: that is to witte, in the morning, and in the euening. That the Prieſtes had their order diſpoſed amonge them, that Dauid did appoynt euen as we haue ſaide before. Therefore the lawe of GOD dooth eſpecially commaunde that, which here is ſayde of incenſe. The other thinges came from Dauid, that euerie family ſhoulde haue their courſe: notwithſtanding Dauid did appoynt nothing, but out of the commaundement of the lawe. For he onely did ſhewe the way, whereby they all might fulfill their charge enioyned them of God.

The name of the Temple here is taken for the holy place, that therfore is to be noted, becauſe that ſometyme it ſignifieth the Poarch. It is ſaide that Zachary went into the Temple, into the which it is not lawefull for any to goe, but for the Prieſtes. Therefore Luke dooth ſaye, the people ſtoode a farre off, betweene whom and the Altar of incenſe was a great diſtaunce. For betweene them was the altar, where-vppon the ſacrifice of beaſtes were offered. And it is to be noted, that Luke dooth ſaye, before God. For as ofte as the Prieſte did enter into the holy place, he did goe as it were into the ſight of God, that he might be a mediatour betweene him and the people. For the Lorde woulde haue this thing teſtified vnto his people, that the entraunce into heauen was not open to any mortall men, except the prieſt did goe before.

Nay, how long ſoeuer men liue here vppon earth, they cannot come to the heauenly throane, that they may finde fauour there, but in the perſon of the mediatour. Therefore when there were manye Prieſtes, it was not lawfull for two of them together to execute the ſolemne office of interceſsion for the people: but therefore were they deuided into companies, that one onely ſhould enter into the ſanctuarie: and therfore there was but one Prieſt at once.

Furthermore hyther belonged that ſweete perfume, that the faythfull might bee admoniſhed, that the odor of their prayers aſcended not into heauen, but by the ſacrifice of the mediatour. And it is to bee ſought out of the Epiſtle to the Hebrewes, how theſe figures ſhall agree to vs.

12. *Zacharyas was troubled.* Although that therefore GOD doth not appeare vnto his ſeruauntes, that he ſhould feare them: yet it is profitable, yea and neceſſarie for them to be mooued with feare, that they being diſmayed with them ſelues, might learne to yeelde iuſt honour to GOD. Neyther dooth Luke onely ſhew Zacharias to haue beene troubled: But he addeth, a feare fell vpon him. VVherby he declareth him to haue bin ſo diſmayed, that hee was ſubdued to feare. Neyther dooth feare of the preſence of God ſo much ſtrike men, that it ſhould inſtruct them to reuerence, but that it might humble the pride of the fleſhe, the which is ſo hautie, that they will neuer ſubmitte them ſelues to GOD, vnleſſe they be violently driuen to it. VVherof alſo we doe gather, that men onely in the abſence of GOD, (that is, when they hide them ſelues from his ſight) are proude, and flatter them ſelues. For if they had God as a

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iudge before their eyes, it should be necessarie for them to fall downe flatte.

And if that this did befall to Zacharyas (to whom the praise of righteousnesse was giuen) at the beholding of an Angell, which is but a sparke of diuine light: what shall become of vs wretches, if that the maiestie of God should bring vs to his shining brightnes? And now by the example of holy fathers we are taught, that no other are moued with the liuely feeling of the diuine presence, but they that quake and tremble at his sight, and also that they are foolish and dull, which doe heare him without feare.

Feare not Zachariæ. It is to be noted, that the glory of GOD is so fearfull to the godlye, that they are not altogether deuoured of feare: but onelye they are throwne downe from their vaine boldenesse, that they might humbly looke vppon him. Assoone therefore as GOD hath vanquished the pride of the flesh in his faythfull, with his outstretched hande, he rayseth them vppe againe. Hee dealeth otherwise with the reprobate. For as oft as they are drawen to the iudgement seate of God meere desperation ouerwhelmeth them. And God doth giue againe this, as a iust rewarde vnto their vaine pleasures, in the which they haue made them selues dronken to wantonnes of sinning. VVherefore this comfort is to bee imbraced of vs, in that the Angell dooth vppholde Zachary, that it is not to be feared, where God is present with vs. For they deceyue them selues much, who, that they might enioy peace, doe hyde them from the face of GOD, seeing wee shoulde seeke peace at him.

Thy prayer is heard. Zachary might seeme to haue doone amysse, and contrary to the trade of his office, if he entring into the holy place in the name of all the people, as a priuate man shoulde pray for the obtayning of offspring. For the priestе taking vppon him to bee a common person, should be as it were forgetfull of him selfe, and should praye for the common safegarde of the congregation. If wee shall saye, that it was not inconuenient, that Zacharias hauing persourmed his chiefest parte of prayer, should then secondly haue some priuate consideration of him selfe, it were not an vnapt answere. But it is scarse probable, that Zachary shoulde then haue prayed for the obtayning of a Sonne, whereof he was past hope by the olde age of his wife. Neither is there any certaine moment of tyme gathered of the woordes of the Angell. VVherefore simply I interpreet, that his desire was nowe heard, which long beefore he had powred out before GOD. Furthermore, the desire of hauing offspring (so there be no excesse) is godly and holy, as may be gathered out of scripture, which esteemeth this not in the last place among the blessings of God.

Thou shalt call his name. The name of Baptist I thinke was giuen vnto him, to declare the effecte of his office: יוחנן, For the whiche the Greekes say Iohn, with the Hebrewes doth signifie the grace of God. But manye thinke the Sonne of Zachary so to bee called, as beeloued of God. I doe not thinke that fauour here to bee commended, which god thought him priuatly to be worthy of: but that which his message was about to bring to al men. The time doth encrease the authoritie

and estimation of his name: becausse that before he was borne, God imprinted in him a signe of his loue.

Luke 1.

Matthew.	Marke.	
		14. And thou shalt haue ioye and gladnesse, and manye shall reioyce at his byrth.
		15. For hee shall be great in the sight of the Lorde, and shall nether drinke wine, nor strong drinke, and hee shal be filled with the holy Ghost, euen from his mothers wombe.
		16. And many of the children of Israel shall he turne to their Lord God.
		17. For hee shall goe beefore him in the spirite and power of Elyas, to turne the heartes of the fathers to the children, and the disobedient, to the wisdom of the iust men, to make ready a people prepared for the Lord.

14. Thou shalt haue ioye. The Angell dooth signifie greater ioy, then that Zacharyas could comprehende, of his new offspring: For he declared, that hee shoulde haue such a sonne, as he durst not wish for: And streight wayes hee gooth further, that that ioye shoulde not be priuate, whereof the onelye parentes shoulde take their delectation, or that it might keepe it selfe in priuate houses, but shoulde bee common also to straungers, to whome the profitte of his natiuitie shoulde bee declared. Therefore it is like, as if the Angell had sayde; not a sonne to haue beene borne alone to Zacharias, but a teacher and a prophet to all people.

The Papistes abused this place, that they might bring in a prophane custome, in celebrating the birth day of Iohn. I let passe this, that they woorshippe this day too much contrary to all good order, with daunsinges, leapings, and all kinde of lasciuiousnesse, with libertie of banketting, which order they faigne to bee sacred vnto them: and that they suffer them selues in that celebration to bee deluded with magicall artes, and deuylish deuises, no otherwise then as in the ceremonies of Ceres.

At this present it shall be sufficient for mee briefly to declare the Angelles woordes to haue beene wrested of them vnwisely, to the annuall celebrating of his byrth day: when the Angell simplye did commende the ioy which should come to all godly men, by the fruit of his doctrine: For they reioyced for a prophet to be borne vnto them, by whose ministerie they were brought in hope of saluation.

15. For he shall be great. Hee confirmeth that which he sayde of ioy: becausse that Iohn was appoynted to a thing great, and vnaccustomed: Neither yet are the vertues wherein hee did excell so much, here prayssed, as the greatnesse and excellencie of his office is extolled. Lyke as Christe, when he affirmeth him to bee the chiefest among the children of women, he hath not respect so much to the holynesse of his life, as Mat. 11. 11 to his ministerie. That which streight wayes after followeth: Hee shall

neither

Neither drinke wine nor ſtrong drinke, is not ſo to bee vnderſtoode, as though it were an eſpecial vertue of Iohn, to be a refrayner frō wine: but becauſe that by that eſpeciall marke, God would note his ſeruaunt, whereby the worlde might know an euerlaſting Nazarite. The prieſts alſo refrayned from wine and ſtrong drinke, when they ſupplyed their courſes in the temple. The ſame abſtinence was preſcribed to the Nazarites, vntill their vow were fulfilled. And GOD would ſhewe by a notable token that Iohn in all his life was a Nazarite, dedicate vnto him, as we read alſo the ſame of Sampſon. But vnder this colour there is not to be faigned a woorſhipping of GOD, in abſtinence from wine, as Apes, that with ambition will followe whatſoeuer they may perceiue of their fathers deedes. Onely let all men haue temperaunce in eſtimation: they that finde hurte in drinking of wine, let them willingly abſtaine: they that lacke, let them take the want of it in good parte. For that which pertayneth to the name of Sicera, I willingly agree to their iudgement, which *ſhed* with the Hebrewes doe thinke to be called euery kind of made wine. Num. 6. 3 Iud. 13. 5

Hee ſhall be filled with the holy Ghoſt. This more inwarde note, wherewithall the Angell ſaieth Iohn ſhall be ſigned, was farre excellenter, then the outwarde and viſible ſigne. In theſe woordes I thinke nothing els to be noted, then his apparaunt towardneſſe, which might ſhew a hope of his excellencie to come. Further, I ſaye not ſuch towardneſſe, as is alſo in prophane men, but ſuch as might accorde to the greatnes of his office.

The ſenſe therefore is that the power and grace of the ſpirite ſhoulde not then onely ſhewe it ſelfe in him, when that hee ſhould aſpyre to his office: but that euen from his mothers wombe hee ſhoulde excell in the giftes of the ſpirite, which as certaine ſignes ſhoulde teſtifie what hee ſhould be: For from his mothers wombe is as much to ſay, as from his firſt infancie. I graunt truely the power of the ſpirite to haue wrought in Iohn, when he was yet included in his mothers wombe. But in my iudgement the Angell here meant an other thing, that Iohn being yet an infant, ſhould be brought as it were into the theatre with a ſingular commendation of the grace of God: of the fulneſſe it is not meete, that we ſhould more ſubtilly diſpute, or rather trifle with ſophiſters.

For the ſcripture doth by this name ſignifie no other thing, then the excellent, and not common aboundaunce of the giftes of the ſpirite. To Chriſt alone we knowe the ſpirite to haue beene giuen without meaſure, that wee might all drawe of his fulneſſe: and to be giuen to other by a certaine meaſure. But they that aboue our common capacitie are endued with more plentifull grace, are ſayde to bee full of the holye Ghoſte. Ioh. 1. 6. 1. Cor. 12 11. Eph. 4. 7.

But as the larger power of the ſpirite was an extraordinarie gyfte of GOD in Iohn: ſo it is to bee noted the ſpirite not to bee beeſtowed vppon all menne by and by in theyr infancie, but when it ſhall pleaſe GOD.

Iohn from the wombe did beare the token of his dignitie to come, Saule beeing yet but a Sheaphearde, did beere no kingely ſhewe, yet

as

at length hee beeing choſen king, was ſodainely chaunged into a newe man.

By this example therefore let vs learne, that the free woorking of the ſpirite is free in menne from the firſte infancie, to the laſte poynte of age.

16. And manye of the children of Iſraell. In theſe wordes he declareth a deteſtable deuiſion, which then was in the Church. For it was neceſſarye to haue ſuch Apoſtles, in whome conuerſion to GOD might haue ſome place.

And truelye there was ſo much corruption of doctrine, ſo much depraying of manners, ſuch a confuſe gouernment, that it myght bee accounted a myracle, to finde a fewe to perſiſte in godlyneſſe. If ſuch exceeding diſſention was in the olde Church, there is no cauſe, that the Papiſtes ſhoulde with a vayne cloake defende theyr ſuperſtions, as if it were impoſſyble the Church ſhould erre: For becauſe that vnder this name they doe vnderſtande not the true and electe Sonnes of GOD, but the companye of the wicked.

But wee ſee more heere to bee attrybuted to Iohn, then ſhoulde agree to manne. For when conuerſion vnto GOD doth renewe in menne a ſpirituall lyfe, it is not onelye the proper woorke of God, but it dooth excell euen the creation of menne. Therefore by this meanes the miniſters maye ſeeme to bee equall with God, yea, and to bee preferred in as much as hee is creator, ſeeing it is more to bee borne agayne into a heauenlye lyfe, then to be borne mortall men vpon the earth.

The anſwere is eaſie: For the Lorde, when hee attributeth ſuch praiſe to his outwarde doctrine, he doth not ſeperate the ſame from the ſecret power of his ſpirite. For, becauſe God chuſeth men vnto him for miniſters, whoſe ayde hee vſeth in buylding of his Church, together by them hee worketh with the ſecret power of his ſpirite, that their labour might be effectuall and fruitfull, as oft as the ſcripture commendeth this efficacie in the miniſterie of men, let vs learne to yeelde the thing receiued to the
2. Cor. 3. 6 grace of the ſpirite, without the which mans voyce to no effecte ſhould be ſpread abroad in the ayre. So Paule, while hee reioyſeth himſelfe to bee the miniſter of the ſpirite, challengeth nothing aparte vnto himſelfe, as though with his voyce he ſhould pierce the heartes of men, but he declareth in his miniſterie the power and grace of the ſpirite. Theſe ſayinges are worthy to be noted: For Sathan very artificially worketh to diminiſhe the effect of doctrine, that hee might weaken the grace of the ſpirite ioyned to it. I graunt that externall preaching ſeparately by it ſelfe can doe nothing, but becauſe it is an inſtrument of diuine power for our ſaluation, and an effectuall inſtrument by grace of the ſpirite: let not vs ſeperate thoſe thinges which GOD hath ioyned. But that the glory of conuerſion and of fayth, may remaine whole towardes one GOD. The ſcripture doth admoniſh vs oftentimes, miniſters through themſelues to be nothing, but then he compareth them with God, leaſt any man taking the honour from God, ſhould beſtow it amiſſe on them.

In ſumme, the miniſter is ſayd to turne them, whom God doth conuert, through the work of his miniſter. For he is nothing but the hand of God

God,and in this place both are expreſſed very well, now of the effect of doctrine there is enough ſpoken. That the ſame is not in the appointment or hand of the miniſter to conuert men vnto God, of this we gather becauſe that Iohn did not conuert al commonly to God: (the which thing without doubt he would haue done, if all thinges had beene giuen him that he deſired)but he turned them onely, whom it pleaſed God effectually to call. In concluſion, the ſame is taught here of the Angell, which Paule taught to the Romanes: Fayth commeth of hearing, but by fayth none are lightned, but they to whome the Lorde hath inwardly reuealed his arme. Rom. 10. 17.

17. *Hee shall goe before him.* In theſe wordes he defineth what the office of Iohn ſhould be.& by this note he diſtinguiſheth him from the reſt of the Prophetes,to whom a peculyar and proper meſſage was commanded.when that Iohn for this thing onely was ſent, that he might goe before Chriſt, as an offycer before a king. So the Lord ſpeaketh by Malachy. Behold,I ſend my Angell, which ſhall prepare my way before me. In ſumme,to no other poynt belonged the calling of Iohn,but to prepare an audience for Chriſt,and to get him diſciples. And in that no expreſſe mention is here made of Chriſt,but that the Angell maketh Iohn a forewalker or ſtandert bearer of the eternall God: hereof the eternall diuinitie of Chriſt is gathered. Mal. 3. 1.

With the ſpirite and power of Elyas. The ſpirite and power I take for the power or excellency of the ſpirite, wherewithall Elyas was endued. For neither muſt we inuent the dreame of Pythagoras, that the ſoule of the Prophet ſhould goe into the body of Iohn: But that ſpirit of God,which wrought mightily in Elyas,ſhould after exerciſe like power and effect in the Baptiſt: But the latter name is added expoſitiuely, to expreſſe the kinde of grace, wherein Elyas moſt did excell: namely,that he being furniſhed with heauenly power,might merueilouſly reſtore the decaied worſhippe of God: For ſuch repairing paſſed the power of man. Now that which is begunne of Iohn was no leſſe merueilous,wherfore it is no merueil,if it behooued him to be adorned with the ſame gift.

That he may turne the hearts of the fathers. Here the Angell doth note what eſpeciall ſimilitude Iohn had with Elyas. Therefore he ſaith he was ſent that he might gather people diſpearſed into vnitie of fayth: for the turning of fathers to ſonnes,is a reduction from diſcord to loue. Whereof it followeth that there was a certaine breach, the which might cutte,or as it were rend the people. We know in the time of Elias what a horryble defection of the people there was,how ſhamefully they were degenerate from their fathers,they were ſo deuided, that they could be nothing leſſe thought,then the ſonnes of Abraham. Elyas brought them againe into a holy conſent. Such a gathering together of fathers with children there beganne to be by Iohn,the which Chriſt at length finiſhed: wherefore Malachy when he ſpeaketh of bringing againe, dooth ſignifie that the ſtate of the Church ſhould be ſo deuided (when the other Elyas ſhould come)as it is ſuffyciently knowne by hiſtories, to haue beene then, and ſhall more apparantly be ſeene in their places. The doctrine of the ſcripture was polluted by innumerable lyes,the worſhipping of God was corrupt with more then groſſe ſuperſtitions, religiõ was deuided into diuers ſectes. The prieſtes openly wicked and Epicures, the common people

it ſelfe was drowned in wickednesse. Furthermore nothing was ſounde. That is ſayde here, *the heartes of fathers to children*, it is vnproper. For it behoueth rather to conuert the ſonnes, which were truce breakers, and had gone from the right faith of fathers. But although the Euangeliſte dooth not ſo warily expreſſe the order, yet the ſenſe is not obſcure, that GOD to bring to paſſe, by the worke of Iohn, that they againe ſhould growe together into holy concorde, which firſt were deuided amongſt them ſelues: Eyther part is had of the Prophet, which notwithſtanding meant nothing elſe then to ſignifie mutuall agreement. But beecauſe that oftentimes men ſo conſpire among themſelues, that ſome ſhoulde more alienate ſome from GOD: the Angell doth therewithall define, what manner of conuerſion it ſhoulde bee, which hee doth promiſe: yea ſuch as ſhould call the diſobedient to the wiſdome of the righteous. That therefore is to be noted, that wee knitte not our ſelues faſt with the wicked, vnder the falſe cloake of concord. Becauſe the name of peace is goodly and pleaſaunt, as ofte as it commeth in the ſcriptures it is greedily ſnatched of the Papiſtes, to procure vs enuie: as though that we (which endeuour to call the world from diſloyall reuolting, to Chriſt) were the aucthours of diſcorde. But by this text, their fooliſhnes is very well refelled: becauſe the Angell doth ſhew the manner of true and lawfull converſion, he maketh the ſtay and bande of it to be the wiſdome of the righteous. Accurſed therefore be that peace and vnitie, wherein men agree amongſt themſelues againſt GOD. Furthermore, it is not to be doubted, but that fayth is vnderſtoode by the wiſdome of righteous men, as of the contrary, the vnfaythful are called diſobedient.

Truelye an excellent teſtimonie of fayth, whereby wee learne, that we then are wiſe to ſaluation, when wee are obedient to the woord of God. The worlde alſo hath his wiſdome, but corrupt, and therefore deadlye: and which is condemned of vanitie. Although the Angell ſignifieth ouerthwartly ſhadowed wiſdome, wicked and accurſed before God, wherein the ſonnes of this world pleaſe themſelues. Nowe wee vnderſtand men ſo to be reconciled amongſt them ſelues, that chiefly they might come againe in fauour with god. That which ſtreight waies followeth of making ready a people, prepared for the Lord, doth agree with that parte, that Iohn ſhould be the cryer of Chriſte, that he might walke before his face, for the end of his preaching was to make the people diligent to heare the doctrine of Chriſte. Although the participle *Kateskeuaſmenon* doth not ſo much ſignifie perfection with the Greekes, as the fourme and aptneſſe, whereby thinges are made fitte for their vſe. The which ſignification ſhall not ill agree with this place, that Iohn was ſent to prepare and frame that people for Chriſte, which otherwiſe being rude and vnpoliſhed, woulde neuer ſhew it ſelf eaſie to be taught.

Luke. 1.

| Matthew. | Marke. | *18. Then Zacharias ſayde vnto the Angell, whereby ſhall I know this? for I am an old man, and my wife is of a great age.*
19. And the Angell anſwered, and ſayde vnto him: I am Gabryell, that ſtand in the preſence of

of God,and am ſent to ſpeake vnto thee,and to ſhew thee theſe good tidings.

20. And behold thou ſhalt be dumb,and not be able to ſpeak,vntil the day that theſe things be done, becauſe thou beleeuedſt not my woords, which ſhalbe fulfilled in their ſeaſon.

18. Then Zacharias ſayde vnto the Angell. Here followeth the infidelitie of Zacharyas,and the puniſhment which the Lord layde vppon his vnfaithfulnes.He prayed for the obtaining of offspring: now,when it is promiſed,as forgetfull of his vowes and fayth,he diſtruſteth: Albeit at the firſt bluſh it might ſeeme a harde thing, that with his anſwere God ſhoulde ſo grieuouſly be offended. He obiecteth his olde age: euen ſo did Abraham, whoſe fayth yet is ſo much praiſed, that Paule ſhould ſay, his body which now was dead,was not conſidered. Nor the vnfruitefull wombe of Sara: but ſimply that he repoſed himſelfe in the trueth and the power of God.Zachary doth aske how, or by what argument he may bee the more aſſured.And Gedeon was not reprehended, though that twiſe hee required a ſigne: And alſo a litle after there is the like exception giuen of Mary: How ſhall this thing be,when I know not man? The which notwithſtanding the Angell dooth diſſemble as if there were no faulte in her: how commeth it then, that the Lord ſhoulde ſo ſeuerely chaſten Zacharyas,as guiltie of moſt grieuous ſinne? Verily I graunt, if the wordes onely ſhould be looked on, eyther that they did all offend a like, or Zachary not to haue offended at all.But when it is conueniēt to iudge the dooinges and ſayings of men,according to the affection of the heart, it is rather to be ſtoode to the iudgement of God, to whome the priuye ſecrete places of the heart are open. The Lord without doubt dooth ſee ſomething worſe in Zachary,then his wordes doe ſhew: And therefore the Lord waxed angry with him, that by diſtruſt he ſhould put away his promiſed fauour to him.It is not our dutie to preſcribe a law for God,but let it be free for him to puniſh that in one,which offence he doth pardon in others.But it doth eaſily appeare, that the cauſe of Zacharye differed from the cauſe of Abraham,Gedeon,or Mary.That in words is not diſcerned.The knowledge therfore is to be left to god,whoſe eies do pearſe euen to the fountaine of the hart.So God diſcerned betweene the laughter of Sara & of Abraham:when notwithſtāding, the one differed not,in likenes from the other. Furthermore, the cauſe of diſtruſt in Zacharyas, was,that he ſtaying in the order of nature,did attribute leſſe to the power of God,then was meete.For ouer ſtraightly & ſparingly do they think of the works of God,which beleeue not him to be able to do more, thē according to nature is credible,as though his hand were ſubiect to our ſēce, or included in earthly meanes; but it is the propertie of fayth much more to beleeue,then the reaſon of the fleſh could ſay might come to paſſe.Zacharias doubted not,whether it were the voyce of God,or no:But when he was ouermuch bent vpō the world,an ouerthwart doubting crept into his mind,whether that ſhould come to paſſe,that he heard or no.And in that thing he did no ſmal iniury to god:for it were as much,as if he ſhould diſpute whether god might be accounted true or no,whō he ſurely knew had ſpokē it,which was ſufficient:although it is to be knowyn Zacharias

Rom.4.19

Iud.6.17

Gen.17.17. & 18.10.

not

not to haue beene ſo vnbeleeuing, that altogether hee ſhoulde ſtrinke from faith. For there is a generall faith, which dooth take hold of the promiſe of eternall ſaluation, and the teſtimonie of free adoption. And euen as after God hath once receiued vs into fauour,he ſpecially promiſeth many thinges that he will feede, that he will take vs out of perilles, he will be a defender of our innocencie, and preſerue our life: ſo there is a perticular fayth,which anſwereth to euery ſuch promiſes. Therefore ſometime it may be,that ſome man truſting in God of forgiuenes of ſins, and of ſaluation, yet in ſome point ſhould wauer: for either he ſhoulde feare too much in the daunger of death, or be too much carefull for daily ſuſtenaunce,or ouer doubtfull in his counſailes. Such was the incredulitie of Zachary,becauſe that he hauing the roote and foundatiō of faith, did onely ſtick in this one poynt,whether God would giue him a ſonne. VVherefore let vs know, that they doe not by and by fall and departe from the fayth,when their infirmities in ſome particular affaires doe diſturbe or moue thē, nor faith to faile at the roote, as oft as the boughes doe ſhake at diuerſe inuaſions or blaſtes. Graunt that Zachary meant nothing leſſe then to call to triall the aſſurance of the diuine promiſe. But when that generally he was perſwaded God to be true, he was drawen by ſtelth into a ſhrewd eſtate, by the crafte and deceites of Sathan. So much the rather it becommeth vs to be ready bent to watching day and night. For which of vs ſhall be ſure from the deceites of Sathan, into the which we ſee a man of ſingular holynes to haue fallen,who diligently in al his life tooke heede to himſelf?

19. *I am Gabryell.* In theſe words the Angell doth ſhew,that the credit was taken not from him,but from God,of whome he was ſent, and whoſe meſſage he brought: and therefore he reproueth Zachary, that he was diſobedient againſt God. To ſtand before God, ſignifieth as much as to be readie at commaundement: as if he ſhoulde ſay, that he was no mortal man,but a heauēly ſpirit,neither raſhly to haue come,but as it becāe the miniſter of God,faithfully to fulfill his office: whereof it followeth, that God,the authour of the promiſe is vnworthily hurt, and deſpiſed in the perſon of his meſſenger. To that purpoſe tēdeth the ſaying of Chriſt, He that doth deſpiſe you,deſpiſeth me. For although the preaching of the Goſpell is not by Angels,brought vnto vs from heauen: yet becauſe GOD dooth witneſſe by ſo many miracles the ſame to proceede from him,and Chriſt the prince and chiefe of Angels publyſhed the ſame once with his own mouth,that he might ſanctifie and eſtabliſh the ſame for euer, no leſſe maieſtie ought to perſiſt in it,then if al the Angelles openly crying from heauen ſhould witneſſe the ſame. Nay,the Apoſtle in his Epiſtle to the Hebrewes, not being ſatiſfied to ſay, that the voyce of the Goſpell,which is founded out by the voyce of men, is equall to the lawe giuen by Angelles: but dooth gather his argument from the leſſer to the greater: If the word(ſaith he) brought by Angelles being reiected, was not without puniſhment,much leſſe ſhal they eſcape reuenge,which this day deſpiſe the voyce of Chriſt,who can ſtrike the heauen and earth. Let vs therefore learne to perfourme obedience of fayth to GOD, the which he doth more account then all ſacrifices.

Luke.1.20.

Heb.10.28 & 12.25.

Gabryell doth ſignifie might or ſtrength, or the gouernaunce of God, and this name was giuen to the Angel for our ſake,that we might learne

to

to attribute nothing as proper to Angels, when that what vertue soeuer they haue is diuine, and of God. The Participle *Paresteeca*, is of the preter tence: but in such wordes it is very well knowne, the preter tence to be put in the place of the presēt tence, especially where continual action is signified.

Furthermore, the Angell, as it was lately saide, doth affirme in those wordes, him selfe to be the perpetuall messenger of God. That phrase *of shewing good tidinges* dooth amplifie the fault of Zachary, that he should be vngratefull to God, promising him gently a thing ioyfull, and to be wished for of all.

20. *And beholde, thou shalt be dumbe.* This kinde of punishment was like to be layde on Zachary, that hee being dumbe might loke for the comming of the promise, the which when hee ought to haue hearde it with silence, he as it were brake it off with grieuous repyning murmuring. Fayth keepeth silence, that it may be attentiue to the woorde of GOD. Furthermore, it hath also the courses of speaking: That it may answere Amen, according to that of Osee. 2. 23. I will say to them, you are my people: And they shall saye to mee, thou art our GOD. And beecause that Zachary answered rashly to the word of God; this fauour was not graunted to him, that streightwayes he should breake forth into giuing of thankes: but the vse of his tongue, which was ouer hastie was taken from him, for a time: Yet notwithstanding God doth gentlye mittigate his paine. First, beecause hee dooth ende the same in tenne monethes: then that he suffered Zachary not to be depriued of that benefit, whereof he was vnworthy. He vseth the same gentleneſſe dayly towardes vs. For as our fayth is small, and we obiect many impedimentes, it is needefull that the trueth of GOD, by some meanes shoulde breake out, that it might continue his course towardes vs'. That is the meaning of the Angell, when accusing Zachary of vnbeleefe, he doth yet pronounce, that thing should be finished, which Zachary did not beleeue: Therefore Zachary is not a litle cheered, when he heareth that his fayth is not ouerthrowne of God, by reason of his faulte: but that at length it should appeare victorious. And sometime it commeth to passe, that the Lord doth perfourme and fulfill that, which was promised to vnbeleeuers, how much soeuer they resist: of the which thing we haue an example worthy of remembraunce, in king Achaz: who when he forsooke his promised safegarde, was yet deliuered from his enimies. But that tended not to his profit, but for the saluation of the chosen people. There is an other thing in Zachery to be considered, to whom the Lord doth so forgiue the lacke of fayth, that therewithall hee yet correcteth it. Isai 7. 11

Luke. 1.

Matthew.	Marke.	21. *Nowe the people wayled for Zacharyas, and marueiled that hee taryed so long in the temple.* 22. *And when hee came out, hee coulde not speake vnto them: then they perceiued, that he had seene a vision in the Temple, for he made signes vnto them, and remained dumbe.*

23. *And it came to passe, when the dayes of his office were fulfilled, that hee departed to his owne house,*

24. *And after those dayes his wife Elizabeth conceaued, and hidde her selfe fiue monethes, saying:*

25. *Thus hath the Lorde dealt with me in the dayes wherein hee looked on mee, to take from mee my rebuke among men.*

21. *And the people waited.* Luke declareth that the people also was a witnesse of this visiõ. Zachary taryed longer in the temple then the wont was: Hereon suspition grewe, some vnaccustomed thing to haue befalne to him: he being come out, by gestures and signes dooth shew, that hee is become dumbe. And it is credible, that some tokens of feare remayned in his countenaunce, whereby they gather that God had appeared to him. And there were in that age few or no visions: but the people did remember that they had beene common before in their fathers time. Wherefore not without cause did they iudge of these manifest signes. For it was not cõmon, that sodenly without sicknes he should be dumbe: And that after longer delay then neede was, he should come so amased out of the temple. Furthermore, the name of the temple, as we now said, is vsed for the holy place, where the altar of incense was: from thence the Sacrifice being finished, the priests were woont to goe into their porche, and thence they blessed the people.

23. *When the dayes were fulfilled.* Luke doth put the word *Liturgian* for the executing of the office, which did goe by course in order to euery one, euen as we haue said. That it is said, that Zachary returned to his house, the time of his charg being past: hereout we gather the priests so long as
1. Reg. 6. 5 they were in their courses did refrain frõ their houses, that they might altogether be giuen and fixed to the seruice of God. For this purpose there were Galeries made in the sides of the temple in the which they had chãbers. The law did not forbid the priest from his own house: but that it
1. Sam. 21. 4 restrained them from touching of their wiues, when they should eat the
Leui. 10. 9 holy bread: It is probable, that when Many with smal reuerence did handle the holy things, this remedie was inuented, that they being removed from all allurements, might keepe them selues cleane & free from all pollution: Neyther was the lying with their wiues onely forbidden then, but also the drinking of wine and strong drink. Therefore when the order of their diet was chaunged, it was profitable not to depart from the tẽple, that the sight of the place might teach them to seeke and esteeme of puritie, euen as it was appointed of the lord. It was also profitable that all occasion of wantonnesse should therby be taken away, that with more diligence they might apply their charge. The Papistes this day vnder this pretence doe defend their tyrranous law of vnmarried life: For thus they reason, seeing the priests in times past were commanded to abstain from their wiues, when they were busied in holy affaires: now worthily may perpetuall continence be required of our priestes, which not by course of times, but daily, doe sacrifice: Chiefly, for that the dignitie of holy rites is farre more excellent, then vnder the law. But I would knowe, why they

doe

doe not also abstaine from wine and strong drinke. For neyther, is it lawfull to seperate those commaundements, which God hath ioyned that onely halfe should be obserued, and the other part neglected. The companie with their wiues is not so expressly forbidden, as the drinking of wine. If vnder the colour of the law, the Pope doth inioyne to his priests single life, why doth he permit them wiues? Nay, by this reason he ought to shutte vp his priestes in some innermost roomes of his Temples, that they being shutte in prisons, might passe all their life without the fellowshipe of women and people. Now we see plainely they wickedly pretende the law of God, from which they depart: But notwithstanding a ful answere dependeth of the difference of the law and the Gospell. The priest did place him selfe before God, to purge awaye the sinnes of the people, that he might be as it were a mediatour of God and men: it behooued him, vpon whom that office was layd, to haue some note, whereby he being exempted from the common order of men, might be knowne as the figure of the true mediatour. For this purpose were appointed the holye garments and annoynting: Now in the publike ministers and pastors of the Church there is no such like thing, I speake of the ministers, which Christ instituted to feede his flock, not of those which the Pope maketh, rather butchers to sacrifice Christ, then priestes. VVherefore let vs repose our selues in that sentence of the holy Ghoste, which pronounceth that matrimonie is honourable in all men. Ezec. 34. 28 Heb. 13. 4

24. *Shee hidde herselfe.* This seemeth to bee absurd, as though that shee should be ashamed of diuine blessing. Some thinke, that the thing being yet doubtfull, shee durst not come abroad, least that shee should make her selfe a laughingstocke, if her opinion should be made frustrate, which shee had conceaued. And I doe so accompt of the promise made, that shee was assured it should come to passe. For when shee perceaued such grieuous punishment to be layde vppon her husband, for the vnadui sed fall of his tongue, howe could shee siue monethes space nourish such doubt in her heart: and her woordes doe plainely declare that her hope was not wauering, or doubtfull: For when shee saieth, the Lorde hath doone it, shee wisely and without feare declareth the Lordes known fauour.

There might be two causes of her hiding. First, that the miracle of God should not be layde open to the diuers speaches of men, beefore it should apparauntly be knowne. For it is the custome of the worlde to speake oftentimes rashly and verie vnreuerentlye of the workes of God.

The other cause was, that when men of a sodaine shoulde see her great with childe, they should the more be stirred to praise the Lorde. For those workes of GOD, which by litle and litle rise vppe amongst vs, in processe of time are naught serte by. Therefore Elizabeth hydde and absented her selfe not for her owne sake, but for the cause of others.

25. *Thus hath the Lorde dealt with mee.* Shee setteth forth the goodnesse of God priuately, vntill the appoynted time should come of publishing the same vnto the worlde. It is to bee supposed that her husbande by writing had enformed her of the promised childe, in that the more certainely and with the cheerefuller minde shee sheweth that GOD is the authour of this benefitte. And that shee approoueth in her nexte

woordes. *In the dayes wherein he looked on me, to take from me my rebuke among men.* Shee declareth, that the cause of barrennesse was, for that the fauour of God was turned from her.

Amongst the earthly blessinges, which God doth giue, the scripture accounteth this as chiefe, that he vouchsafeth to giue vs children. For if the increase of bruit beastes is a blessing of God: then how much more excellent man is then beastes, so much more to be esteemed and accounted of, is the increase of men then of beastes. Neither is it a slight or common honour, that when God alone deserueth to be accounted a father, hee yet admitteth earthly men into the fellowshippe of this name with him. Therefore that doctrine is diligently to be considered, that children are the inheritaunce of the Lord. Psalm. 127.3. and the fruite of the womb his reward. But Elizabeth had a further regarde: because that beyonde the common order of nature, she being barren and olde, had now conceaued by a wonderfull miracle of God.

To take from me my rebuke among men. Barrennesse was not without cause esteemed as a reproach, seeing that the blessing of the wombe was accounted amongst the especial testimonies of gods fauour & loue. Some thinke that this did specially appertaine to the people of the old lawe, beecause that Christe was to come of the seede of Abraham. But that belonged onely to the tribe of Iuda. Others more rightly affirme, that the encrease of the people of GOD was prosperous and happye, for that it was sayde to Abraham, Gene. 13.15. Thy seede shall bee as the sande of the sea, and as the starres of the heauen: But the generall blessing which reacheth vnto all mankinde, and the promise made vnto Abraham, which is peculiar to the Church of God, ought to be ioyned together.

Let parentes learne to be thankfull to God for their children, but let them that want, learne by the same to humble them selues. Elizabeth accounteth that this reproach is but before men, beecause that it is but a temporall chastisement, by which we are nothing the further from the kingdome of heauen.

Luke. 1.

Matthew. | Marke.

26. *And in the sixt moneth the Angell Gabriell was sent from God vnto a citie of Galile, named Nazareth.*

27. *To a virgin affianced to a man, whose name was Ioseph, of the house of Dauid: and the virgins name was Mary.*

28. *And the Angell went in vnto her, and sayde, Hayle, thou art freely beloued, the Lorde is with thee: Blessed art thou among women.*

29. *And when shee saw him, shee was troubled at his saying, and thought what manner of salutation that should be.*

30. *Then the Angell sayde vnto her, Feare not Marye: for thou haste founde fauour with God.*

31. *For*

31. *For loe, thou shalt conceaue in thy wombe, and beare a ſonne, and call his name Ieſus.*

32. *Hee ſhall be great, and ſhall bee called the Sonne of the moſte heigh: and the Lorde God ſhall giue him the throane of Dauid his father.*

33. *And hee ſhall reigne ouer the houſe of Iacob for euer, and of his kingdome ſhall be no ende.*

26. *In the ſixt moneth.* The order of Gods counſell is wonderful, and much differeth from the common iudgement of men. In that he woulde that the beginning of the generation ſhould be more famous in his forerunner, or cryer, then in his owne ſonne. The prophecie of Iohn Baptiſt vttered in the temple, is knowne in euery place. But Chriſt is promiſed to a virgin, in an vnknowne towne of Iuda, and this prophecie remayneth buried in the boſome of one maide. But ſo it was requiſite to bee, that euen in Chriſtes birth that might be fulfilled. That God by fooliſhneſſe might ſaue them that beleeue. 1. Cor. 1. 21. But ſo was this treaſure of this ſecrete miſterie layde vp with the virgin, that at the length in his time it might come forth to all the godly. This ſecrete repoſing of it is (I graunt) contemptible: but ſuch as was moſt meete both for the triall of the humilitie of our faith, and alſo for the beating downe of the pride of the wicked.

And let vs (although the reaſon doe not at the firſt appeare) learne with modeſtie to ſubmit our ſelues to GOD: neyther in this let it grieue vs to learne of her, that bore Chriſt the eternal wiſdome of God, in her wombe. Nothing is more to be taken heede of, then that we through our proud contempt bereaue not our ſelues of the knowledge of the incomparable miſterie, which God wil ſhould be hidde in his litle ones, and ſuch as ſeeke for knowledge. This ſeemeth to me to be the cauſe, why he choſe a virgin eſpouſed to a man. The imagination of Origen, that he ſo wrought it, that hee might keepe ſecrete from Sathan the ſaluation, which he prepared to giue to men, hath no lykelyhoode with it. The veile of matrimonie was therefore ſpread beefore the eyes of the worlde: that he whom they commonly ſuppoſed to be the ſonne of Ioſeph, the godly at length by fayth ſhould knowe to be the ſonne of God. And yet Chriſt came not forth in ſuch baſe and meane ſorte, but that the heauenly father ſhewed forth in him euen at the beginning, the glorye of his Godhead. For the Angelles declared, that the Sauiour was borne. But their voice being heard only of the Shepheards was not ſpread farre.

There was one wonder famous amongſt the reſt, that the wiſe men which came from the Eaſt, did euery where reporte, that a ſtarre appeared vnto them, as a teſtimonie of the birth of the great king: yet we ſee howe GOD kept his ſoone, as it were in ſecrete, vntill the time came, that he ſhoulde fully be ſhewed. Then he erected, as one ſhould ſaye, a theatre, from whence he might plainly be beholden. The participle, *Memneſteumenen*, which the Euangeliſte doth vſe, doth ſignifie, that ſhee then was a virgin, promiſed to a husbande, but not deliuered as a wife to a

husbande. For it was a cuſtome amongſt the Iewes, that the parentes ſhould keepe their daughters at home with them, for a time, after that they were eſpouſed vnto men: Or elſe that law for the ſlaundered wife, which is in Deut. 22.13. were in vaine. Luke ſaith, that Ioſeph was of the ſtock of Dauid: becauſe that the familyes were woont to be accounted by the names of men: of the which matter we will ſpeake more in an other place.

28. *Hayle thou that art freely beloued.* Becauſe that the meſſage was wonderfull, and almoſt incredible: therefore the Angell beganne with a commendation of the fauour and grace of GOD: And ſeeing that by reaſon of our dull vnderſtanding, our mindes are driuen to ſuch a ſtraight, that they cannot cõprehend the wonderful greatnes of God his works: This is the beſt remedie, that we ſtir vp our mindes to meditate and conſider the infiniteneſſe of his grace. Therefore ſince that the vnderſtanding of GOD his goodneſſe is the gate of fayth: The Angell tooke this (and not without cauſe) as the beſt order, that by occupying the minde of the virgin in meditating of the fauour of GOD, ſhe might be the better prepared to receiue and vnderſtand that incomprehenſible miſterie. For the participle *Kecharitomene*, which Luke dooth vſe, ſignifieth the free fauour of God, as appeareth more plainely in the Epiſtle to the Epheſians. 1.6. where Paule intreating of our reconciliation with GOD, ſaieth that God, by his beloued Sonne *Echaritoſen*, that is, receiued vs into his grace, and through his fauour he embraced vs, which beefore were his enemies. Afterwardes the Angell ſaieth, that *God was with her.* For vppon whom GOD vouchſafeth once to beſtow his loue, vnto them he declareth him ſelfe to bee mercifull and bountifull, and to them hee giueth and beſtoweth his giftes, and therefore is the thirde parte of the ſentence added, *Bleſſed art thou amonge women:* For hee vſeth this woorde *Bleſſing* as the effecte and proofe of the fauour of GOD. For in myne opinion, it is not heere vſed for a prayſing of her, but it dooth rather ſignifie a happyneſſe or bleſſedneſſe.

So Paule vſeth to praye, that the faythfull might haue firſt grace, then peace: that is, all kind of good things, ſignifying thereby that we are then becõe bleſſed & rich, when we are beloued of God, the auctour of al good things. Then if the bleſſednes, righteouſnes and lyfe of Mary doe come of the free loue of God, and that her vertues and all her excellencie is the meere liberalitie of God: Then deale they very prepoſterouſly, that teach vs to aske thoſe things of her, which ſhee with vs recieueth from an other.

But very groſſe is the folly of the Papiſtes, which as it were by a magicall coniuring, haue turned this ſalutation into a prayer. And by want of reaſon they haue beene this farre drawne, that their Preachers might not praye in the pulpitte for the aſsiſtaunce and grace of God his ſpirite, but by their *Hayle Mary.* And beſides that, this is to be accompted as a ſalutation onely, they raſhlye take vnto them ſelues the office of an other, which God inioyned not to any but to the Angell: but twiſe more foolifhis that imitation, that they ſalute one that is abſent.

29. *When*

29. *VVhen shee sawe him, shee was troubled.* Luke doth not say that shee was troubled at the sight of the Angell, but at his saying: why then dooth he also make mention of the sight? This, (as I interprete it) was the cause: Marye seeing some portion of heauenly glory in the Angell, through the reuerence of GOD, she conceaued a sodaine feare. Therefore shee was troubled, for that shee perceiued, that it was not a mortall manne that did salute her, but an Angell of GOD. But Luke dooth not say, that shee was so troubled, that shee was thereby amased: but rather sheweth the signe of an attentiue and verye readye minde, when that he presently addeth, that shee thought with her self what manner of salutation this should bee: that is, whereto it tended, and what it meant. For presently shee thought, that the Angell was not sent to her for nothing.

And by this example wee are admonished: First, that the woorkes of GOD are not sleightly to be passed ouer: Then likewise wee ought so to weighe and consider them, that reuerence and feare may goe before.

30. *Feare not Marye.* In that he willeth her not to be afrayde, let vs alwayes remember, howe weake our flesshe is, and that it cannot be, but that we shoulde be afrayde, so oft as but the least sparke of God his glorye doth appeare. For when we earnestly consider the presence of God, wee cannot imagine a vaine or ydle presence. Therefore when wee are all in daunger of his iudgement, out of feare there riseth a trembling, vntill hee shewe him selfe as a father. The holye Virginne sawe amongst her people such a vile heape of sinnes, that there was good cause why shee should be afrayd of the greater vengeaunce.

VVherefore, that the Angell might put this feare awaye, hee saieth, that hee is a witnesse and tydinges bringer of that, which is wonderful good. Luke vsed this Hebrewe phrase, to *finde fauour*, for to haue God mercifull. For it cannot be sayde, that hee found fauour, that sought the same: but hee to whom it was offered, and seeing that examples of the same are sufficiently knowne, it were but vaine heere to alleage them.

31. *For loe, thou shalt conceaue in thy wombe.* The Angell frameth his woordes, first to the propheſie of Esaye, and then to other places of the Prophetes, that it might thereby the better sincke into the Virgins minde. For such Propheſies were knowne and common, euerye where among the godly: yet with all it is to be noted, that the Angell did not whisper that onely in the eare of the Virgin, but he brought that gladde tidinges of saluation, which not long after was to be spread throughout the whole world.

VVherefore it is not doone without the counsell of God, that hee so plainely expresseth the consent betweene the olde propheſies and the present message of the comming of Christe. The woord *Conceauing*, is sufficient to confute the witlesse fancie, aswell of Marcyon, as of Manicheus. For thereby may be easily gathered, that Mary did not bring for than aiery body or Ghost, but such frui as she before had conceaued in her wombe.

And thou shalt call his name Iesus. Mat. 1. 21. rendreth the cause why this name was giuen him. For that he should saue his people frō their sinnes: so that in the verye name saluation is promised, and the cause is shewed to what end Christ was sent of his father into the worlde. As he saieth him selfe, that he came not to destroy, but to saue the worlde. Ioh. 12. 47. Let vs also remēber that this name was not giuen him by the will of man, but by the Angell, at the commaundement of God, that our faith might be fastened in heauen, and not vppon earth. It is deryued of *ishg* which with the Hebrewes is saluation: and from thence commeth that word, which signifieth to saue. Furthermore, they doe but fondlye reason, which endeuour to deriue it of that Hebrewe nowne *ihusshua*.

It appeareth that the Rabbynes did deale very malitiously, in that they neuer giue him that honourable title of Christ, but in euery place write Iesu: or rather imagine him to haue beene some base or degenerate Iew. Therfore their writing deserueth as much credit and authoritie, as doth the barking of a dogge. That they obiect that he should be farre inferior to the dignitie of the sonne of GOD, if hee shoulde haue a name common with others, may also be pretended of Christe. But the answere to them both is very easie. For that which before was shadowed vnder the lawe, is fully and wholye perfourmed in the Sonne of God: or that he had the substaunce of that in him, which was before but figured. The other obiection is of no greater force. They denie that the name of Iesu is holy and reuerent, before whom euery knee Philip. 2. 9. ought to bowe, vnlesse it did onely belong to the sonne of God. Paule ooth not attribute vnto him a magicall name, in whose syllables the maiestie were included: but his wordes were to this purpose, as if he should haue said; great power was giuen vnto Christ of his father, vnder the which al the worlde should bowe. Therefore let vs bid such faigned inuentions farewell, and let vs know that the name of Iesu was giuen vnto Christ, that the faythfull might learne to seeke in him that, which beefore was shadowed vnder the law.

32. *Hee shall be great.* The Angell sayde the same of Iohn Baptist, whom yet hee would not make equall with Christ. But the Baptist was great in his order: And presently after he declareth that the greatnes of Christ extolled him farre aboue all creatures. For this hath he alone proper and peculyar to him selfe, that he should be called the sonne of God, as the Apostle proueth Heb. 1. 5.

I graunt, that sometimes in the scripture the Angelles and kinges are adorned with this title: but these are in common called the sonnes of God, for the excellencie which God hath giuen them. And it is cleare, and not to be doubted, but that God exempteth his sonne from all the rest, when that he peculiarly saieth vnto him, Psalme. 1. 7. Thou art my Sonne: Therefore Christ is accounted here neither among Angels nor men, that he might be accounted one of common sort or company of the children of God: for that which is giuen vnto him, it is lawful for none other to take to them selues.

It is true that Kings are the children of God, but not by right of nature, but because the Lord hath bestowed that honour vpon them. Neither doth this title belong vnto Angels, but as they vnder their chief head excell

excell amongſt the creatures. And we alſo are children but by adoption which we obtaine by faith, for wee haue it not of nature. But Chriſt is the onely, and the onely-begotten ſonne. That interpretation is very falſe and deceitfull, which that filthie dogge Seruetus wreſteth, the woorde of the future tence, that he mighte prooue that Chriſt was not the eternall ſonne of God: But that he began then ſo to be accompted when that hee tooke vpon him our fleſh. Hee argueth that Chriſt was not the ſonne of God, before that he being clothed with fleſh, did appeare in the worlde, becauſe that the Angell ſayd: He ſhall be called: I except againſt this, and affirme that the wordes of the Angell doe ſignifie nothing elſe, but that ſuch a ſonne of God ſhould be made manifeſt in the fleſh, as was eternall: For to be called is referred to the apparaunt knowledge. But there is great difference here betweene theſe two enterpretations, whether he beganne now to be the ſonne of God, which was not before, or that he was made knowne vnto men, that they might know him to be the ſame which was promiſed in times paſt. And truely, ſith that God in all ages was called a Father of his people, it may thereby be gathered, that the Sonne was in heauen: from whom and through whom this fatherhood came to men. For men ſhould arrogate too much vnto themſelues, if they durſt be ſo bold as bragge, that they were the ſonnes of God: but as they are the members of the onely begotten ſonne. VVherefore it is certaine that the holy fathers had not the aſſuraunce of that ſo honourable a calling: But as they had their confidence in the Sonne, the mediatour. But what profit we haue by this more perfect knowledge, whereof we now ſpeake. Paule doth teach vs in an other place. For that nowe wee may freely not onely call, but cry out that God is our father. Rom. 8. 15. and Gal. 4. 5.

God ſhall gine vnto him the throane of Dauid. VVe haue ſayde that the Angel tooke out of the Prophetes theſe titles, which he giueth vnto Chriſt, that the holy virgin might thereby know the better, that he ſhould be the Redeemer, which was in times paſt promiſed vnto the fathers. VVhen as the Prophetes doe ſpeak of the reſtitution of the Church, they cal the whole hope of the faithfull to the kingdome of Dauid: So that it was a common rule amongſt the Iewes, that the ſauegard of the Church was repoſed in the proſperitie of Dauids kingdome. Neither did there any thing more aptly or fitly agree to the office of the Meſsias, then that hee ſhould againe reſtore the kingdome of Dauid. And therefore the Meſsias is ſometimes called by the name of Dauid: as in Ier. 30. 9. They ſhall ſerue the Lord their God, and Dauid their king: Alſo in Ezechel 34. 24. and 37. 24. My ſeruaunt Dauid ſhall be prince amongſt them: And in Oſe. 3. 5. They ſhall ſeeke the Lord their God, and Dauid their king. The places alſo wheras he is called the Sonne of Dauid, are ſufficiently knowne and vnderſtoode. In ſumme, the Angell declareth that the prophecie of Amos. 9. 11. of rayſing the tabernacle of Dauid, which was fallen downe and ouerthrowne, was fulfilled in the perſon of Chriſt.

33. He ſhall reigne ouer the houſe of Iacob. Seeing that ſaluation was peculiarly promiſed vnto the Iewes, euen as the couenaunt was made with Abraham their father, and Chriſt, as Paule witneſſeth, Rom. 15. 8. was a miniſter of circumciſion: the Angell doth not without cauſe appoynt his kingdome in that nation, as if it were the proper ſeate and abiding

place of the ſame. But this differeth not from other prophecies, which do enlarge and ſtretche the kingdome of Chriſt to the vttermoſte partes of the earth. For God by a newe and wonderfull adoption did plante the Gentiles (which before were ſtraungers) into the houſe of Iacob, ſo yet that the Iewes as the firſt borne ſhoulde holde the principall degree, as it is ſet downe in the Pſal. 110. 2. The Lord ſhall ſende the rod of thy power out of Syon. Therefore the throne of Chriſt was placed amongeſt the children of Iſrael, from whēce he made the whole world ſubiect vnto him. But as many as are gathered by faith to the ſonnes of Abraham, are accompted as the true Iſrael. And although the Iewes through their defection ſeparated them ſelues from the church of God, yet the Lordes will was, that certaine remnants of them ſhoulde remaine euen vnto the end, becauſe that his calling is beyonde the power of man. The body of the people in ſhewe is vtterly cut off. But we muſt remember the myſterie whereof Paule ſpeaketh to the Rom. 11. 25. That at length it ſhould come to paſſe that God woulde gather ſome of the Iewes from the diſperſing and ſcattering abroade. In the meane ſeaſon the church which is ſcattered through the whole worlde, is the ſpirituall houſe of Iacob, becauſe ſhe fetched her beginning out of Sion. *For euer.* The angel declareth in what ſenſe the perpetuitie was ſo oft promiſed by the Prophets to the kingdom of Dauid. It floriſhed only in the times of Dauid and Salomon in power & riches. Roboam the third ſucceſſor, ſkarſe held a tribe and a halfe. From that time it ceaſed not to be ſhaken with diuers miſeries, vntil at length it was broken downe. Now the Angel declareth that when in the perſon of Chriſt it ſhall be eſtabliſhed, that ſhall not againe be deſtroied: and to proue the ſame, he vſeth the wordes of Daniel, which are ſet downe 7. 14. *And of his kingdom ſhalbe no ende.* Although the ſenſe of the words is, that God is the euerlaſting gouernor of the kingdom of Chriſt and of the Churche, ſo that it ſhall neuer periſh from off the earth, ſo long as the Sunne and Moone ſhall ſhine in the heauen, yet the true perpetuitie belongeth vnto the glory that is to come. Therefore the faithfull doe ſo by continual courſe ſome of them ſucceede others in this life, vntill at the lengthe they be gathered togethter into heauen, where they ſhall raigne without ende.

Luke. 1.

Matthew.	Marke.	
		34. *Then ſayde Marie to the Angell: howe ſhall this be, ſeeing I know not man?*
		35. *And the Angel anſweared, and ſaide vnto her: the holy Ghoſt ſhall come vpon thee, & the power of the moſte highe ſhall ouerſhadowe thee: therfore alſo that holy thing which ſhal be borne of thee, ſhall be called the ſonne of God.*
		36. *And beholde thy couſin Elizabeth, ſhee hath alſo conceiued a ſonne in her olde age, & this is her ſixte moneth, which was called barren.*
		37. *For with God nothinge ſhall bee impoſſible.*
		38. *Then Marie ſayd, Behold the ſeruaunt of the*

the Lorde, bee it done vnto mee accordinge to thy woorde: So the Angell departed from her.

34. *Howe can this be.* The holy virgin ſeemeth as hardly to reſtraine the power of God, as Zachatie did before: For that doeth ſhee accompte to be vnpoſsible, which is beyond the common order of nature, for thus ſhe reaſoneth. I knowe no man, how then ſhould I beleeue that this ſhoulde come to paſſe which thou telleſt me? It is not needefull that we ſhoulde greatly labor to cleare her of all fault, for by faith ſhee ought to haue riſen to the omnipotēt power of God, which is not tied to natural means, but ſurmounteth the whole world, & yet ſhee now ſtaieth in the common courſe of generation: yet it is to be knowen that ſhee doeth not ſo doubt or demand, as if ſhee would haue the power of God made ſubiect or equal to her ſenſes, but being ſtricken with a ſodaine admiration, ſhee is only moued to aske this queſtion. And that ſhe obediently and gladly receiueth this promiſe, may be gathered by this: That, wheras there were many doubts on the contrary part, ſhee yet did ſtay but at this one. Shee might eaſily haue obiected: where is that throne of Dauid become, ſeeing that al the dignity of that Empire had now a long time ben aboliſhed, & all the glorious beautye of the kingly ſtocke was extinguiſhed: So that if ſhe had weighed the matter with the iudgement of fleſh, ſhe ſhould haue take al that ſhe heard of the Angel but for a fable. VVherfore it is not to be doubted, but that ſhee eaſily gaue place, & was throughly perſwaded of the reſtitution of the church, a thing according to the fleſh incredible. And it is probable that the propheſie of Eſay 11. was cōmonly ſpoken of euery where, whereas God promiſeth to raiſe a graffe to grow out of the contempned ſtocke of Iſay. Faith therefore being through the grace of God conceiued in the virgins minde, cauſed her without doubt to beleue the meſſage that was brought her of erecting of the throne of Dauid. If any except and ſay that there was alſo an other Propheſie, that a virgin ſhould beare a ſonne, I anſwer that the knowledge of that myſterie was as then very darke. The fathers hoped that they ſhoulde haue a king borne, vnder whom the people of God ſhould be bleſſed & happy. But the meane lay hidden from them, as if a veile had bene put betwene them and it. Therfore it is no maruell that the holy virgin asketh a queſtion of that ſhee knoweth not. But that ſome do imagine of her words, that ſhee had made a vow of perpetuall virginitie, it is ouer weake & altogether abſurde: For then very vnfaithfully had ſhee done in that ſhee ſuffred her ſelfe to be beſtowed on a husband, and ſo making a mocke of God, had deſpiſed his holy ordinance of matrimonie. Although that in Poperie there had crept in a barbarous tyrannie in this matter of matrimony, yet they neuer durſt go ſo farre, as to permit the wife without the conſent of the husband to vowe continencie. Furthermore, it is a childiſh inuention to imagine a kinde of Monkerie amongſt the Iewes. Yet that obiection is to be anſwered, that the virgine had reſpect vnto the time to come, & therefore ſhould ſignifie that ſhe ſhould not dwel together with her husband. But this cōiecture is probable & plaine, that the greatnes, or rather the maieſtie of the matter did ſo ſtrike the virgin, that ſhee had all her ſenſes tied & bound with admiration. VVhē ſhe heareth that the Son of God ſhalbe borne, ſhe conſidereth a matter not common, & this is the

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reason why shee excludeth the knowledge of man. Thus being amased, shee crieth out, how can this be? Therefore doth God so gentlely pardon her, and so louingly and fauourablie answere her: because that hauing Gods workes in admiration, shee did reuerently and soberly demaunde how that could come to passe, which she was perswaded to be far aboue the common and accustomed course of nature. Furthermore, this question was not against faith. Because that it arose rather of an admiration, then of distrust. *The holy Ghost shall come vpon thee.* The Angell doth not so set the maner, as it had bene nedefull he should haue done, that woulde satisfie the curiositie of many: But he calleth the Virgin simplie to consider the power of the holy Ghost, that with silence and quietly, she might resigne her selfe wholely ouer vnto him. The worde *To come vppon*, doeth signifie that this is an extraordinarie worke, where the meanes of nature do want. And the next parte of the sentence is added to expounde the former, *The power of the most highe shall ouershadowe thee.* For the spirite is as it were the essentiall power of God, through whose worke he sheweth and exerciseth himselfe, as well in the gouernance of the worlde as in myracles. There is an apt Metaphore in the worde *ouershadowe*. For the Scripture doth oft compare the power of God (wherewith he preserueth and defendeth his) vnto a shadow. But there seemeth to be an other more peculier sense and vnderstanding of this place: namely that the worke of the spirite shoulde be secrete, euen as a cloude set before shoulde stay the eyes of men from seeing. And as in woorking myracles, God doth kepe secrete from vs the counsell of his workes: So it is our partes with modestie to reuerence that which hee woulde haue kepte hidden from vs. *Therefore that holy thing that shall be borne.* This is a confirmation of the former sentence, for the Angell teacheth vs, that it behooueth Christ to be borne without the companie of man and woman, that he might be holy and the sonne of God, that is, that he should not be in a commō estate amongst men, but that in holinesse and glory hee shoulde excell all creatures. The heretikes which faine, that when he was borne man, and was after made the Sonne of God, do wrest that causall coniunction, that he should therfore be called the Sonne of God, because that he was woonderfully conceiued by the power of the holy Ghost, but they reason very wickedly. For althoughe that hee was manifested the sonne of God in flesh, it followeth not but that the worde was begotten of the father before all worldes: Or rather, he the same that was the Sonne of God in his eternal Deitie, appeared also the Sonne of God in his humaine flesh. But this place doth not only teache vs the vnitie of the person in Christ, but also sheweth that Christ, euen in that he had put on the humane nature, was also the Sonne of God. Therefore as the name of the Sonne of God was from the beginning proper to the diuine essence of Christe, so now the Deitie and humanitie ioyned, it agreeth to both the natures together, because that the secrete and celestiall woorking of his generation exempteth him from the common order of men. Ofte also other where as he affirmeth himselfe to be very man, he calleth himselfe the sonne of man. But the veritie of the humane nature is no let but that his diuine generation mighte procure him a peculiar honoure aboue all others: namely in that he was conceiued by the holy Ghost beyōd the ordinarie maner of nature. Of this there groweth a good cause of the assurance of

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our faith, that wee mighte more boldly call God, Father. For his onely ſonne woulde needes become oure brother, that hee mighte in common make his father to be alſo ours. It is alſo to be noted, that Chriſte as hee was conceiued by a ſpirituall power, is called a holy ſeede. And euen as it was behouefull that he ſhould be very man, that he might waſh awaye our ſinnes, and in our fleſh that he might ouercome death and Sathan, and that he might ſo be a perfecte mediatour: ſo it was neceſſarie, that he that ſhould purge others from ſinne, ſhould be free from all vncleanneſſe and ſpottes. Although yet that Chriſt was borne of the ſeede of Abraham, yet broughte hee no infection out of that corrupte nature, becauſe that the holy Ghoſt kept him pure and cleane euen from the beginning. Neither that he himſelfe alone ſhould excell in holineſſe, but alſo that he ſhould ſanctifie his. Therefore the maner of conception doth teſtifie that we haue a mediator ſeparate from ſinners.

36. *And beholde Elizabeth*, with an example done at home by her, the Angell doth ſtrengthen the faith of Marie in hope of the myracle. For if neither the barenneſſe, nor the olde age of Elizabeth could hinder God, but that he would make her a mother, when ſhe ſhall ſee ſuch a ſpectacle of Gods power in her owne kinſwoman, there is no cauſe why Marie ſhoulde ſtill containe her ſelfe within the accuſtomed bondes of nature. He expreſly noteth the ſixth moneth. For ſeeing that the woman commonly perceiueth in the fifth moneth, that her childe hath life, in the ſixt month ſhe is put out of al doubt: It had bene the part of Marie ſo to haue creadited the ſimple worde of God, that there ſhould haue bene no nede by any other meanes to ſtrengthen her faith, but leaſt ſhe ſhould wauer any more, the Lorde vſeth this new ſupportation to ſtaye her in his promiſſe. With the ſame fauour doth he daily aide and hold vs vp, yea and as our faith is weaker, ſo with the more fauour doth he aide vs. Therefore leaſt that we ſhoulde doubt of his truthe, he gathereth diuers teſtimonies which may confirme the ſame vnto vs. It is demaunded howe the kinred came betwene Elizabeth, which was of the daughters of Aaron, and Marie which was of the ſtocke of Dauid. And alſo it ſeemeth to be againſt the lawe Num. 3. 6. which forbiddeth women to marry out of their owne tribes. As concerning the lawe, if the ende be conſidered, it did forbid onely thoſe mariages whereby enheritances may be mixed. But there was no ſuche daunger, if that a woman of the tribe of Iuda was maried to a Prieſt, to whom the enheritance coulde not be tranſlated. The ſame reaſon was alſo, if that a woman of the tribe of Leuie was beſtowed out of her kinred. And it may be that the mother of the holy Virgin was of the tribe of Aaron, and that the kinred ſo came betwene her daughter and Elizabeth.

37. *For with God ſhall no woorde be impoſſible.* If you will vſe this phraſe *woorde* in his proper & natiue ſignification, then the meaning is that God will performe what ſo euer he hath promiſed, becauſe that there is no let equal with his power. And the argument ſhal thus be framed: This hath God promiſed, therefore hee will perfourme it, becauſe that no impoſſibilitie may be obiected againſt his woorde. But becauſe that *woorde* according to the phraſe of the Hebrew tounge, is oft vſed for a *thing or ſubſtãce*, we may more plainly expound it thus, *nothing is impoſſible with God.* Yet that axiome muſt be alwaies holden that they doe peuiſhly wander oute of the

the way, which dreame of the power of God beſides his word, if any be founde. For his omnipotencie is to be conſidered, ſo as it may be a foundation for the further building of our hope and faith. And now we ſhall not only doe very raſhly and vnprofitably, but alſo very perilouſly, if we diſpute what God can doe, vnleſſe withall we conſider what he wil doe. Furthermore, the Angell doth heere in this place, as God doth in diuers places of the ſcripture, for that vnder a generall doctrine, hee confirmeth one eſpeciall promiſe. And this is the true and righte vſe of a generall doctrine, if we apply the promiſes therein ſet downe, to the preſent matter, when ſoeuer we be vexed and troubled: for ſo long as they be general and indefinite, they are colde. Furthermore it is not to be marualled at, that the Angell doeth tell Marie of the power of God, for the diſtruſt of his power, doeth make vs not to beleeue his promiſes. All men with tounge confeſſe that God is omnipotent: but if he promiſe any thing beyonde the reache of our capacitie, we are at a ſtaie. And whereof commeth this? but for that we will attribute nothing more to his power, then our ſenſes can diſcerne. Therfore Paule to the Rom. 4. 20. commending the faith of Abraham, ſayeth that he gaue the glory to God, becauſe he was able to fulfil what ſoeuer he had promiſed. And in an other place when he ſpeaketh of the hope of eternall life, he propoſeth the power of God before him. In the 2. Tim. 1. 12. he ſayeth, I knowe whome I haue beleeued, and I am perſwaded that he is able to keepe that which I haue committed vnto him. This ſeemeth to be but a ſmall portion of faith, & that none, no not the wicked, wil derogate from God the title of omnipotent: But who ſoeuer hath the power of God ſurely and deepely fixed in his heart, he ſhall eaſily ouercome all other lets and hinderances of his faith. Yet it is to be noted that the effectuall power of God (if I may ſo ſpeake) is apprehended in a true faith: For God is mighty, and wil be acknowledged, that he may declare himſelfe to be true in deede.

38. *Beholde the ſeruant of the Lord.* The holy virgine will argue and diſpute the matter no further, and yet it is not to be doubted but that there were many things which might hinder her faith, yea, & altogether turne her minde from the ſpeach of the Angel. But ſhee taking the aduauntage from the contrary reaſons, enforced her ſelfe to obedience: and this is a right proofe of faith, when we reſtraine our mindes, & hold them as priſoners that they dare not oppoſe this or that againſt God: ſo on the other ſide libertie to contend, is the mother of infidelitie. And theſe words are not of ſmal waight. *Beholde the ſeruant of the Lord*, for ſhee offereth & dedicateth her ſelf wholely vnto God, that he may freely vſe her according to his owne wil. The vnbeleuers withdrawe themſelues from his hand, and as much as they canne, they hinder his worke: But faith dooth preſent vs before God, that we may be ready to obey. Then if the holy Virgin was the ſeruant of the Lord, becauſe that ſhe obediently ſubmitted her ſelfe to his gouernement, there is not a worſe contempt, then by fleeing to denie him that obedience which he deſerueth & doth require. To be ſhort, as faith only maketh obedient ſeruants to God, and deliuereth vs into his power: ſo infidelitie maketh vs rebels and runnagates. *Be it done vnto me.* This clauſe may be expounded two waies, either that the holy Virgin paſſeth into a prayer and requeſt: or els continuing in the ſame matter, ſhee proceedeth in reſigning and deliuering her ſelfe vnto God.

God. I ſimply interprete it, that ſhee being perſwaded of the power of God, and willingly following whether he calleth, ſhe doth alſo ſubſcribe vnto his promiſe, and ſo doeth not onely wait for the effecte, but alſo doeth earneſtly deſire the ſame. And it is to be noted that ſhee reſted vppon the woorde of the Angell, becauſe ſhee knewe that it came from God, weighing the dignitie of the ſame, not of the miniſter, but of the authour.

Luke. 1.

Matthew.	Marke.	
		39. And Marie aroſe in theſe daies, & went into the hill countrey with haſt, to a citie of Iuda:
		40. And entred into the houſe of Zacharias, and ſaluted Elizabeth.
		41. And it came to paſſe, as Elizabeth heard the ſalutation of Marie, the babe ſprang in her belie, and Elizabeth was filled with the holy Ghoſt.
		42. And ſhee cried with a loude voice, and ſayde: Bleſſed art thou among women, becauſe the fruite of thy wombe is bleſſed.
		43. And whence cõmeth this to me, that the mother of my Lord ſhoulde come to me?
		44. For loe, aſſoone as the voyce of thy ſalutation ſounded in mine eares, the babe ſprang in my beilye for ioy,
		45. And bleſſed is ſhee that beleeued: for thoſe things ſhall be performed, which were tolde her from the Lorde.

39. And Marie aroſe. This iourney wherof Luke maketh mention, teſtifieth that Maries faith was not vnfruteful, becauſe that gods promiſſe was not ſo ſoone forgotte as the Angel was out of ſight, but that remained faſt in her minde. And her haſte witneſſed her earneſt & ardent affection. Hereof it may be gathered, that all other buſineſſe being ſet aſide, the Virgin as it was meete did accompt of, and preferre this fauour and grace of God. Yet it may be demaunded for what purpoſe ſhe toke this iourny. It is certain that ſhe went not thither only to make ſearch & enquiry, for ſhe nouriſhed the ſonne of God as well in her heart by faith, as conceiued in her wõbe: neither can I ſubſcribe to the iudgement of ſome, which thinke that ſhee went thether to ſalute her. For it ſeemeth more probable to me, that partly to encreaſe and to confirme her faith, partly that they one with an other might ſet foorth the glorye of God, was the cauſe that moued her. And there is no cauſe why we ſhoulde accompt it an abſurd thing, that ſhe by the ſight of a myracle did ſeke for confirmation of her faith, becauſe that it was not in vaine that the Angel did propoſe the ſame vnto her. For although that the faithful are cõtent with the bare & only word of the lord, yet in the meane time they deſpiſe not any of his works, which they think may any whit preuail for the ſupporting of their faith. And eſpecially it behoued Mary to accept this aid profered her, vnles ſhe wold haue forſaken that, which the Lord had willingly geuen her. Furthermore the ſeeing one another, might ſtir vp as wel her as Elizabeth, to a greater thankefulneſſe, as by the text it appeareth. For the

power

power of God was more euident and notable, in that at once they ſee his grace powred vpon them both, becauſe that compariſon did adde no ſmall light. But Luke doeth not declare which was that Citie wherein Zacharie dwelt, but onely maketh mention that it pertained to the tribe of Iuda, and alſo that it was placed in a hill country: whereof is gathered that it was further from the towne of Nazareth, then was Hieruſalem.

41. *As ſhee heard the ſalutation,* It is a naturall thing, that the childe in the wombe of a woman great with child, ſhould moue at a ſodaine ioy. But Luke would note vnto vs ſome extraordinary thing. It appertaineth nothing to the matter to entangle our ſelues in ſubtile queſtions, whether the infante knewe that Chriſte was preſente, or whether this was a ſenſe or feeling of godlineſſe. Let this one thing rather ſuffice vs, that the infant leapt by the ſecrete motion of the ſpirite. Neither doth Luke attribute any proper ſenſe to the infant, but doeth rather ſignifie that thys was a portion of the worke of God in the mother, that the infant ſprang in her wombe. That he ſayeth that ſhe was filled with the holy Ghoſte, the meaning is, that ſhee beſides the accuſtomed maner was ſodenly endued with a ſpirite of prophelie. For ſhee was not without the giftes of the ſpirite before, but then the power appeared farre more plentifull and wonderfull.

42. *Bleſſed art thou,* Shee ſeemeth to place Marie and Chriſt in like degree, which were nothing meete nor conuenient, but I willingly admit their iudgement which thinke that the cauſe of her bleſſedneſſe is rendered in the ſecond parte of the ſentence For it is oft vſed to put a copulatiue in ſteade of a woorde cauſall, therefore Elizabeth affirmeth that her Couſen is bleſſed becauſe of the bleſſedneſſe of the Sonne. And although this was not the chiefe felicitie that Marie had, to beare Chriſte in her wombe: naye, this dignitie in order came behinde that, that ſhee was by the ſpirite of Chriſte borne againe into a newe life, yet was ſhee woorthely called bleſſed, whome God made woorthy this ſinguler honour, that ſhe ſhould beare vnto the world his ſonne, in whom ſhee was ſpiritually regenerate. And to this day we cannot make mention of the bleſsing brought vnto vs through Chriſte, but alſo that we muſt remember how honourably the Lord aduaunced Marie, in that he would that ſhe ſhould be the mother of his only begotten Sonne.

43. *Whence commeth this to me?* This modeſtie is to be noted, that Elizabeth conſidering the great graces of God in Marie, doeth geue vnto her that honor that is due, and yet lifteth her no higher (wherby God might be offended) then was conuenient. For there is ſuch wickedneſſe planted in the world, that there are but fewe that fall not into one of theſe 2. vices: for ſome pleaſing them ſelues too much aboue meaſure, doe maliciouſly deſpiſe the giftes of God in their brethren, that they alone might be aloft. And there are others which doe ſo ſuperſtitiouſly extoll men, as if they ſhould make idols of them for them to worſhip. Hereof it came, that they leauing Chriſte as it were in the lower rowme, did geue the chiefeſt ſeat vnto Marie. Contrariwiſe Elizabeth in praiſing her, doeth not ſo obſcure the glorye of God, but rather referreth all things to God himſelfe. And yet as ſhee acknowledgeth that God hath geuen his grace vnto her, and to others, ſhee enuieth not to geue him the higheſt degree, and modeſtly ſheweth that ſhee hath receiued more then was due to her.

In

In that ſhe calleth Marie the mother of her Lord, there is noted the vnitie of the perſon in two natures, as if ſhe ſhould haue ſayde: he which is begotten a mortall man in the wombe of Mary, is alſo eternall God: for it muſt be remembred that the ſimple womā doth not ſpeake of her owne witte, but ſhee onely vttereth thoſe things which the holy Ghoſt doeth teach her. And this name doth properly belong to the ſonne of God manifeſted in the fleſh, vnto whome all power is geuen of the father, and which was ordained the chiefe Prince of heauen and earthe, by whoſe hand God gouerneth al things. Yet he is eſpecially the Lord of the faithfull, who willingly and gladly ſubmit themſelues vnder his gouernemēt: for hee is not the heade but of his owne body. Therefore Paule ſayeth, 1. Cor. 8. 5. *Although that many are called Lordes in the world, yet vnto vs, that is, to them that are of the houſholde of faith, there is but one Lord.* Furthermore, when ſhe amplifieth this grace of God whereof ſhee ſpeaketh, by the ſodaine motion of the infante whiche ſhee bare in her wombe, it is not to be doubted but that ſhee would declare that ſhee felt ſomething ſupernaturall and diuine.

45. *Bleſſed is ſhee that beleeued.* Seeing that it appeareth by that whych Luke hath ſaide before, that Elizabeth ſpake by the ſecreate direction of the ſpirit: it is the ſame ſpirit that affirmeth that Mary is bleſſed becauſe that ſhe beleeued, and in praiſing the faith of Mary, he generally teacheth vs wherein the chiefe felicitie of men conſiſteth. Bleſſed Mary which beleeued in her heart the promiſe of God, conceiued and bare ſaluation to her ſelf and to all the world. This was ſpecial to her. But becauſe that we haue no drop of righteouſnes, life, or of any good thing, but as the Lord offereth the ſame vnto vs in his woorde; there is one faith which pulleth vs from out of extreeme pouertie and miſerie, and maketh vs partakers of the true felicitie: and there is great waight in this clauſe: *For thoſe things ſhall be performed which were tolde her.* This is the meaning, that faith geueth place to the promiſſes of God, that they may take effecte in vs. And it is certaine that the truthe of God doeth not depend vppon the will of menne, but rather that is true. Rom. 3. 4. That God remaineth alwayes true, althoughe all the worlde (whiche is geuen to vnbeliefe and lying) ſhoulde endeuour to weaken and hinder the ſame. But becauſe that vnbeleeuers are vnworthy to enioy the fruit of the promiſſes, therfore the ſcripture teacheth, that the ſame promiſſes are onely by faith made effectuall to our ſaluation, for God offereth his benefites generally to all, & faith openeth her boſome to receiue the ſame, but vnbeliefe ſuffereth the ſame to paſſe by, that they may not once come neare vs. If Mary had ben vnbeleeuing, yet that coulde not haue hindered the purpoſe of God, but that he woulde haue perfourmed his woorke, by ſome other meanes that he would haue liked. But ſhee is called bleſſed, becauſe that by faith ſhee receiuing the bleſsing offered her, made the way ready to God for the performance of his worke. So againe, vnbeliefe ſhutteth the gate againſt him, and ſtaieth his hand from woorking, leaſt that they ſhould taſte the comforte of ſaluation, which diſappoynt him of the glory of his power. Alſo, the relation betweene the woorde and faith is to be noted, & hereof we learne what it is to beleeue: namely, when we ſubſcribe and conſent to that which God doeth ſpeake, and doe certainly aſſure our ſelues, that hee will perfourme that which he hath promiſed.

The clauſe *From the Lorde*, ſignifieth as muche as the ſimple doe commonly ſay on the behalfe or parte of God, for the promiſſe was brought by the Aungell, but it came from G O D alone, whereby wee gather, that whether G O D vſeth the miniſterie of Aungelles or of menne, yet his will is, that there ſhall no leſſe reuerence be geuen to his woorde, then if he him ſelfe openly ſhould appeare from heauen.

Luke 1.

Matthew. Marke.

46. Then Marie ſayde, my ſoule magnifieth the Lorde.

47. And my ſpirite reioyceth in God my ſauioure.

48. For hee hathe looked on the poore degree of his ſeruaunte: For beholde, from hence forthe ſhall all ages call me bleſſed.

49. Becauſe hee that is mightye, hathe done for me great things, and holy is his name.

50. And his mercye is from generation to generation, on them that feare him.

Nowe doeth hee ſette downe and ſhewe the Songe of the holye Virgine, notable and woorthy to be reported, whereby it plainely appeareth howe ſhee excelled in the gifte of the ſpirite. And there are three partes of this Songe, for Marie with a ſolempne thankes geuing, doeth firſt declare the mercie of God which ſhee had founde in her ſelfe. Then in general woordes ſhe commendeth the power & iudgements of God: At the lengthe ſhee applieth the ſame to this preſent matter, where ſhee ſpeaketh of the redemption promiſed in times paſt to the Church, and nowe perfourmed. *My ſoule magnifieth.* Here Marie declareth her thankfulnes, as we ſayde euen now. And becauſe that the hypocrites for the moſt part doe ſet foorth the praiſes of God with full mouthes, and no affection of the heart, therefore Marie ſayth that ſhe doth praiſe God, euen from the innermoſt affection of her minde. And truely, they doe nothing els but prophane the holy name of God, which not from their heart, but with tounge onely doe declare his glory. Furthermore, when as theſe wordes *Soule* and *Spirite* are diuerſly taken in the ſcripture, yet when that they come together, they doe ſignifie two eſpeciall faculties of the ſoule: for the ſpirit is taken for the vnderſtanding, and the Soule for the ſeat of affections. That wee maye the better vnderſtande the minde of the holy Virgine, it is to be noted, that that is put heere in the ſecond place, which in order oughte to be firſt: for that the will of man might be ſtirred to praiſe God, it is neceſſary that the reioycinge of the ſpirit ſhould go before, as Iames teacheth, chap. 5. 13. Is any mery? lette him ſing, for ſorow & heauines do reſtraine the minde, & alſo they do hinder the tounge from vttering and declaring the goodneſſe of God: Therefore when as the minde of Marie was filled with ioy, her heart brake forth into the praiſe of God, and it is not without cauſe that ſhe attributeth the epithyte of Sauiour vnto God, when as ſhee ſpeakes of the ioy of her heart: for vntill that God be knowen as a ſauioure, the mindes of men are neuer freely nor truely merye, but doe alwayes remaine

maine ambiguous and carefull. Therfore it is the only fatherly fauour of God, and the ſaluation which proceedeth from the ſame, which filleth vs with ioy. In ſumme, this is firſt to be learned, that the faithfull may glory and ioy, that their ſaluation is in God. Then they ought to folow the next, that they hauing found him a louing father, ſhuld geue him thanks. The word *ſoteros* doth ſignifie more in Greeke, then *Seruator* doth in the Latine, euen ſuch a one as doth not only once deliuer, but is alſo the authour of perpetuall ſaluation.

48. For he hath looked. She ſheweth the cauſe why ſhe had the ioy of her heart grounded vpon God, euen becauſe that he of his fauour and loue looked vpon her. for in that ſhe calleth her ſelfe poore, ſhe reſigneth all worthineſſe from her ſelfe, and aſcribeth the whole cauſe of her ioy, to the free grace and goodneſſe of God, for humilitie in this place (as ſome vnlearned and ignorant men haue fooliſhly thought) doeth not ſignifie ſubmiſsion or modeſtie, or a habite of the minde, but ſignifieth a vile eſtate and an abieɛte condition, therefore this is the ſenſe: That I was vile and deſpiſed, was no hinderance to God, but that he vouchſafed to tourne hie eyes vnto me. Then if the pouertie of Marie be oppoſed to excellencie, (as the matter it ſelfe declareth, and it plainely appeareth by the Greeke word) we ſee that Marie caſting downe her ſelfe, doeth only exalt God. And this was not a ſhew of fained humilitie, but a ſimple & plaine confeſsion of her thought, which ſhe had engraued in her mind: for as ſhe was of no accompt in the world, ſo ſhe did no whit the more eſteeme of her ſelfe. *From hence foorth ſhall call me bleſſed.* She ſayeth that thys benefite of God ſhalbe remembred in all ages: And if it were ſo notable that all men euery where ſhoulde declare the ſame, then it was not lawful for Mary, vpon whom the ſame was beſtowed, to bury the ſame in ſilence. But obſerue that Mary accompteth nothing of her owne felicitie, but that ſhe acknowledgeth that it were geuen her from aboue, & thankfully accepteth the grace ſhe hath receiued: I ſhall (ſayth ſhe) be accompted bleſſed throughout all ages. Doth ſhe ſay this, as if ſhe had obtained this praiſe by her owne power or induſtrie? No, but ſhee rather doth cõmend the only worke of God: wherby we perceiue how much the papiſts differ from her, for what good things ſoeuer ſhe had of God, they made ſmall accoompt of, and vnaduiſedly they ſet her foorth wyth their owne vaine inuentions: They aboundantly heape vp together for her magnifical & more then proud titles, as that ſhe ſhuld be the Quene of heauen, the ſtarre of ſaluation, the gate of life, the life, the ſwetenes, the hope and the health: yea ſathan alſo caried them ſo farre into impudencie and madneſſe, that they gaue her power ouer Chriſt, for this is their ſong: Aske the father, commaund thy ſonne. Seeing that it plainly appeareth that none of theſe proceede from the Lord, the holy virgin in one woorde abandoneth them all, while ſhee eſteemeth all her glorye to be in God his benefites, for if ſhee be for this one thing onelye to bee renowmed, becauſe that GOD hath dealt mightely with her, then there is no place lefte for thoſe fained titles which they elſe where haue borowed. Furthermore, there is nothing more reprochefull to her, then to haue her ſonne ſpoiled of that, which was due to him, and that ſhee her ſelfe ſhoulde bee clothed with thoſe ſacrilegious ſpoiles. Nowe let the papiſts go, & let them cry that we are iniurious to

Chriſtes mother: becauſe that reiecting the lies of men, we onely ſet forth the benefits of God in her, and we graūt her that which is moſt honorable for her, but theſe prepoſterous worſhippers take it from her. For we doe willingly receiue her as a teacher, and we obey her doctrine and her preceptes, and it is not vnknowne what ſhe hath ſaid: which the Papiſtes not regarding, but treading the ſame, as it were vnder their feete, doe diſcredite her wordes as much as they can. But let vs remember that here is a common rule ſet downe, to be vſed of vs in prayſing either Angels or men: namely, that the grace of God may be ſet forth in them: ſo alſo there is nothing to be praiſed at al, that proceedeth not from thence. VVhen ſhe ſaith, that God, *that is mighty, hath done great things*, ſhee declareth that God was not holpe with any other ayde, that his onely power might the more appeare. Nowe we muſt repeate that, which ſhe ſayd before, that ſhee was looked vpon, although ſhee was an abiect and contemned. VVhereof it followeth, that thoſe prayſes of Mary are prepoſterous and adulterous, in which the power and free fauour of God is not altogether and wholy extolled.

49. *And holy is his name.* This is the ſecond part of the ſong, wherein the holy Virgin in general ſentences, commendeth the power, iudgments and mercie of God. And this clauſe ought not ioyntly in one ſentence to be read with the former, but aparte. Mary had extolled the grace of God, which ſhee had founde in her ſelfe, and taking occaſion of this, ſhee cryeth out that his name is holy, and that his mercie floriſheth in all ages.

Furthermore, the name of God is called holy, becauſe it deſerueth great reuerence, that ſo oft as there is mention made of God, there ſhould appeare withall a reuerend maieſtie of him. The next ſentence (wherein the perpetuity of the mercy of God is praiſed) is takē out of the accuſtomed forme of the couenaunt, Gene. 17.7. I will bee thy God, and the God of thy ſeede after thee for euer. And in Deut. 7.9. I am God, that ſhew mercie euen to a thouſand generations: In which wordes he doth not onely ſhewe, that he is alwayes like him ſelfe, but he declareth his continual fauour, which he beareth towardes his: ſo that euen after their death, hee loueth their children and their childrens children, and their whole ofſpring. So with a continuall courſe of loue hee did ſhewe him ſelfe to the poſteritie of Abraham, becauſe that he had receiued Abraham into his fauoure, hee made a league with him for euer. But becauſe that all that come of Abraham after the fleſh, are not in deede the ſonnes of Abraham, therefore Mary reſtraineth the effect of the promiſe to the true worſhippers of God, as Dauid alſo doth, Pſal. 103.17. The mercy of the Lord endureth for euer, vpon them that feare him, and his righteouſnes vpon childrens children, vnto them that keepe his couenaunt. God therefore ſo promiſeth, that he wil ſhew him ſelfe mercifull to the children of his ſaints throughout al ages: that ſo he may yet take away the occaſion of all vaine hope from hipocrites: for they that are degenerate children of his ſaints, and haue fallen from their godlines and faith, doe in vaine and raſhly glory that God is their father.

VVherefore by this exception their vanitie and pride is ouerthrowne, which are puffed vp with a falſe pretence of GOD his grace, without fayth.

God

God made an vniuerſall couenaunt of ſaluation with the ſtocke of Abraham: But as the ſtones watered with the raine,doe not become ſofte therewith,ſo the hardneſſe of heart is ſuch a hinderaunce to the vnfaithfull, that the promiſed righteouſneſſe and ſaluation can not enter into them. Yet God, that his promiſſe might be certaine and ſure,hath reſerued vnto himſelfe ſome ſeede.By the feare of God is vnderſtode all godlineſſe and religion,which can not be without faith.But heere a queſtion may be demaunded,for what cauſe is God called merciful,if no man do ſo finde him,but he that deſerueth his fauour? For if the mercy of God be vpon them that feare him,then godlineſſe and a good conſcience doe procure his fauour to men: and ſo by this meanes men ſhould by merits preuent his grace. I aunſwere that this alſo is a portion of his mercy,that God planteth a feare and a reuerence of him in the children of the godly. For he doth not meane here the beginning of grace, as if they ſhoulde imagine that God were idle, and ſhould loke downe from heauen to eſpie who they were that were worthy of the ſame,but he only driueth the hypocrites from their pieuiſh ſecuritie,leaſt that they ſhould thinke they had God bound to them,becauſe that they according to the fleſh,are the children of godly parents,when that the end of God his couenant is far otherwiſe,and the condition much contrary,namely this: He will haue a people alwaies in the world,of whom he wil be purely worſhipped.

Luke 1.

Mathew.	Marke.	*51. He hath shewed ſtrength with his arme, he hath ſcattered the proude in the imagination of their hearts.* *52. He hath put downe the mighty from their ſeates and exalted them of lowe degree.* *53. He hath filled the hũgrie with good things and ſent away the riche emptie.* *54. He hath vpholden Iſrael his ſeruaunt, being mindefull of his mercie.* *55. As he hath ſpoken to our fathers,to wit, to Abraham and his ſeede for euer.*

51. He hath shewed ſtrength. Is as much as if he ſhould haue ſaid,he hath wroughte mightely, and the arme of God is oppoſed againſt all other helpes,as in Eſ.59.16.God looked and there was none to helpe.Therefore his arme did ſaue it,& his righteouſneſſe it ſelfe did ſuſtaine it.This then is the meaning of Marie,that God was ſatisfied with his owne power,and had no felowes in his worke,& called none to helpe him.That which preſently is ſpoken of the proude, ſeemeth to be added for two cauſes,partly becauſe that the proude,which endeuour after the maner of Giants to ſtriue againſt God,do nothing preuaile: and alſo becauſe that God doth not ſtretch forth the power of his arme,but for the ſauegarde of the lowly,and that he might ouerthrow the proude,which arrogantly take too much to them ſelues. And to that purpoſe belõgeth that exhortation of Peter,1.Pet.5.6. Humble your ſelues vnder the mighty hande of God.The manner of ſpeach is alſo to be noted. *Hee ſcattereth the proude in the imagination of their hearts.* For (as their pride and ambition is great,ſo is their couetouſneſſe inſatiable)in their deuiſes,they heape together as it

were a great mountaine, and that I may ſpeake one woorde, they builde the tower of Babel: for they being not ſatisfied in that they haue foliſhly attempted this or that aboue their ſtrength, they foorthwith heape newe conſultations of madde preſumption to their former deuices: when God for a while hath wyth ſilence frō heauen laughed at their notable purpoſes, then at a ſodaine he diſpearſeth & ouerthroweth their whole heap, as if a man ſhoulde pull downe a building, whiche before was ſtrongly and ſoundly built and compacte together, and ſhould diſpearſe the ſame farre off into diuers places.

Hee hath putte downe the mightie. If you tranſlate it Princes, the ſenſe will be the plainer: For althoughe that *dynaſtai*, are ſo called of the Greekes by reaſon of their power, yet they are interpreated gouernours & chiefe magiſtrates. But many haue thought this woorde mighty, to be a Participle. Marie ſayeth that they ſhall be pulled out of their thrones, that the vnknowen and ſimple may be lifted into their places. So that which prophane men doe call the plaie of Fortune, ſtee doth attribute to the iudgements & prouidence of God. Yet we muſt know that there is not geuen to God an abſolute power, as if he ſhould by a tyrannous authority, toſſe and turne men hether and thither as balles: but a moſt right and iuſt gouernement, and hath a notable reaſon for what ſoeuer he doeth, thoughe it be often hid from vs: for ſodaine chaunges doe not pleaſe God, as that hee ſhoulde in a mockerie lift them vp aloft, whome he had determined ſodainly to throw downe, but rather the wickednes of men doth tourne and alter the eſtate of things, becauſe that no man acknowledgeth that the eſtate of euery man is in the will and hand of God. But they that are placed aboue others, do not only contumelioufly & cruelly handle their neighbours, but alſo moſt ſharply doe they deale againſt the authour of their ſaluation. Therefore ſome are lifted vppe into high degree of honour, and ſome are ſlipte downe, or rather caſt downe headlong out of their thrones, that we in deede might learne, that what ſoeuer thing is aloft and exalted in the world, is ſubiecte to God, and that all the worlde is vnder his gouernement. Dauid declareth the cauſe and ende of theſe chaunges, Pſal. 107. 20. and alſo Dan. 2. 21.

VVe ſee howe the Princes of the worlde become arrogante wythout meaſure, howe they runne into luxurioufneſſe, howe they ſwel in pride, and howe the ſweeteneſſe of proſperitie hath made them dronken. It is not to be wondered at, if God cannot beare with ſuche vnthankefulneſſe, and this is the cauſe why for the moſt part their ſtate is not dureable, whome God hath lifted vppe on high. And againe, the glorye of Kings and Princes, doeth ſo amaze the common ſorte of menne, that few there be that thinke there is any God aboue them. But if that Princes brought their ſcepters with them from their mothers wombe, or that the continuaunce of their kingdomes were perpetuall, then all knowledge of God, and of his prouidence, would preſently vaniſh away. The Lorde therefore placing the low aloft, he leadeth the pride of the world as priſonner in his triumphe, and with all he teacheth his, ſimplicitie and modeſtie.

Nowe we knowe why Marye ſaide, that it is God that throweth the Princes from their thrones, and exalteth the lowly: namely, that he might teache vs that the world is not tourned and rowled by the blind force of Fortune,

Fortune, but what chaunges ſo euer are ſeene, they all come to paſſe by the prouidence of God: and alſo that God him ſelfe with great equitie doth gouerne thoſe things which ſeme to trouble and peruert the whole order of the world. The which thing ſhee more fully confirmeth in the next verſe. He hath filled (ſayeth ſhee) the hungry with good things, and ſent away the rich emptie. Heereby we gather that alterations pleaſe not God of themſelues, but for an other cauſe: That is, becauſe that the great ones, and the rich, and the mighty, being puffed vp with their fulneſſe, do chalenge all thyngs to them ſelues, and leaue nothing to God hym ſelf. wherefore we muſt diligently take hecde that we be not carryed awaye with proſperitie, we muſt alſo beware of the vnconſtant fulneſſe of the fleſh, leaſt that God ſodenly make vs emptie. But this doctrine, that God filleth the hungrie with good things, bringeth great cõfort to the godly, whiche feele their owne pouertie: and as though they were hunger-ſtoruen, doe ſigh vnto God.

54. Hee hathe vpholden Iſrael. In this laſt parte, Marye doeth applye theſe generall ſentenſes to the preſent purpoſe. And the ſumme is, that God nowe perfourmeth the ſaluation, which in times paſt was promiſed to the holy Fathers.

But firſt there is an apte Metaphore in the woorde *vpholden*, for the eſtate of the people was ſo throwen downe, that amongſt the moſte there was no hope lefte that it might be againe reſtored, therefore it is ſayde that Iſrael is vpholden, becauſe that God with his outſtretched hande raiſed it vppe, it being throwen proſtrate, and lying vnder feete. Religion was defiled manye waies, in the publicke doctrine there was left almoſte nothing ſounde.

The gouernement of the Church being wholely confuſed, did breath out nothing elſe but cruell barbarouſneſſe: The polliticke order was vterly ouerthrowne, the Romaines and Herode as ſauage beaſtes, did rende in peeces the bodye of the people: So muche more notable was their reſtitution, for that it was then when all things being ouerthrown, not lawfull for them to hope after it.

Heere hee vſeth the name of childe, which may as well be vnderſtode a ſeruaunte, as a ſonne, but to take it for a ſeruaunte is moſt apte. And Iſrael in this place (as in manye others) is called the ſeruaunte of God, becauſe that hee was receiued into the houſholde of God.

Being mindefull. Marye ſheweth the cauſe whye this people readye to fall into ruine, was receiued of God: naye why God raiſed them vppe, being nowe all ready fallen downe, becauſe that in preſeruing the ſame, hee might ſhewe a token of his mercie, yea in woorde expreſſely he declareth that God was mindefull of his mercye, whereof he mighte haue ſeemed to haue beene ſomewhat forgetfull, ſeeing that hee ſuffered hys people to be ſo miſerablye vexed and afflicted: for it is commonly vſed to attribute affections to God, euen as in their cauſes menne thinke him either to be angrie or to be mercifull vnto them. And becauſe that mens mindes can not conceiue the mercie of God, but as the ſame is offered and teſtified to vs in his woorde: heere Marie calleth her ſelfe and others to the promiſſes, and teacheth that God is faithfull and conſtante in perfourming the ſame.

In this ſenſe God is often called louing and true: becauſe that we can neuer account of his fatherly goodneſſe towardes vs: but that we muſt alſo remember his word, by which band he bindeth him ſelfe vnto vs, and the ſame being put in the middle, he knitteth our ſaluation with the goodnes of God, with a knot that cannot be vnknit. But in the ſame wordes doth Mary ſhew, that the couenant which God made with the fathers in times paſt was of his free grace, for there ſhee fetcheth the promiſed ſaluation out of the meere mercie of GOD, as out of a fountaine: and hereof we gather that ſhee was well exerciſed in the doctrine of the ſcripture. The Meſsias was then commonly looked for: but there were but fewe which had their faith grounded vpon ſo ſincere a knowledg of the ſcripture.

55. *To Abraham and to his ſeede.* If thou readeſt it ioyntly, the chaunging of the caſe ſeemeth to be abſurd: for then thou ſhouldeſt rather haue vſed the accuſatiue caſe, then the ablatiue, but in my iudgement there is no ſimple appoſition: becauſe that Mary doth not onely declare who thoſe fathers were, to whom God ſpake, but ſhe ſheweth that the force and effect of the promiſes doth reach to al the poſteritie, if they be of the true ſeede of Abraham. VVhereof it alſo followeth to be vnderſtoode, that Mary ſpeaketh of the ſolemne couenaunt, which was ſpecially made with Abraham and his houſe. For there were other promiſes, which were made to Adam, to Noah, and to others, which generally did belong to all the Gentiles. But as vnbeliefe did cut of many fleſhly children of Abraham, and becauſe they were degenerate, they were altogether eſtrãged from the houſe of Abraham: ſo we, which were ſtraungers, beeing grafted in by faith, are to be accounted the true ſeede of Abraham. Let vs therefore hold, that God in times paſt ſo ſpake to the fathers, that his grace which he offered vnto them ſhoulde alſo appertaine to them that came after, and alſo he hath adopted al the Gentiles, that by fayth they might become the ſpirituall children of Abraham, which by nature were not.

Luke. 1.

Matthew. | Marke.

56. *And Mary abode with her about three monethes: after ſhe returned to her owne houſe.*

57. *Now Elizabeths time was fulfilled, that ſhe ſhoulde bee deliuered, and ſhee brought foorth a ſonne.*

58. *And her neighbours and coſines heard tell, how the Lord ſhewed his great mercy vppon her, and they reioyced with her.*

59. *And it was ſo, that on the eight day they came to circumciſe the babe, and called his name Zacharyas, after the name of his father.*

60. *But his mother anſwered and ſaid, not ſo: but he ſhall be called Iohn.*

61. *And they ſayde vnto her, there is none of thy kyndred, that is named with this name.*

62. *Then they made ſignes to his father, how he would haue him called.*

63. *And*

63. So hee asked for writing Tables, and wrote, saying: his name is Iohn, and they meruailled all.

64. And his mouth was opened immediately, and his tongue loſed, and he ſpake, and prayſed God.

65. Then feare came on all them that dwelt neere vnto them, and all theſe woordes were noyſed abroade throughout all the hyll countrey of Iudea.

66. And all they that hearde them, layde them vp in their heartes, ſaying, what manner childe ſhall this bee, and the hande of the Lorde was with him.

The ſumme of this hiſtorie is, that the natiuitie of Iohn became famous through diuers miracles of God, which promiſed ſome great and ſingular thing (in time to come) of that infant. For it was the will of God to ſet him forth with theſe rare tokens from his mothers wombe, leaſt that afterwardes, as an vnknowne perſon, or as one of the common ſorte, he ſhould goe forth to execute the office of a Prophet. Firſt, Luke declareth, that Mary was almoſt three monethes with her coſine, euen vnto the day of her deliuerance: for it is probable, that there was no other cauſe of her tarrying, but that ſhee might enioye the ſight of the heauenlye grace, whiche the Angell tolde her of, for the confirmation of her fayth.

58. And her neighbours and coſines. It may be doubted whether theſe men eſteemed the great grace of God of the onely bleſsing of bearing a child, or whether they had heard before that an Angell had appeared to Zachary, which had promiſed him a ſonne. Certainly this was no ſmall benefit of God, that a barren woman, whoſe courſe of age was now paſt, ſhould beare a childe beyonde the order of nature. Therefore it may be, that for this ſo great a cauſe, they extolled the greatneſſe of the goodneſſe of God. Furthermore, on the eight day (as the cuſtome was) for dutie & for humanitie ſake, they came togeather. But this occaſion doth God vſe, that he might make them witneſſes and beholders of his power, and of his glory. And it is not to be doubted, but that there came a greater concourſe of the people, becauſe of the extraordinarie birth: for they accounted it a wonder, to ſee an old and a barren woman ſodenly to become with childe. And now, when the child was borne, the wonder was renued and encreaſed. We gather by the words of Luke, that although they circumciſed their children at home: yet they did it not without a concourſe and an aſſembly of men: and that not without a cauſe: for ſeeing that it was a publike ſacrament of the Church, it ought not to be adminiſtred ſecretely or priuately.

59. They called him after the name of his father. We know that in the beginning names were giuen to men, either of the euent of thinges, or elſe by propheticall inſtinction, to declare & note ſome ſecrete work of God. But after in proceſſe of time, when there was more ſtore of names, ſo that conueniently they could not dayly inuent new, they being content with

their old and accuſtomed names, called their children by the names of their auncesters: So there were many Zacharyes before Iohn his father, and it may be that he came of the ſonne of Barachias. And we know, that moſt commonly that is holden for a law, which is receiued into vſe and cuſtome. Therefore theſe men ſtriue, that their cuſtome might be obſerued in naming of the child. But as there is no religion to be put in names, ſo no wiſe men wil deny the faithful in this behalfe, to make a godly and fitte choyſe: that they may giue their children ſuch names, as may teach them and admoniſh them of their dueties. Furthermore, let them borowe the names of the holye Fathers (that ſo they may prouoke theyr children to follow their examples) rather then take them from prophane men.

60. *His mother anſwered.* It is vncertaine, whether that Elizabeth was alſo taught by an Oracle: But it is moſt like, that when Zacharyas ſawe him ſelfe puniſhed for his ſlacknes to beleeue, that he tolde his wife by writing that, which the Angell had giuen in commaundement as concerning his name: for that otherwiſe ſhee woulde not haue obeyed the commaundement of God. Why alſo this name was giuen to the Baptiſt from aboue, I haue before declared. The kinſfolkes although they knew not the cauſe, yet they are moued with the newnes of the thing, eſpecially becauſe that they ſuppoſe that this is not vnadniſedly done.

64. *His mouth was opened.* God renoumeth the birth day of his Prophet by reſtoring the tongue to the father. And it is not to be doubted, but that this benefit was differred to this day, for this end and purpoſe, that hee might turne mens eies vpon Iohn. It is ſayde that Zacharyas praiſed god, not onely that he might declare his thankfulnes, but that his kinſfolke and neighbours might know that this puniſhment was laid vppon him, becauſe that he was ſo ſlacke to beleeue. And hee was not aſhamed with his owne reproache, to declare and ſette forth the glorye of GOD. So it is euery where knowne to all men, that there is a childe borne not at aduenture, or after the common order, but promiſed by heauenlye Oracle.

65. *Then feare came on them all.* This feare whereof Luke maketh mention in this place, ſprang of the feeling of Gods power: For the workes of God are with ſuch reuerence to be conſidered, that they may earneſtly moue vs. For God playeth not with his miracles, but he ſtirreth vp the ſenſes of men, which otherwiſe he perceiueth to be ſlow and dull. And Luke ſaith that this fame was ſpread abroad throughout al the hill countrey of Iudea. Although that many tooke no profit by it (yet they were for a time touched with the power of God) for when that Iohn beganne to execute his office, few did remember how wonderful his natiuitie was. But God would that the fame of theſe thinges ſhould be ſpread abroad, not for their ſakes only that heard the ſame, but that the miracle might be of more credit in all ages after, which was then ſo famous in euery place: yet as in a looking glaſſe we may here ſet beefore our eies the common vnthankefulneſſe of man. For when as vaine and fooliſh thinges are faſt fixed in our mindes: the remembrance of the graces of God, which ought alwayes to be freſh in memorie is preſently let paſſe and forgotten. Luke ſpeaketh not of blockiſh men, or of bruitiſh cõtemners of God: For hee ſaith that they layd vp theſe thinges in their heart, that is, they were di-

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ligent to consider these thinges. And it is probable that some at the time remembred these matters, but the greater part had shortlye after cast off this reuerēt feare, which they had cōceiued: Yet it is to be noted, that they did not digresse from the purpose, which referred these miracles which they saw to the excellencie, which should in time to come be found in the childe: for such was the counsell of God, as we haue saide, that Iohn should not after come abroad without singular commendation. In that Luke saith that the hand of God was with him, this is the meaning: The grace of God was euident so many waies, which openly declared that he was not a common man. It is a figuratiue speech, which affirmeth that the power of God was as plainely shewed, as if the hand of God had beene openly seene, that euery man might readily discerne that God was present.

Luke. 1.

Mathew.	Marke.

67. *Then his father Zacharyas was filled with the holy Ghost, and prophecied, saying,*

68. *Blessed be the Lorde God of Israel, because he hath visited and redeemed his people.*

69. *And hath raised vp the horne of saluation vnto vs in the house of his seruaunt Dauid:*

70. *As hee spake by the mouth of his holy prophetes, which were since the world began, saying:*

71. *That hee would send vs deliuerance from our enemies, and from the handes of all that hate vs:*

72. *That he would shew mercie towardes our fathers, and remember his holy couenaunt.*

73. *And the oath which he sware vnto our father Abraham: that he would graunt vs.*

74. *That we being deliuered out of the handes of our enemies, might serue him without feare*

75. *All the dayes of our life, in holinesse and righteousnesse before him.*

67. *Zacharyas was filled with the holy Ghost.* But a litle before it is shewed what this manner of speach meaneth: that is, that the seruantes of God are indued with more aboundant grace of the spirit, the which they yet were not without before. We read that the spirit was giuen to the Prophetes, not that they were at other times without the same, but because that the power of the spirite did more plentifully and fully shew it selfe in them, as oft as they (as it were by the hand of God) were brought into the light, to execute their office. Therefore the knitting togeather of those two clauses, which Luke vseth, is to be obserued, *that hee was filled with the holy Ghost, and prophecied.* For it signifieth that hee was then inspired from aboue more then ordinarily, so that hee spake not after the fashion of men, as a priuate man, but that hee spake onelye heauenly doctrine. So Paule ioyneth Propheſie and the spirit together, 1. Thess. 5. 19. Quench not the spirite, despise not propheſie, that we might knowe that by the contempt of doctrine, the light of the spirite is extinguished. But this goodnes of God is worthy to be remembred, that Zacharyas had

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not onely the vſe of his ſpeach reſtored to him againe, which for niene monethes hee wanted, but alſo his tongue was made an inſtrument of the holy Ghoſt.

68. Bleſſed be the Lord. Zachary beginneth with thankes giuing, but with a propheticall ſpirite he ſetteth forth the accompliſhed redemption, promiſed before time in Chriſt, whereof the ſaluation and felicitie of the Church did depend: why he ſhould be called the God of Iſrael, vnder whoſe gouernment the whole world is ſubiect, it doth better appeare by the texte: namelye, for that the redeemer was ſpeciallye promiſed to the ſeede of Abraham: Becauſe that GOD had made his couenaunt onely with one people and nation, whereof Zachary was now about to ſpeak. For good cauſe therefore doth he expreſly name the name of that people, to whom the grace of ſaluation properly, or at leaſt principally was ſent and appoynted. There is vnder this viſiting a ſecrete oppoſition. becauſe that the countenaunce of God, for a time, was turned from the wretched children of Abraham: for they were fallen into that calamitie, and ouerwhelmed with ſo great a heape of miſchiefes, that no man would haue thought that God had any regard vnto them. Furthermore, this viſitation of God, whereof Zachary mentioneth, is put as the cauſe and the beginning of the redemption: Therefore reſolue it thus, God looked vppon his people, that he might redeeme them. And ſeeing that they were priſoners, which God redeemed, and that this kind of redẽption was ſpirituall: we thereof gather, that euen the holy fathers were not free from the yoake of ſinne and the tyrranny of death, but through the grace of Chriſt: For Chriſt is ſaid to be a redeemer ſent, euen to the holy and elect people of God. But if redemption was but then at length brought of Chriſt, when as he appeared in the fleſh: It followeth that the faithfull, which were dead before his comming, were all their life time ſeruauntes of ſinne and of death, which were a great abſurditie. I anſwer that the force and effect of this redemption, which was once giuen in Chriſt, was common in all ages.

69. He hath rayſed vp a horne of ſaluation. That is a power to ſaue. For the throane of Dauid being throwne downe, and the people being diſpearſed, the hope of ſaluatiõ in outward ſhew was alſo falle away. And ſurelye Zachary alludeth to the propheſies of the Prophets, in the which there is promiſed a ſodaine reſtitution, when that al thinges with them were in greateſt miſerie and deſtruction. And this ſentence is taken out of the Pſalm. 132. 17. where it is ſayde: There will I make the horne of Dauid to budde, for I haue ordayned a light for mine annoynted. If that God doth ſhew his power to ſaue vs in no other meanes, but in Chriſt, then it is a moſt hainous offence to bow from him any way, if that we hope to be ſaued from aboue. But obſerue, that that is a horne of ſaluation to the faythfull, which to the wicked is terrible: ſo that diſpearſeth them, or rather ouerthroweth them, and beateth them to the duſt. He calleth Dauid the ſeruaunt of god, not ſimply, becauſe he worſhipped God, as euery one of the godly doe: but in an other reſpect, namely that he was choſen his miniſter, to gouerne and to preſerue his people, that he and his ſucceſſours ſhould repreſent the perſon and offices of Chriſt. And although there was then no ſhew of a kingdome left amongſt the Iewes: yet becauſe that Zachary repoſeth himſelfe in the promiſes of God, he doubteth

not to call Dauid the seruaunt of God, in whom God shewed a token of saluation that was to come: VVhereof it followeth that Christe is then indeede constituted as the aucthour of our saluation, when that there is a throane set vp for him amongst vs, from the which he may gouerne vs.

70. *As hee spake.* Least for the newnesse of it, the saluation should be doubted of, which he saieth was brought by Christ. he citeth all the prophetes, as witnesses of the same: which being raysed vp in diuers tymes, doe yet teach with one consent, that we must hope for saluation from Christ alone. And this is not the onely purpose of Zachary, to prayse the fayth and constancie of God, because that hee perfourmeth and fulfilleth, that which he before in times past hath promised: But his minde is rather to call the faithfull to the old prophesies, that with the more certeintie and readines, they might imbrace the saluatiō offered them, wherof all the Prophetes from the beginning witnessed. For truely our fayth in Christ is established vppon a sure stay, when as it commeth forth confirmed with the testimonies of al the Prophets. He calleth the Prophetes holy, that thereby their wordes might haue the greater aucthoritie and reuerence, as if he should haue sayde, they are not light or common, but approoued witnesses: yea they are set forth by publike commaundement, as if that from heauen they were called for this purpose from the common sorte of men. But in small and seueral perticular poyntes, to discusse how that all the Prophetes did witnesse of Christ, it would be too long. Let this suffice for this time (sith it is knowne to all men, that the people could not be otherwise brought to beleeue that God would be mercifull to them any otherwise, but by bringing in that couenaunt, which was established in Christ) that he plainely speaketh of the redemption to come, as it was reuealed in Christ. Hether belong many notable places, which doe verie plainly prophesie of Christ, and shew him forth, as it were with a finger. But especially that seale of the couenaunt of God is to bee remembred, the which if any man neglect, hee shall neuer vnderstande any thing in the Prophetes, as the Iewes miserably wandred in reading of the scripture: for that they being onely curious in wordes, they strayed farre from the purpose.

71. *Deliuerance from our enemies.* Zachary doth more plainely set forth the power and office of Christ. And truely it would profit vs litle or nothing, to heare that Christ was giuen vs, except we also knew what good hee brought vs. For this cause therefore he doth more fully teach to what end the horne of saluation was erected, euen that the faithfull might bee preserued from their enemies. It is not to be doubted but that Zacharias knew well ynough, that the greatest warre that the Church of GOD hath, is not with fleshe and bloud, but with Sathan and all his retinewe, wherewith he doth deceitfully deuise the destruction of vs all. And although that outward enemies doe also molest the Church, and that it is deliuered from them by Christ: yet seeing that the kingdome of Christ is spirituall, this sentence is spoken especially of Sathan, the prince of this world, and of his powers. Againe the miserable condition of men without Christ is here noted, that is: that they lye prostrate vnder the tyrannie of the deuill: for otherwise Christ could not deliuer his children out of his hand, that is, from his power, Yet this place doth declare, that the

Church

Church eſpecially liueth amongſt her enemies, while ſhee remaineth in this world, and is alwaies in daunger of their violence, if Chriſt were not preſent to helpe. But this is the ineſtimable grace of Chriſt, that our ſaluation remaineth certaine and ſafe, although our enemies doe compaſſe vs on euery ſide. And although it is a hard ſpeech, when he ſaith that hee wil ſend deliueraunce from our enemies, yet the ſenſe is not hard, becauſe that no deuiſes of our enemies, or ſtrengthes, no deceites, no forces can hinder God, but that he deliuering vs from them, will perpetuallye preſerue vs.

72. *That he would ſhew mercy.* Zachary doth teach vs ageine from whence this redemption commeth, euen from the mercy of God, and from the couenaunt of his free grace. For hee declareth the cauſe why it pleaſed God to ſaue his people: euen becauſe he was mindefull of his couenant hath he ſhewed his mercie: And he is ſaid to be mindefull of his couenaunt, becauſe that his ſo long delaying might ſeeme to be a certaine forgetfulneſſe: for he ſuffered the people afflicted with moſt grieuous miſchiefes to languiſh. This order is diligently to be obſerued, that god was lead of his own meere mercie, to make the couenaunt with the fathers: Then he hauing made the couenant, he was bound by his word to perfourm the ſaluatiō of men. Thirdly, that what thing ſoeuer is good, he giueth it in Chriſt, that ſo he might ſanctifie al his promiſes, that ſo the faith of them ſhould be no otherwiſe eſtabliſhed, but when the fulneſſe ſhould appeare in Chriſt. There is promiſed in the couenaunt forgiuenes of ſinnes, but the ſame is to be had in the bloud of Chriſt: there is promiſed righteouſnes, but the ſame is giuen by the ſatiſfactiō of Chriſt: there is promiſed life, but it is not to be ſought, but in the death and reſurrection of Chriſt. And this is the cauſe why God cōmanded in times paſt, that the booke of the law alſo ſhuld be ſprinckled with the blood of the ſacrifice. It is alſo worthy to be obſerued, that Zachary extendeth to the fathers that are dead, the mercy which was ſhewd in his age, that they al in cōmon might receiue the fruite of the ſame. For hereof it foloweth that the grace & power of Chriſt cannot be cōtained within the ſtraits of this fraile life, but that it is eternal: And it cannot be ended by the death of the fleſh, ſeeing that both the ſoules are free from death, and alſo that a reſurrection doth follow the deſtruction of the fleſh. As therfore neither Abraham, nor any of the ſaintes could by their own power or merits obtaine ſaluation for them ſelues: ſo there is a common ſaluation ſhewed forth in Chriſt to all the faithfull, aſwell to them that are dead, as to them that are aliue.

73. *According to the oath.* The prepoſition is not expreſſed in the greek, but it is ſufficiently known, that it is the cōmon vſe of that tongue, whē the nowne is put in the accuſatiue caſe, without a word to gouerne it, that then a prepoſition is to be vnderſtood, wherof it may be gouerned. He maketh mention of his oath, that he might the better ſet forth how ſure and holy his truth is: for God doth ſo much ſubmit him ſelfe to our capacitie, that he vouchſafeth to vſe his name as a ſtay and helpe of our infirmitie: wherefore if the bare promiſes doe not ſuffice vs, let vs yet remember this confirmation, and if that take not all doubt from vs, wee are too vnthankful to God, and iniurious to his holy name.

That he would giue vs. Zachary doth not declare what the couenaunt of God

God doth conteine in al and euery of the particular pointes of the ſame: But he teacheth for what purpoſe GOD in his mercie dealt ſo louingly with his people, when he redeemed them, that is, that they being redeemed, ſhould addict and vow them ſelues wholy to worſhip the auéthour of their ſaluation. Therefore as the free goodnes of God is the efficient cauſe of mans ſaluation: ſo the finall cauſe is, that men by liuing a godlie and a holy life, might glorifie the name of God: the which is diligently to be noted, that we being mindefull of our calling, might learne to referre the grace of god to his true vſe. Theſe ſentences (I ſay) are to be conſidered, that we are not called to vncleannes, but to holines, that wee are redeemed with a great price, not that we ſhould be ſeruauntes to the deſires of the fleſh, or that we ſhould runne on in vnbrideled libertie, but that Chriſt might reigne in vs: that wee by adoption are placed into the houſhold of God, that we againe, as children, ſhould obey our father. For Tit. 2. 11. In this appeareth the goodnes of God, & *Philanthropia*, that denying worldly luſts, we ſhould liue ſoberly, righteouſly, and godly. Therfore Paule in the Ep. Rom. 12. 1. when that he would effectually exhort the faithful, that in newnes of life they ſhoulde offer vp them ſelues vnto God, and that by putting off the old man, & forſaking the former mind, they ſhould giue vnto him a reaſonable ſeruice, hee propoſeth vnto them the bowels of the mercie of god. The ſcripture is ful of ſuch teſtimonies, which declare that the grace of Chriſt is made of no effect, if we béd not to this purpoſe. But it is to be noted, that he ſaith, that we ſhuld ſerue him without feare: For it ſignifieth that god cânot be rightly ſerued, but with quiet ſetled mindes: for they which are not perſwaded, but are in doubt with themſelues, whether they ſhal finde him merciful or offended, whether he accepteth their obedience or refuſeth the ſame: to be ſhort, they which vncertainly wauer betweene hope and feare, it may be that ſomtimes they carefullye buſie thē ſelues in ſeruing him, but they neuer ſubmit themſelues ſincerely, & from the heart vnto him: for feare & doubtfulnes cauſe thē to abhor him: ſo that, if it were poſsible, they wold rather wiſh that his Godhead were extinguiſhed. But we know that no ſacrifice is acceptable to God, but that which commeth of a free wil, and which is offered with a glad heart. Vvherefore, that men may worſhip aright, it is neceſſarie that their cōſciences be firſt quieted: as Dauid ſaith, Pſa. 130. 4. Mercy is with thee, that thou maiſt be feared. For God hauing giuē peace to men, doth cal them louingly to him, and cauſeth them to come gladly, and with a free & bold affection to worſhip him. And hereof doth Paule gather that ſentence: whatſoeuer is not of faith, is ſinne. Rom. 14. 23. For ſeeing that God hath reconciled men to himſelf in his ſonne Chriſt, ſeeing he defendeth them by the ayde of the ſame his ſonne, that they might be without al feare, and ſeeing hee hath layd vp their ſaluation in his hand and keeping, Zachary hath good cauſe to ſay, that by his grace we are deliuered from feare. Therefore the Prophetes aſcribe this as a propertie to his kingdome, that men ſhould haue a certaine peace, and ſhould enioy moſt quiet ioy.

75. *In holynes and righteouſnes.* As God hath comprehended in two tables the rule of liuing well: So Zachary doth ſhewe heere, that wee haue then ſerued god, according to his law, whē as our life is framed to holines & righteouſnes. For it is not to be doubted, but that holines doth cōtaine

thoſe

thoſe dueties of godlines, which belong to the firſt table of the law: And of this thing Plato was not ignorant, and righteouſnes extendeth to all the dueties of charitie. For God requireth nothing elſe of vs in the ſecond table, but that we ſhould giue to euery man, that which is his due.

There is added, *before him*, that the faythfull may know, that it is not ſufficient for them to gouerne their life wel, or that they keepe their hands, their feete, and their whole body from all ſinne before the ſight of men: for it behooueth them to liue to the iudgement of God, who is not ſatiſfied with an outward holines, but he eſpecially beholdeth the heart. Laſt of all, leaſt any man thinke that he hath done his duetie, when as he hath ſerued God for a ſmall time, Zachary faieth that they were redeemed of this condition, that they ſhould ſpend their whole life in endeuouring to ſerue God. And ſeeing that our redemption is eternall, it is our duetie neuer to forget it. And ſeeing God adopteth vs vnto himſelfe for euer, our thankfulnes ought not to be trāſitorie, or for a ſmal time: to be ſhort, ſeeing that Chriſt died, and roſe againe for them, it is conuenient that hee ſhould be Lord both of their life and death. Therfore Paule in that place which I cited a litle before, commaundeth vs to lead a holy and a righteous life, vntill the comming of the mightie God, looking for (ſaith he) the bleſſed hope. &c.

Luke. 1.

Matthew. Marke.

76. And thou babe, ſhalt be called the Prophet of the moſt heigh: for thou ſhalt goe before the face of the Lord, to prepare his waies:

77. And to giue knowledge of ſaluation, vnto his people, by the remiſſion of their ſinnes.

78. Through the tender mercie of our God: whereby the daye ſpring from an high hath viſited vs.

79. To giue light to them that ſitte in darkeneſſe, and in the ſhadow of death, and to guide them into the way of peace.

80. And the childe grewe, and waxed ſtrong in ſprit, and was in the wilderneſſe til the day came, that he ſhould show himſelfe vnto Iſrael.

76. And thou childe. Zachary returneth againe to the commendation of the grace of Chriſt: but he doth this, as it were vnder the perſon of his owne ſonne, briefly ſetting forth the office of teaching, for the which he was prepared and apponted. And although that he could not yet diſcerne any prophetical giftes in the litle childe, being but eight dayes old, he yet turning his eies to behold the counſaile of God, doth ſpeake as of a thing perfectly knowne. To be called a prophet of God, is in this place taken for to be accompted, and to be openly knowne. The ſecrete calling of God was gone and paſſed before, it onely reſted that it ſhould be made knowne vnto men what he was: But becauſe that the name of a prophet is generall, therefore by the reuelation brought vnto him by the Angel, he is appoynted to be the forerunner of Chriſt.

Then

Thou ſhalt goe before the face of the Lord(ſaith he:)That is,this office thou muſt vndertake,that by thy preaching thou maiſt turn men to heare the Lord. But why Iohn,when he had almoſt ended his courſe,denied that he was the Prophet of God,it is declared in that place in Iohn. And we ſhal hereafter ſee what manner of preparing of a way this is , whereof Zachary here ſpeaketh.

77. *To giue knowledge of ſaluation.* Zachary nowe toucheth the chiefe poynt of the Goſpell,in that he teacheth that the knowledge of ſaluatiõ is put in the forgiuenes of ſinnes.For ſeeing that by nature we are born the children of wrath, it followeth that by nature wee are condemned and loſt:and this is the cauſe of our damnation,that we are guiltie of vnrighteouſnes: wherefore there is no other way, whereby we may eſcape death,except that God ſhould reconcile vs to him ſelfe,by not imputinge or laying our ſinnes to our charge . And it is eaſily gathered out of the words of Zachary,that this is the onely righteouſnes that remayneth for vs before God:For wherof commeth ſaluation,but of righteouſnes?And if that it be not lawful for the children of God to acknowledge any other ſaluatiõ,then through forgiueneſſe of ſinnes,it followeth that righteouſneſſe cannot any other where bee ſought: ſo the righteouſneſſe (which proude men haue forged and framed to them ſelues , of the merites of workes) is nothing elſe but imputation of righteouſnes, whilſt that God freely abſolueth vs from the guiltineſſe of ſinne. Moreouer it is to bee noted,that Zachary ſpeaketh not of ſtraungers,but of the people of god: whereof it followeth,that not onely the beginning of righteouſnes doth depend vppon forgiueneſſe of ſinnes : but that the faythfull alſo are by imputation or imputatiuely (that I may ſo ſpeake)righteous before god, euen vntil the end: becauſe that otherwiſe they cannot ſtand before his tribunal ſeate,except that dayly they haue recourſe to the free reconciliation in his grace.

78. *Through the tender mercie.* In this ſo great a benefit,Zachary,as it is requiſite,doth ſet forth the mercy of God:and he was not content to call it ſimply,the ſaluation which was brought vs through Chriſt,but he ſaith that it came out of the tenderneſſe or very bowelles of Gods mercy, the which is more forcible. Afterwardes hee metaphorically addeth, that through the great mercie of God it came to paſſe, that the daye gaue light to them that ſatte in darkenes. *Orient.*(i.the day ſpringing) in this place is not a participle:for in greeke it is *anatole*, that is the coaſt where the ſunne ariſeth, to the which the fall is oppoſed . Therefore Zachary extolleth the mercy of God in this,that the darkenes of death being ſhaken off,the light of life was reſtored to the people of God.In this maner it becommeth vs,as oft as we ſpeake of our ſaluation,to lift vp our minds to the mercy of God.It ſeemeth to be an alluſion to the 4.chap. 2.v.of Mal,where Chriſt is called the ſunne of righteouſnes,hauing health vnder his winges,that is,carrying it in his beames. For the wordes *light* and *darkneſſe*,there are the like in Eſa.9.2. The people that walked in darknes haue ſeene a great light, they that dwelled in the land of the ſhadow of death,vppon them hath the light ſhined: And in many other places are thoſe wordes vſed.But by theſe wordes wee are taught that there is no light of life in the world without Chriſt, but that al thinges are couered with the moſt horrible darkenes of death. Therefore in an other place

Eſay doth teſtifie that this is proper to the Church alone. Behold (ſaith he) darkneſſe ſhall couer the earth, and groſſe darkneſſe the people: but the Lorde ſhall ariſe vpon thee, and his glorye ſhall be ſeene vpon thee, Chap. 60. 2. Yet it is demaunded how the Iſraelites ſatte in the ſhadow of death, whoſe heartes the Lord alwayes lightned through faith. I aunſwere, that the godly, which liued vnder the law, being on euery ſide compaſſed with the darkneſſe of death, did beholde light a farre off in the comming of Chriſte, wherewith they were refreſhed, leaſt they ſhoulde haue ben ouerwhelmed with preſent death. It may be alſo that Zachary had reſpect to the miſerable eſtate of his time. But generally this is true: for by the comming of Chriſt there aroſe a light to all the godly, which were before, and alſo which were to come, which ſhould quicken them: becauſe he extended his life alſo euen to the dead. To ſitte, ſignifieth as much as to lye downe: therfore Eſay commaundeth the Church to ariſe when the day ſhone, 60. 1.

79. *To guide our feete.* By this clauſe Zacharyas teacheth, that the chefe perfection of all goodneſſe and felicitie doth conſiſt in Chriſt alone. The word *peace* might here haue beene vſed in his proper ſenſe, and ſhoulde not haue beene much amiſſe, becauſe that the light of Chriſt pacifieth the mindes of men. But becauſe that amongſt the Hebrewes peace doth ſignifie a good & bleſſed ſucceſſe of al things; I doubt not but that Zachary in this place would make Chriſt the aucthour of all perfect bleſſednes, leaſt that we ſhould ſeeke any thing that is good elſe where: but that we being perſwaded, that through Chriſt we ſhould be made perfectly and wholy bleſſed, might reſt in him alone. To the ſame purpoſe belong thoſe wordes of Iſaias, 60. 19. Thou ſhalt haue no more ſunne to ſhine by day, nor moone by night: for the Lord ſhall be thine euerlaſting light. If that Zachary by the onely beholding of his ſonne, that was yet a childe, was lead to ſpeak ſo notably of the grace and power of Chriſt, before he was borne; are not they thriſe & foure times vnthankfull, which after that he is dead, riſen againe, and aſcended into heauen, that hee might ſitte at the right hand of his father, doe eſteeme leſſe honourably & reuerently of Chriſt, and they extenuate his power, whoſe praiſe the holy Ghoſt ſet forth, while he was yet in his mothers wombe? For we muſt remember that which I touched before, that Zachary ſpake not of himſelf, but as the ſpirit of God gouerned his tongue.

80. *And the childe grew.* Luke addeth this to conclude the hiſtory with. Firſt he declareth that Iohn was ſtrong in the ſpirit: whereby hee ſignifieth that there was a rare and vnwoonted towardneſſe in the chylde, which was a ſigne that the heauenly ſpirite dwelt in him: yet withall he ſaieth that hee remained hidde as one vnknowne in the wilderneſſe, vntill the day came that hee ſhould ſhewe himſelfe: that is, vntill the Lorde appoynted to bring him forth: whereby we gather, that although Iohn knew well of his calling, yet hee would not attempt anye thing before the time, but taryed the calling of God.

Math. 1.	Marke.	Luke. 3.
2. *The booke of the generation of Ieſus Chriſte, the ſonne of Dauid, the ſonne of Abraham.*		23. *Ieſus was ſuppoſed to bee the ſonne of Ioſeph, which was the ſonne of Eli.*
2. *Abraham*		24. *The*

2. Abraham begate Iſaac, and Iſaac begate Iacob, and Iacob begat Iudas, and his brethren,

3. And Iudas begate Phares, and Zara of Thamar, and Phares begate Eſrom, and Eſrom begat Aram,

4. And Aram begate Aminadab, and Aminadab begat Naaſſon, and Naaſſon begate Salmon,

5. And Salmon begat Booz of Rachab, and Booz begate Obed of Ruth, and Obed begat Ieſſe,

6. And Ieſſe begat Dauid the king, and Dauid the king begat Solomon of her that was the wife of Vrias,

7. And Solomon begat Roboam, and Roboam begate Abia, and Abia begate Aſa.

8. And Aſa begat Ioſaphat, and Ioſaphat begat Ioram, and Ioram begat Ozias.

9. And Ozias begat Ioatham, and Ioatham begate Achaz, and Achaz begat Ezechias,

10. Ezechias begate Manaſſes, and Manaſſes begat Amon, and Amon begat Ioſias,

11. And Ioſias begat Iechonias and his brethren, about the time they were caried awaye to Babylon.

12. And after they were caried away to Babylon, Iechonias begat Salathiell, and Salathiell begat Zorobabell.

13. And Zorobabel begat Abiud, and Abiud begat Eliacim, and Eliacim begat Azor.

14. And Azor begat Sadock, and Sadock begat Achim, and Achim begat Eliud,

15. And Eliud begat Eliazar, and Eliazar begat Matthan, and Matthan begat Iacob,

16. And Iacob begate Ioſeph the husbande of Marye, of whome was borne Ieſus, which was called Chriſt.

17. So

24. The ſonne of Matthat, the ſonne of Leui, the ſonne of Melchi, the ſonne of Ianne, the ſonne of Ioſeph,

25. The ſonne of Mattathias, the ſonne of Amos, the ſonne of Naum, the ſonne of Eſli, the ſonne of Nagge,

26. The ſonne of Maath, the ſonne of Mattathias, the ſonne of Semei, the ſonne of Ioſeph, the ſonne of Iuda,

27. The ſonne of Ioanna, the ſonne of Rheſa, the ſonne of Zorobabell, the ſonne of Salathiel, the ſonne of Neri,

28. The ſonne of Melchi, the ſonne of Addi, the ſonne of Coſam, the ſonne of Elmadam, the ſonne of Er,

29. The ſonne of Ioſe, the ſonne of Elieſer, the ſonne of Iorim, the ſon of Matthat, the ſonne of Leui,

30. The ſonne of Simeon, the ſonne of Iuda, the ſonne of Ioſeph, the ſon of Ionan, the ſon of Eliacim.

31. The ſonne of Melea, the ſonne of Mainã, the ſonne of Mattatha, the ſonne of Nathan, the ſonne of Dauid,

32. The ſonne of Ieſſe, the ſon of Obed, the ſonne of Boos, the ſon of Salmon, the ſonne of Naaſſon,

33. The ſonne of Aminadab, the ſonne of Aram, the ſonne of Eſrom, the ſonne of Phares, the ſonne of Iuda.

34. The ſonne of Iacob, the ſon of Iſaac, the ſonne of Abraham, the ſonne of Thare, the ſonne of Nachor.

35. The ſonne of Sarug, the ſon of Ragau, the ſonne of Phaleg, the ſonne of Eber, the ſonne of Sala,

36. The ſonne of Cainan, the ſonne of Arphaxad, the ſon of Sem, the ſonne of Noe, the ſonne of Lamech,

37. The ſonne of Methuſala, the

17. So all the generations from Abraham to Dauid, are fourteene generations: & frō Dauid until they were caryed away into Babylon fourteene generations: and after they were caryed away vnto Babylon, vntil Christ fourteene generations.

the ſonne of Enoch, the ſonne of Iared, the ſonne of Maleleell, the ſon of Cainan,

38. The ſonne of Enos, the ſon of Seth, the ſonne of Adam, the ſon of God.

Becauſe that both theſe genealogies, which are written of Matthewe and Luke doe not agree in all thinges: it muſt firſt be ſeene whether that both of them doe fetch the genealogie of Chriſt from Ioſeph, or whether Matthew doth ſo onely, and Luke dooth fetch it from Mary. They that are of the latter iudgement haue a good colour for the difference, that is in diuers names. And truely at the firſt ſight, ſeeing that Luke doth ſo much differ from Matthew, it ſeemeth nothing leſſe, then that they ſtould declare one and the ſame genealogie: For from Dauid vnto Salathiell, and againe from Zorobabell to Ioſeph, they name altogether diuerſe names. Furthermore, they pretende that it is abſurde to beſtow ſo much labour in a matter not needefull, as to accompt the petegree of Ioſeph twiſe, who yet was not the father of Chriſt. To what purpoſe (ſay they) is this repetition, whereby there is nothing prooued, that doth much appertaine to the edifying of faith? For if this thing be onely known, that Ioſeph was one of the poſteritie and houſe of Dauid, yet the line of Chriſt remaineth doubtfull: therfore, by their iudgments it was ſuperfluous that both the Euangeliſtes ſtould imploy themſelues vppon this matter. But that Matthew repeateth the progenie of Ioſeph they excuſe thus, that hee did it, becauſe that manye did yet thinke him to be the father of Chriſt. But it were to be ſcorned at, that with this cockering hee ſtould nouriſh this moſt peſtilent error, and the text doth openly confute the ſame. For Matthewe aſſoone as hee commeth to the ende of the genealogie, teacheth that Chriſt came not of the ſeede of Ioſeph, but that by the ſecrete power of the holy Ghoſt he was conceiued in the wombe of the Virgin: wherfore if their iudgements ſhould ſtand, Matthew might be reproued of fooliſhnes, and for want of conſideration, as one, who in vaine would recite the genealogie of Ioſeph. But their obiection is not yet aunſwered, that the genealogie of Ioſeph doth nothing appertaine to Chriſt. The anſwere is old and commonly known, that in the perſon of Ioſeph the petegree of Mary is alſo comprehended: becauſe that the law commaunded that euery man ſtoulde take him a wife in his owne tribe.

They take exceptions againſt this lawe, becauſe that it was neglected almoſte in all ages: but the argumentes which they vſe are friuolous. They cite that example, that the eleuen tribes promiſed with an oath, that they woulde not giue a wife to the men of Beniamin. If this were preſcribed by law (ſay they) then needed there not a new oath. But I anſwer that they doe yll and vnwiſelye, to drawe this extraordinarie facte of theirs into a common rule: For it was neceſſary, one tribe being cutte off, that the bodye of the people ſhoulde haue beene maimed, if that by this remedie there had not bin ſome help prouided for

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ſo great a neceſsitie. Therefore the common law is not in this to be conſidered. Againe they obiect, that Mary the mother of Chriſt, was coſine to Elizabeth, whō Luke before witneſſed to haue bin of the daughters of Aarō. The anſwer alſo to this is eaſie. It was lawful for the maides of the tribe of Iuda or of anye other tribe, to marrie into the tribe of the prieſthoode: becauſe that, that reaſon which is expreſſed in the law, was not thereby hindered, which was, leaſt that the woman ſhould carrye her inheritaunce to any other, but to them of her owne tribe. So the holy hiſtorie 2. Para. 22. 11. declareth that the wife of Ioiada the high prieſt came of the kingly ſtocke: Therefore it is neither merualie nor thing vnwonted, if that the mother of Elizabeth was married to a Prieſt. But if any denie that theſe thinges are not ſo fully prooued, that it is lawful to determine Mary to be of the ſame tribe that Ioſeph was, becauſe that ſhee was his wife: verily I graunt, that it cannot ſimply be prooued out of the bare hiſtorie, as it is here read, except that other circumſtances bee added to the ſame. But firſt it is to be noted, that the Euangeliſtes ſpake of thinges well knowne in their age: ſo that when the genealogie of Ioſeph was drawne vnto Dauid, it was eaſie for euery man to draw the genealogie of Mary from thence alſo. And it is not to be doubted, but that the Euangeliſtes beeing occupied in that which was commonlye knowne in their age, were therefore the leſſe curious about the ſame: For if any had doubted, they might eaſily & ſpeedily haue made inquiſition.

Furthermore, they take this as a thing graunted, that ſeeing Ioſeph was a good man and modeſt, hee would not take a wife, but out of his owne tribe, according to the appointment of the law. Although that generall law ſufficed not to proue that Mary was of the kingly ſtocke: for Mary might haue come of the tribe of Iuda, though ſhee came not of the ſtocke of Dauid. Therefore the matter being thus, the Euangeliſtes had a care of the godly which would not contentiouſly ſtriue, but might in the perſon of Ioſeph knowe the genealogie of Mary, eſpecially ſeeing the matter (as we ſaid before,) was in that age well knowne and not doubtfull.

But it may ſeeme to be incredible, that theſe poore deſpiſed marryed folkes ſhould be of the poſteritie of Dauid, and ſtould be that kinglye ſeede, whereof the redeemer ſhould come. Nowe, if any aske whether the genealogie, as it is ſet downe by Matthew and Luke, doth clearely and euidently ſhewe, that Mary is of the ſtocke of Dauid: I graunt that it cannot certeinely be gathered by it. But ſeeing that the kindred of Mary and Ioſeph was not then vnknowne, the Euangeliſtes were the leſſe carefull in this matter: but yet the purpoſe of them both was to take away the offence, which the baſenes, and the contempt, and the pouertie, aſwel of Ioſeph as of Mary might breed, leaſt that there might not be knowne in them any thing appertaining to the kingly race.

Furthermore, that they imagine or faine that Luke ſetteth downe the genealogie of Mary, and letteth paſſe that of Ioſeph, is eaſily confuted: For thus, word for word he writeth, *Ieſus was ſuppoſed to bee the ſonne of Ioſeph, which was the ſonne of Eli, the ſonne of Matthat.* Truely hee maketh mention neither of the father, nor of the grandfather of Chriſt, but expreſly

declareth the progenie of Ioſeph him ſelfe . But I am not ignoraunt what aunſwere they vſe to knitte vppe this knotte withall : For they ſaye that Sonne in that place is vſed for a Sonne in lawe . And ſo that Ioſeph was the ſonne of Hely, they interprete thus : becauſe hee had his daughter to wife. But this is not agreeable with the order of nature, neither is there in any place of the ſcripture any ſuch example read.

Nowe, if Solomon bee excluded out of the genealogie of Mary, then ſhall Chriſt ceaſe to be Chriſt: for whatſoeuer is ſayde of that ſtocke, it is grounded vppon that ſolemne promiſe . Thy ſucceſſour , which ſhall ſitte vppon thy throane ſhall reigne for euer, 2. Samuel 7. 12. and Pſal. 132. 11. I will be his father, and hee ſhall be my ſonne . And it is without queſtion that Solomon was the figure of this euerlaſting king, which was promiſed to Dauid . And the promiſe cannot otherwiſe be applyed to Chriſte : but as the trueth of it was ſhadowed in Solomon, 1. Chron. 28. 5.

Now if the ſtocke of Chriſt be not referred to him, how, or by what meanes ſhall hee be accompted the ſonne of Dauid? Therefore whoſoeuer putteth Solomon out of the genealogie of Chriſte , hee doth withall blotte and wipe away the promiſes, by which he is knowne to be the ſonne of Dauid. And how Luke fetcheth the petegree from Nathan, and yet reiecteth not Solomon , it ſhall be ſeene hereafter in his place . And (leaſt I ſeeme too tedious) for that which is the ſumme of the matter , I ſay that theſe two genealogies doe agree together : yet there are to be noted foure differences in them . The firſte is , that Luke with a backewarde order (as they ſay) aſcendeth from the laſt to the firſt: when that Matthew beginneth at the very originall. The ſeconde is, that Matthew ſtretcheth not his hiſtorie beyonde the holy and electe ſtocke of Abraham: But Luke goeth on euen vnto Adam. The third, that Mattew entreateth of the genealogie , according to the lawe , and alſo permitteth himſelfe, to leaue ſome out of the courſe of his accompt: in that he prouiding for the memorie of the readers , dooth onelye recite the numbers of three fourteenes : but Luke doth more exactlye followe the naturall ſtocke.

The fourth and laſte is , that they both ſpeaking ſometimes of the ſame men , doe yet varie in their names . Of the firſt difference ſeeing there is no great difficultie in it, it is but in vaine to make may woordes about it. The ſeconde wanteth not verie good reaſon : for becauſe that God had choſen the ſtocke of Abraham to him ſelfe, whence the redeemer of the worlde ſhould be borne , and the promiſe of ſaluation was after a ſorte therein included vnto the comming of Chriſte , therefore Mattwew dooth not paſſe beyonde thoſe boundes appoynted of GOD. VVee muſt remember that Paule ſaieth, that Chriſte was a miniſter of circumciſion , for the trueth of GOD , to confirme the promiſed ſaluation made vnto the holy fathers, Rom. 15. 8. To the which that ſaying of Chriſt doth very well agree, that ſaluation is of the Iewes, Iohn. 4. 22 Therefore Matthew propoſeth him to be ſeene in that holy ſtocke, to the which he was properlye appoynted. And alſo in the catologue of Matthew the couenaunt of GOD is to be conſidered: whereby he choſe the

ſeede of Abraham for a people vnto him ſelfe, that it might be ſeparate from all other nations, as with a wall made vppe betweene them. But Luke looketh higher: for although the redeemer was peculierly promiſed to the ſeede of Abraham, after that GOD had made his couenaunt with him: yet wee knowe that all had neede of him, preſently after the fall of the firſt man, as hee was then alſo promiſed to the whole world: But it was done by the wonderfull counſell of God, that Luke ſhould propoſe Chriſt vnto vs as the ſonne of Adam, and that Matthew ſhould include him in one ſtocke of Abraham: for it ſhoulde haue profited vs nothing, that Chriſt was giuen of his father, the auſthour of ſaluation, except hee had beene generally common for vs all. And alſo that had not beene true, which the Apoſtle ſaieth, Hebrewes 13.8. that hee was yeſterday, and to day, and is the ſame alſo for euer; if that his power and grace had not beene powred out vnto al ages from the creation of the worde. Therefore let vs know that ſaluation in Chriſt is reuealed and giuen to all mankinde: becauſe that hee was not without cauſe called the ſonne of Noah, and the ſonne of Adam: yet beecauſe, that hee is to be ſought in the worde of GOD, the ſpirite dooth not without aduiſe call vs by an other Euangeliſte to the holye ſtocke of Abraham, where the treaſure of eternall life together with Chriſt was layd vp for a time.

Let vs come to the thirde difference. It is not to be doubted, but that Matthewe obſerueth an other order then Luke dooth: for the one placeth Solomon next after Dauid, and the other placeth Nathan, whereby it euidently appeareth that they ſette downe diuerſe lines. Good and learned interpreters doe thus reconcile this ſhewe of diſcorde, that Matthew leauing the naturall genealogie (which Luke followeth) doth rehearſe the legall genealogie: and I call that the legall genealogie, wherby it came to paſſe, that the right of the kingdome was tranſlated to Salathiell. And in that Euſebius in the firſte booke of his Eccleſiaſticall hiſtorie, following the iudgemente of Aphricanus, dooth rather call that the legall genealogie, which Luke ſetteth downe; hee ſpeaketh it in the ſame ſenſe: for hee meaneth not any thing elſe, but that the kingdome, which was eſtablyſhed in the perſon of Solomon, by lawefull meanes did fall at length vnto Salathiell. But they ſaye better and more aptly, which ſaye that the legall order was ſet downe by Matthew: For he naming Solomon preſentlye after Dauid, doth not obſerue from whome Chriſte came by continual courſe after the fleſhe: But how he deſcended from Solomon and other kinges, that hee might bee theyr lawefull ſucceſſour, in whoſe hand the perpetuitie of the kingdom ſhould be eſtabliſhed, according to the couenaunt of God. Their iudgement is probable, which think that the ſtocke of Solomon ended by the death of Ochozias, as 2. Kings. 9. 27. and 11. 1

That whiche ſome reporte out of the commentaries of the Iewes, that Dauid was commaunded, if Solomon wanted offſpringe, that the kingly power ſhoulde come to the poſteritie of Nathan; I leaue as I find it: onely I take that which is certaine, that the ſucceſsion of the kindome was not cõfuſed, but had his diſtinct degrees. Now whē the holy hiſtory

reth, that after the ſlaughter of Ochozia his mother Athalia did hold the kingdome, and the kingly ſtocke being wholy ouerthrowne, it is more then probable, that thoſe wicked and moſt cruell murthers were committed of that woman ſo ambitious of gouernment, leaſt that ſhee beeing driuen to liue a priuate life, ſhould ſee the kingdom tranſlated otherwhere. Therfore, if Ochozias had, had a ſon liuing after him, ſhe might haue reigned in the court, vnder the colour of protection, freely & ſafelie without enuy and daunger. Therefore that ſhe had made her ſelfe infamous and odious by her extreame offences, was a ſigne of deſperation, for that ſhee coulde not hold her kingdome at home in her owne houſe. But the reaſon why Ioas is called the ſonne of Ochozias is, becauſe he was next in degree vnto him, 2. Chr. 22.9. So that he might be rightly called the true & natural heire of the kingdom. For beſides that Athalia (if we graunt that ſhee was his grandmother) would gladly haue ſo abuſed the title of the infant, who is there endued with anye ſmall diſcretion, that can thinke it likely, that the naturall ſonne of the king could be ſo hidde of the prieſt Ioiada, and that his graundmother ſhould not more diligently haue ſought him out? But rather if a man conſider all thinges wiſely, it is eaſily gathered, that the next heire of the kingdom was of an other line. And that is the meaning of the wordes of Ioiada: the kinges ſonne ſhall reigne according to the couenaunt of the Lord with Dauid, 2. Chron. 23.3. as if he ſhoulde haue ſaide, that it hadde ben an hainous offence, if that a womã, being a ſtranger, ſhould with violence take vnto her ſelf the ſcepter, which God had appointed to remain in the houſe of Dauid. VVherefore there is no abſurditie, if Luke doth fetch the petigree of Chriſt from Nathan: becauſe it may be that the ſtock of Solomon, which appertained to the ſucceſsion of the kingdome was decayed.

Nowe if any obiect that *Ieſus* cannot be acknowledged for the Meſſias, which was promiſed, except he had come of the poſteritie of Solomõ, who was certainly knowne tohaue bin a figure of Chriſt: although that naturally he came not of Solomon, yet by the leagall order he is to be accounted as his Sonne, becauſe he had his originall from kinges. But ſuch diuerſitie in the names doth trouble many very much. For from Dauid euen vnto Ioſeph there appeareth no conſent betweene the two Euangeliſtes, but in Salathiell and Zorobabell. The excuſe which was woont to be made (that the difference roſe hereof, that the Iewes for the moſte parte had two names) is hardly admitted of manye. But at this day ſeeing the cauſe that mooued Matthew to drawe and ſette downe this genealogie is vnknowne to vs, it is no mervaile if we knowe not why in theſe perticular names, they both agree, or diſagree: but it is not to be doubted, but after the captiuitie of Babylon they rehearſe certaine, the ſame men by diuerſe names. But I thinke that the names of Zorobabell and Salathiell were aduiſedlye retained for the chaunge of the eſtate of the people: becauſe that then the kinglye maieſtie was extinguiſhed. The ſmall ſhadowe of gouernment which remayned, teſtified a great chaunge, which admoniſhed the faythfull to hope after a more notable kingdome then that viſible kingdome of Salomon, which floriſhed but a ſhort time.

Now

Nowe it is worthe the labour to note this alſo,that there is no abſurditie in that,that Luke doth recken and accompt moe in his Cataloge then Mathew doth, for it is ordinarily ſeene that there are moe in number in the naturall generation,then in the legall. To this alſo appertaineth,that Mathew (when he deuided the genealogie of Chriſt into three partes,and woulde apply to euery part 14.generations,)thought that he might freely leaue oute certaine names, which Luke might not omitte, ſeeing that he bound not himſelfe to that lawe. Thus farre haue I diſcourſed of the genealogie of Chriſt,as muche as ſeemeth profitable and conuenient for the ſumme.If any man be tickeled with a further curioſitie,I remembring Paule his admonition, doe preferre ſobrietie and modeſtie before the friuolous arguings about things of no waight:the place to Tit.3.9.is well knowen,where hee forbiddeth vs to diſpute ouer curiouſly of genealogies. Now laſtly it remaineth to ſhewe why Mathew comprehendeth the whole genealogie of Chriſte into 3.portions, and placeth 14.menne in euery one. They that ſay that hee did this,that hee might prouide for the memorie of the readers, they neither ſay all, nor nothing, for this is true, the cataloge propoſed in 3.equal numbers,may the eaſelier be remembred,yet withall it is plaine that heere are expreſly noted, the 3.ſortes and ſtates of people, which were after the time that Chriſt was promiſed to Abraham vntill the fulneſſe of time wherein he was ſhewed in the fleſh,for although that the tribe of Iuda did excell all the reſt of the tribes in honour,yet before Dauid it had no principalitie. In Dauid the kingly maieſtie ſhone foorth beyond the hope of all men, which continued to Iechonias,from that time there remained ſome dignitie and gouernement in the tribe of Iuda, which ſtaied the mindes of the godly vnto the comming of the Meſsias.

1 *The booke of the generation.* Many interpreters haue laboured in vaine about this title,that they mighte excuſe Mathewe for naming the whole hyſtorie of the one halfe part of his firſt chapter,for this *epigraphe* (or inſcription) doth not extende to the whole booke.But the worde booke is put heere and vſed for a cataloge,as if it ſhould haue bene ſayde,the cataloge of the generation of Chriſt:Furthermore he calleth Chriſt in reſpecte of the promiſſes, the ſonne of Abraham, the ſonne of Dauid,becauſe that God had promiſed that a ſeede ſhall riſe from Abraham, in whome all the nations in the world ſhall be bleſſed.Gen.12.3. But vnto Dauid there was a more euident promiſſe made,that it ſhoulde come to paſſe that the kingdome ſhoulde remaine ſtedfaſt in his houſe vnto the ende of the worlde,Pſal.72.5.7.and a king out of his ſtocke ſhall ſit vpon the throne, ſo long as the ſunne and the moone doe ſhine in the heauen,Pſal.89.29 whereuppon it became a common ſpeach amongſte the Ieewes,that Chriſt was called the ſonne of Dauid.

2. *Iacob begate Iudas.* Seeing that Mathew couered with ſilence Iſmael the firſt begotte ſon of Abrahã, and Eſau who by order of nature was ſuperiour to his brother Iacob,he doeth not without aduiſe geue a place to the 12.Patriarkes in this genealogie, ſeeing that God beſtowed grace of adoption vpon them all.Therfore he declareth that the bleſsing promiſed in Chriſt,did not belong to the only tribe of Iuda,but that it was common to all the children of Iacob whome G O D gathered into hys Church,when Iſmael and Eſau were made ſtraungers.

3. *Iudas begate Phares and Zara of Thamar.* This was the beginning of that humbling, whereof Paule ſpeaketh, Phil. 2. 7. The ſonne of God might haue kept his genealogie free and pure from all offence & note of infamie, but he comming into the world that he might humble himſelfe, and taking vpon him the forme of a ſeruant, became a worme & not a man, the ſcorne of men & the outcaſt of the people, and at the length endured the moſt curſſed death of the croſſe. Alſo this infamie in his genealogie hath not he refuſed, that he ſhould ſpring from an inceſtuous bed, which was made amongſt his anceſters: for although that Thamar was not enforced through luſt, to deſire the company of her father in lawe, yet by an vnlawfull meane ſhee attempted to reuenge her iniurie. And Iudas when he deſired to lie with a whore, fell vpon his daughter in law. But the incomparable goodnes of God ſtriue with the ſinne of them both, ſo that this adoulterous ſeede ſhould neuertheleſſe enioy the ſcepter.

6. *Begat Dauid the king.* Dauid only is adorned with this title, becauſe that God propoſed in his perſon the figure of the Meſsias of the gouernour and captaine that was to come. The kingdome firſt began at Saule, but becauſe that this came to paſſe through a tumult, and by the wicked deſires of the people, therefore the change at length from him to Dauid was eſtemed lawfull, eſpecially in as much as pertained to the couenant of God, wherin he had promiſed, that he ſhuld be a gouernor for euer ouer his people: when as the people 1. Sam. 8. 4. had vnhappely ſhaken off the yoke of God, and with condemned voices demaunded a king for themſelues; Saul was graunted them for a ſmal time: but God preſently eſtabliſhed his kingdom, which ſhuld be a pledge of true bleſſednes in the hād of Dauid. Therfore let vs know that here is noted the ſecond eſtate of the people, as it was ordained of the Lord: yet withal, the ſhame & diſhoneſty of man is added by the Euangeliſt, how that the ſame can after a ſort defile the glory of God his bleſsing, in that Dauid begat Salomon of Berſabe, whom he had wickedly taken from her huſband: & that he might enioy her, he moſt vnfaithfully betraied the innocent man to be ſlaine with the ſwordes of his enemies. This deformitie falling out about the beginnings of their kingdome, ought to make the Iewes not to glory in fleſh; God alſo would it ſhuld be declared, that in the eſtabliſhing of that kingdom he would not be bound to the merites of men: but in that ſucceſsion which Mat. deſcribed, it appeareth by the ſacred hyſtory, that 3. kings wer omitted. They which ſay that this was done through forgetfulneſſe, are not to be heard, neither is their reaſon to be allowed of, which ſay that they are vnworthy to haue any place geuen them in the genealogie of Chriſt: for that ſhuld haue ſalne alſo to the lot of many other, whom yet Mathew mixeth indifferētly with the godly & holy ones. Therfore it ſemeth rather to be true, whē he wold make a catalogue of 14. kings, he was not very curious in making his choiſe, becauſe it was ſufficient for him to compoſe a genealogie to ſet before the eyes of the readers vnto the ende of the kingdome, but that there are red onely 13. it is moſt likely to be the fault and careleſnes of Printers or wryters of bookes. Epiphanius in his 1. booke *contra hereſes*, ſheweth the cauſe: that when the name of Iechonias was put in twiſe, the vnlearned preſumed to ſcrape it out of the ſecond place, as a worde more then needed, but he admoniſheth that it ſhoulde not haue beene

done

done ſo, becauſe that Ioacim the ſonne of king Ioachin, had the name Iechonias common with his ſonne. 1. Chron. 3. 17. 2. Chron. 36. 1. Ier. 27. 20. and 28. 4. And Robert Stephanus citeth a Greeke copie, where this name Ioacim is put in.

12. After they were caried into Babylon. That is after the Iewes were caried into captiuitie, for the Euangeliſt declareth that the poſteritye of Dauid, of kings were then become ſlaues and baniſhed men. Furthermore, when that captiuitie was a kinde of deſtruction, it was wrought by the wonderfull prouidence of God, that the Iewes were not onely gathered together into one body, but alſo that there remained certaine remnants of gouernment in the houſe of Dauid, for they which returned home, did of their owne free wil obey the gouernment of Zorobabel, therfore the fragments of the kingly ſcepter endured and laſted in this worlde, vntill the comming of Chriſt was at hand, according to the Prophecie of Iacob. The ſcepter ſhal not depart from Iudah nor a lawgeuer from betweene his feete, vntil the Shiloh come. Gen. 49. 10. and in that eſtate, although there was a miſerable and a ſorowfull diſſipatiō of the people, yet they neuer were without ſome ſparks of the grace and fauor of God ſhining amongſt them. The Greeke woorde (for the which the old interpreter vſed *tranſmigrationem*, Eraſmus hath put *Exilium*) it properly ſignifieth a changed dwelling place, wherby vnderſtād that the Iewes were enforced to go out of their countrey, that in other places they might dwell as ſtrangers that were neuer there.

16 Ieſus that is called Chriſt. In the ſurname Mathew doeth declare his office, that the readers may vnderſtand him to be no priuate mā, but annoynted from aboue to fulfil the worke of redemption. But what maner of annoynting his was, & to what purpoſe it appertained, I will not in many words at this preſente declare. Of the voice it ſelfe this is to be vnderſtode: After the kingdom was aboliſhed, they began to refer it to that one from whom the full reſtitutiō of their decaied eſtate was to be hoped for: for ſo long as there did any maieſtie flouriſh in the houſe of Dauid, the kings were woont to be called *Chriſti*. But leaſt the deformed waſteneſſe which after folowed, ſhould throwe the mindes of the godly into deſperation, it was the will of God that this name ſhould be applied to the only redemer, as it appeareth out of Daniel, and the Euangelical hyſtorie doth declare that after the ſonne of God was geuen in the fleſh, that this was the common maner of ſpeach in euery place.

Mathewe 1.

	Marke.	Luke.
18. Nowe the birth of Ieſus Chriſte was thus, when as his mother Marie was betrothed to Ioſeph before they came together, thee was founde with childe by the holy Ghoſte.		
19. Then Ioſeph her husband being a iuſt man, and not willing to make her a publike example, was mineded to put her away ſecretely.		
20. But whiles hee thoughte, theſe thinges, beholde, the Aungell of the Lorde appeared vnto hym in a dreame, ſayinge, Ioſephe the Sonne of		

of Dauid, feare not to take Marie for thy wife, for that which is conceiued in her, is of the holye Ghoſt.

21. And thee ſhall bring foorth a ſonne, and thou ſhalt call his name Ieſus, for he ſhall deliuer his people from their ſinnes.

22. And all this was done, that it might be fulfilled which was ſpoken of the Lorde by the prophet, ſaying:

23. Beholde a virgine ſhall beare a ſonne, and they ſhall call his name Emmanuel, which is by interpretation, God with vs.

24. Then Ioſeph being raiſed from ſleepe, did as the Angel of the Lorde had inioyned him, and tooke his wife.

25. But he knew her not, till ſhe had brought foorth her firſt ſonne, and he called his name Ieſus.

18. *The birth of Ieſus Chriſt.* Mathewe doth not as yet declare, where, or after what maner Chriſt was borne, but how the heauenly generation was reuealed vnto Ioſeph. Firſt he ſayth that Mary was founde with childe of the holy Ghoſt, not that, that ſecrete worke of God was commonly knowen, but as it became knowen vnto men, ſo doeth he reueile the power of the ſpirite, which as yet lay hid. He ſheweth the time, when ſhee was betrothed to Ioſeph, and yet before that they came together: for in reſpecte of the aſſuraunce of the mariage, aſſoone as the mayde was promiſed to a man, the Iewes eſteemed her as a lawfull wife, and therefore the lawe condemned them of adulterie, which defiled them ſelues with them that were contracte. The woorde which the Euangeliſt doth vſe, doth either modeſtly ſignifie a ſecrete accompanying together, or it is ſimply taken for to dwell together, as husband and wife, ſhoulde make one houſe and one familie. So the ſenſe is, that the virgin was not yet deliuered by her parents into the hand of her husband, but as yet liued vnder the cuſtodie of her parents.

19. *Being a iuſt man.* Some interpreters vnderſtande, that Ioſeph becauſe that he was iuſt, would haue ſpared his wife, ſo iuſtice with them ſhould ſignifie humanitie, or a moderation of the minde bent vnto gentleneſſe. But they are of better iudgement which reade theſe two clauſes contrarily, that Ioſeph was iuſt, but yet hee was carefull for the fame of his wife, ſo that the iuſtice which is heere commended, was in reſpect of the hatred and deteſtation of the ſinne. Becauſe that he ſuſpected her of adultery, nay becauſe that he was perſwaded that ſhe was an adultereſſe, he would not nouriſh ſuch an offence with his gentleneſſe: and certainly he is his wifes bawde, who ſoeuer hee is that winketh at her vnchaſtitie, good and honeſt minds doe not onely abhorre ſuch an offence, but alſo the lawes doe ſpot with infamie ſuch negligent ſlouthfulneſſe, as that is whereof I ſpake. Therefore Ioſeph with a zeale of iuſtice, condemned the fault which he ſuppoſed to be in his wife, yet his minde bent to humanitie, ſtaied him from executing the extremitie of the lawe. This was a meane more qualified, if he, priuely departing, ſhoulde go toe an other

place

place, whereby wee gather that hee was not of ſo ſofte and ſo effeminate a minde, that vnder the pretence of mercye he woulde nouriſh the ſinne by couering it. Onely he remitted ſome what of the extremitie of the lawe, and would not caſt her foorth to the infamous reproche: and it is not to be doubted but that his minde was ſtayed by the ſecrete inſtincte of the ſpirite: for we know how outragious gelouſie is, and howe violently it carieth a man away, wherfore although Ioſeph had endured an ouer daungerous inuaſion, yet was he wonderfully croſſed with diuers perilles which were at hand, when he firſt beganne to deliberate of the matter. I iudge the ſame of Maries ſilence, though we graunt that for ſhame ſhee durſt not tell her husband that ſhee was with childe by the holy Ghoſt, yet ſhee was rather ſtayed by the prouidence of God, then by her owne counſell or witte: for if ſhee had tolde him, as it was a matter incredible, ſo Ioſeph ſhould haue thought that ſhee had mocked him, and that all men would haue laughed at, and haue taken as a meere fable, neither ſhould the Oracle of God haue bene ſo muche eſtemed of, if it had followed after. Therefore the Lorde ſuffered his ſeruaunt Ioſephe to be caried awaye into a wrong opinion, that with his owne voyce hee might reduce him into the way, but it is to be knowen, that it was rather done for our ſakes, then for his owne priuate cauſe, for the Lorde by all meanes preuented, leaſt there ſhould be any ſiniſter ſuſpition in the Oracle. For ſeeing the Aungell commeth to Ioſeph, as yet ignoraunt of the whole matter, the wicked haue no occaſion to cauell: for he came without parcialitie to heare the voice of God, he was not entiſed by the flatteries of his wife, the opinion which he had conceiued was not drawne from him by entreaties, he was not bent to the contrary part by humane reaſons, but when the falſe offence of his wife ſtacke faſt in his minde, then did God ſhewe him ſelfe, as lette downe from heauen to vs, that he might be the more conuenient witneſſe, and haue the greater credit with vs. VVe ſee that it was God his will to teache his ſeruaunt Ioſeph by an Angell, to that ende that hee himſelfe might be a heauenly meſſenger to others, and might declare and tell that whiche hee hearde neyther of his wife, nor of any other mortall creature. That this myſterie was not at the firſt reuealed to moe, this ſeemeth to be the reaſon, becauſe that it was meete, that this incomparable treaſure ſhoulde be kept ſecreate, and only reuealed to the children of God. Furthermore there is no abſurditie in it, if the Lord (as he often vſeth) would by this meanes prooue and trie the faith and obedience of his children, Certainly except a man maliciouſly refuſe to credite God, and to yelde himſelf in obedience to him, hee will be ſufficiently ſatisfied with theſe teſtimonies, wherewyth this principle of our faith is prooued, for the ſame cauſe alſo did the Lorde permit Marie to marrie, that the celeſtiall conception of the virgin might be hidde vnder the veile of marriage, vntil the appoynted time of reueaſing the ſame. In the meane while, the vnfaithfull (as their vnthankfulneſſe and malice deſerued) are blinded and ſee none of theſe mercies.

20. *VVhiles he thought theſe things.* Heere we ſee how the Lord vſeth to be preſent with his children in conuenient time, and (as they ſay) euen in the very poynt or time of neede, whereby we alſo gather, that while hee ſeemeth to diſſemble at our cares and ſorowes, he yet hath a regard vnto vs: but he ſo ſtaieth and ſecretely reſteth, while hee examineth our patiences

ence: and then in his time appoynted hee helpeth vs. And althoughe his helpe seemeth to be slow and late, yet it is profitable that it shoulde be so deferred. The Aungel appeared in a dreame: this is one of the ordinarie maners of reuelations, wherof mention is made, Num. 12. 7. where God speaketh thus. To the Prophets which are among you, I will shewe my selfe either by a vision or by a dreame, but I will not do so with my seruaunt Moses, to whom I will shewe my selfe face to face: but it is to be obserued that these sortes of dreames doe much differ from them which come of natural causes, for they haue a marke of assurance engraued in them, and they are sealed from aboue, that we shoulde not doubt of the truthe of them. The dreames which men commonly haue, are woont to rise either of the constitution of nature, or throughe euill disposition of the bodies, or of such like causes. But sometimes the spirit geueth witnesse to those dreames which are of God, to assure vs certainly that it is god which speaketh. *Sonne of Dauid be not afraid.* This exhortatiō of the angel, declareth that Ioseph was careful in his mind, least he should be defiled with any infection, by bearing with his wifes adulterie. He therfore taketh away that opinion of the offence which he had conceiued in his minde, to that ende that with a quiet conscience he might remaine and dwell with his wife: hee applieth the epithite of the *Sonne of Dauid* to the preset cause, that he might stir vp his mind to that high mystery, because that he was of that familie (and that remaining aliue but with a few other) from whence saluation was promised to the worlde. Ioseph therefore hearing Dauid named, out of whose stocke he came, ought to remēber that notable couenant of God, of the restitution of the kingdom, & so should know that he speakes not of any new or straunge thing: for it is as much as if the Aungel by setting foorth the prophesies of the Prophets shoulde prepare Ioseph his minde to accept this present fauoure. *Thou shalt call his name Iesus.* Of the word it selfe I haue before spokē briefly but sufficiently. I will nowe onely adde one thing. Their dreame is confuted by the woordes of the Angell, which deriue this name from *Iehoua* the essentiall name of God: for the Aungell sheweth why the sonne of God is to be so called, that is, because he shal saue his people: whereof we gather an etymologye, meere contrary to that which they imagine. But in vaine doe they seeke by this cauill to slippe away: Christ is to bee compted the author of saluation most properly and most aptly, because that he is God eternall. For we must not heere seeke onely, what GOD hath performed and bestowed vppon vs: but this name was geuen vnto the sonne, for an especiall cause, becausse of the commaundement whiche was enioyned him from the father, and by reason of the office which he had when he descended to vs. Nowe it were meere madnesse to knitte these two woordes, *Iesu* & *Iehoua* together, as if they were but one name, seeing that they agree but in two letters and differre in all the rest, and which haue no likenesse in them at all. I leaue this kinde of forging to the Alchumystes, from whom the Cabalistes do not much differre, who haue inuented for vs these filthie and vaine toyes. But the sonne of God when hee came to vs in the flesh, had also his name geuen him of his father, that by the same it might be openly shewed, to what ende he came, what his power was, and what properly was to be looked for of hym: for the roote of this name *Iesu*, is from the Hebrewe verbe *m hiphil.* which signifieth

ſignifieth to ſaue, and in the Hebrew is after an other maner pronounced, namely *Iehoſua*. But the Euangeliſtes wryting in Greeke, folowed the accuſtomed maner of ſpeache: for the Greeke interpreters as well in Moſes as in other bookes of the olde Teſtament, haue tranſlated it *Ieſoun*, whereby their ignorance is again reproued, which wreſt & wrythe, rather then deriue this name Ieſu from Iehoua: for they accompt it for a great abſurditie, if that any mortall man ſhould haue this name common with the ſonne of God, and they crie out tragically, that Chriſt will neuer ſuffer his name thus to bee prophaned: As thoughe that it were not well knowne of the contrary, that the name of Ieſu is as common to thoſe menne, as that of Iehoſua. Nowe ſeeing that it ſufficiently appeareth that the Sonne of God, vnder the name of Ieſu is commended vnto vs as the authour of ſaluation, we will liſte more neerely the Aungelles woordes. Hee ſhall ſaue (ſayeth hee) his people from their ſinnes: firſt this is to be obſerued, that they of themſelues were loſt, whome Chriſt was ſent to ſaue: and namely hee is called the Sauiour of the Churche. If they whome G O D hathe ioyned ſo neare vnto hymſelfe, are drowned in death and deſtruction, vntill Chriſt reſtore them life: then what ſhall wee ſaye of ſtraungers, to whome there was neuer anye hope of life appearinge. VVherefore it is to bee concluded, while ſaluation in Chriſte is reiected, that all mankinde is ſubiecte to deſtruction. But the cauſe of deſtruction is with all to bee noted: for the celeſtiall iudge doeth not pronounce the curſſe againſt vs raſhly and wythout a cauſe. Therefore the Aungell witneſſeth that wee periſhed and were holden oppreſſed vnder the miſerable yoke of damnation, for that by our ſinnes wee were eſtraunged from life, whereby the corruption and wickednesſe of our nature is reuealed vnto vs, for if any manne were perfecte and able to liue a righteous life, hee might be without Chriſt the deliuerer: but all, without the exception of any one, haue neede of hys grace. Therefore it foloweth that they are all the ſeruauntes of ſinne, and are deſtitute of the true righteouſneſſe. Heere againe wee gather, what maner and way it is that Chriſt vſeth in ſauing, that is, that hee deliuereth vs from ſinnes.

Furthermore there are two partes of this deliuerance: firſt, in that he by ſacrifice hauing made a full ſatisfaction, geueth vs free pardone and forgeueneſſe, whereby wee are exempted from the guiltineſſe of death, and are reconciled to God. The next, that he ſanctifying vs wyth his ſpirite, chalengeth vs from the tyrannie of Sathan, that wee ſhoulde liue to righteouſneſſe: therefore Chriſt is not acknowledged truely as a Sauiour, vntill that by faith wee learne to embrace the free forgeueneſſe of our ſinnnes, and that we knowe that we are accompted righteous before God, becauſe that we are freed from guiltineſſe: then that we being without all truſt either of our workes or of oure power, aske of him the ſpirite of righteouſneſſe and truthe. The Aungell wythout doubte nameth the Iewes the people of Chriſte, whoſe heade and king he was ordained. But becauſe the Gentiles were ſhortly after to be grafted into the ſtocke of Abraham, this promiſſe of ſaluation is generally ſtretched to all, whiche by faith are vnited to that one bodye of the Churche.

22 *All this was done.* They verye fondly and childiſhly triſle, whiche affirme

affirme that this name of Ieſu was geuen him becauſe he ſhoulde be ealled *Immanuel*. For Mathew doth not only ſnatch at one onely clauſe, but hee comprehendeth what thing ſo euer was heauenly and diuine in the conception of Chriſte: to that purpoſe alſo appertaineth that note of vniuerſalitie. Now lette vs ſee howe aptly this propheſie of Iſaias is cited, the place is ſufficiently knowen and muche ſpoken of, chap. 7. 14. But the Iewes according to their woonted malice depraue the ſame, althoughe that they therein ſhew no leſſe blinde and fooliſh then a wicked hatred of Chriſt and of the truthe. And many of their Rabbines were growen to that impudencie, that they expounded the ſame of king Ezechias, who was at that time borne, and was about 15. yeare olde. I pray you what maner of libertie of lying is this, that they will rather ouerthrowe the order of nature, and hide a yong manne againe in his mothers wombe, that he mighte be borne at 16. yeares of age, then they will admitte the truthe to come to light? But theſe ennemies of Chriſt are woorthy to be ſtricken of God with the ſpirite of giddineſſe and aſtoniſhment, that they might ſo be beſotted. Others fain vnto themſelues ſome vnknowen ſonne of king Achaz, whome the Prophete foretolde that ſhoulde bee borne. But I demaunde by what right he was called *Immanuel*, and howe the earth was ſubiecte to his gouernement, who as a priuate man ended his life without honour: for ſhortly after, the ſame Prophet appoynteth (that ſame childe who ſo euer he was) Lorde of the earthe: and they as fooliſhly doe bable, which will that this ſhoulde be ſpoken of the Prophet his ſonne: and truely, the Chriſtian wryters were in this matter very groſſely deceiued, in drawing that propheſie whiche foloweth in the next chapter to Chriſt. The Prophet there ſayeth, that by a viſion he was commaunded to keepe companie with his wife, and the Sonne which he had begotten, had this name geuen him by God, *Make haſte and ſpoyle:* for in that place is onely noted the vehemencie of the warre, which was at hande with horrible deſtruction, wherby it may eaſily be gathered that theſe matters were altogether diuers. Therefore let vs ſeeke the righte ſenſe of this place, when that at the beſieging of the citie of Ieruſalem, kinge Achaz was afraide, naye hee was almoſte diſmayde with feare: a Prophet was ſente vnto hym, who ſhoulde promiſſe that GOD woulde bee the keeper of the Citie: But ſeeinge a ſimple promiſſe did not comforte hys confuſed minde, the Prophette was commaunded to geue him what ſigne ſo euer hee ſhoulde aske, either in heauen or in earthe. VVhen as that wicked hypocrite coueringe his infidelitie refuſed a ſigne, the Prophette vrged him more hardlye, and at the lengthe ſayd: Yet God ſhall geue vnto you a ſigne, for beholde the Virgine ſhall conceiue and bear a ſonne. &c. we interprete this to be ſpoken of Chriſt in this maner: All you the poſteritie of Dauid, you endeuour as much as in you lieth to blotte out and aboliſh the fauour promiſed vnto you, (for the Prophet expreſly nameth the houſe of Dauid in reproche) yet your vnfaithfulneſſe ſhall neuer bring to paſſe, but that the truth of God ſhall haue the vpper hand: God promiſeth that this citie ſhall be ſafe and free from the ennemies. But if his worde be not ſufficient, he is ready to geue you a token of aſſurance at your pleaſure: you exclude bothe the graces, & you driue them frō you, yet God wil ſtand faſt in the aſſurance of his couenaunt, for the promiſed redeemer ſhall come, in whome God will

will perfectly preſent himſelfe vnto his people. The Iewes obiect that Iſaias ſhoulde haue done fooliſhly and abſurdly, if he ſhoulde haue geuen to thoſe men in that age, ſuch a ſigne as ſhould be ſhewed eight hundred yeres after or there about. And heere they very proudly lift vp theſelues, becauſe that this obiection was let ſlippe and buried, either through the vnskilfulneſſe or the careleſneſſe of the Chriſtians. But the anſwere ſeemeth not hard to me, if we obſerue, that the couenaunt of adoption was geuen vnto the Iewes, whereof all the reſt of God his benefites ſhoulde depend. Therfore there was a general promiſe, wherby God had choſen the children of Abraham as a people for himſelfe, vpon the which couenant all the ſpecial promiſſes had their ground. Againe, the Meſsias was the foundation of this couenant: Now we perceiue that the cauſe of the deliueraunce of this citie was, for that it was the ſanctuarie of God, and that the redemer was to come out from thence. This reſpect being taken away Ieruſalem ſhould haue periſhed a 100. times. Now let the godly readers conſider, ſeeing that the king had openly reiected the ſigne offered him from God, was it not conuenient for the Prophet to goe to the Meſsias? as if he ſhuld haue ſayd: Although this age is vnworthy of that deliuerance which I promiſed from the Lord, yet God being mindefull of his couenant, ſhal deliuer this citie from the enemies. That he might therefore ſhewe them no particular ſigne to teſtifie his fauour, this one ought to be enough & more then enough, that the Meſsias ſhould come of the ſtock of Dauid. And it is to be noted, that the Prophet calleth the vnbeleuers to the general couenant, to be a maner of reproofe, becauſe that they did admit no particular ſigne. Now it is ſufficiently proued as I thinke, that when as the gate was ſhut againſt al myracles, it was high time for the Prophet to repaire to Chriſte, that the vnbeleeuers might know that there was no other cauſe of their deliuerance, then the couenant which was made with the fathers. And by this wonderfull maner of teaching, it was the wil of God to teſtifie to all ages, that he therfore continually was ſo merciful to the childrē of Abraham, becauſe he had made a free couenant with them in Chriſt, and not for any of their deſerts. But the Iewes with an other cauil endeuour to ſhift away this our iudgemēt, becauſe that preſently it foloweth in the text of the Prophet: Afore the childe ſhall haue knowledge to eſchew the euil, and to chuſe the good, the land ſhalbe forſaken of 2. kings. &c. Heereof they gather that the birth of the childe is promiſed, which ſhoulde not be long delaied, otherwiſe that ſhould not agree which is ſpoken of the change of the kingdoms ſo hard at hand, which the Prophet declared ſhuld be before the infant had paſſed the one halfe of his age, I anſwer, when as Iſaias had brought him as a ſigne which ſhould be the author of ſaluation, and ſaide that an infant ſhould be borne which ſhoulde be the true *Immanuel*, or (that I may vſe Paules worde) God manifeſted in the fleſh, 1. Tim. 3. 16. He then generally ſpeaketh of all the infants of that age, for the which matter, there is a ſtrong reaſon at hand. For hauing firſt ſpoken of the generall couenant of God, he retourneth to the eſpeciall promiſſe, for the which cauſe he was ſent: ſo the firſt place which appertaineth to the laſt and full redemption, noteth one certaine childe to whom the title of *God* ſhoulde only belong: but the latter place which is referred to that ſpeciall benefit which was then at hand, appoynteth the

time by the infancie of thē which then were new borne, or ſhortly after were to be borne. Hetherto (except I be deceiued) I haue with ſtrong & ſound reaſons refuted the cauils of the Iewes, wherwith they endeuor to ouerwhelme the glory of Chriſte, leaſt by this propheſie it ſhoulde ſhine forth. Now it reſteth for vs to take away that cauil in the worde *gimh*. They very frowardly ſhake vp Mathew, who proue that Chriſt ſhould be borne of a virgin, when that the Hebrewe worde doth ſimplie note a yong woman, and they ſcorne vs, as men deceiued with a word wrongfully tranſlated, that we ſhuld beleue that he was conceiued by the holy Ghoſt, whē that the Prophet only ſayth that he was the ſonne of a yōg woman. But firſt therein they ſhewe ouer much pleaſure in contending, while they vrge that worde to be vnderſtode of a yong woman known vnto a man, which the ſcripture attributeth euery where to virgins. The etymologie alſo agreeth with the ſame which ſignifieth a hiding, wherin is noted a maidenly ſhamefaſtneſſe, they bring one place oute of the Prouerbes, chap. 30. 19. which yet helpeth them nothing at all, for there Salomon ſpeaketh of a maid, whom a yong man loueth, but it doeth not preſently follow, that ſhe ſhould be defiled whom a yong man loueth, nay the cōiecture on the other part is more probable. Furthermore, if I ſhuld graunt that which they require of the word, yet the matter it ſelfe conuinceth them and enforceth them to confeſſe that the Prophet ſpeaketh of a wonderful and an vnwonted birth. He crieth that he bringeth them a ſigne from the Lord, and that no commō ſigne but ſuch a one as ſhuld excel al others: if he had only ſaid that a woman ſhoulde beare a childe, then howe ridiculous a thing had it beene for him to make ſo ſolemne a preface? VVe ſee how the Iewes through their owne frowardneſſe, doe not only ſet forth themſelues to be ſcorned at: but alſo the moſt reuerēd myſteries of God. And it is not a vaine argument which is gathered out of the whole text: a damſel ſhal conceiue: why is there no mention made of the man? The prophet commendeth & ſpeaketh of ſome vnaccuſtomed & vnuſuall thing. Furthermore, the commandement of geuing the name to the child, was geuē to the damſel, in the which matter the Prophet alſo ſpeaketh of a thing extraordinarie. for although that the ſcripture declareth that the mothers oft times gaue the names to the childrē: yet they did it by the authoritie of the fathers: therfore the Prophet directing his ſpeach to the damſel, doth in this childe take from the mē what right ſoeuer the order of nature had geuen them. Then let this remaine ſtedfaſt, that the Prophet cōmēdeth this great myracle of God, that al the godly might attētiuely & reuerently conſider the ſame, which the Iewes do vnworthely prophane, applying that to a cōmon maner of cōceiuing which is ſpoken of the ſecrete working and power of the ſpirite.

23. His name Emmanuel. The ſcripture vſeth to ſpeake thus, that God is with vs, when that he is preſent with vs, with his help & with his grace, & exerciſeth the power of his hand to defend vs. But here is the meane expreſſed, wherby God communicateth with men: for without Chriſte we are alienated from God, and by Chriſt we are not only receiued into his fauour, but we are alſo made one with him. And that which Paule teacheth to the Epheſ. 2. 17. that the Iewes vnder the law were nere vnto God, and that there was a deadly hatred betwene him & the Gētiles, meaneth nothing els, but that God in ſhadowes & figures gaue ſignes of his

his preſece vnto this people which he had adopted,for that promiſe was in force,God in the middeſt of thee.Deu.6.15.& 7.11. Alſo this is my reſt,Pſal.132.14.But ſeing that familiar coniunction of the people with God,did depend of the mediatour, becauſe that in ſubſtance he was not yet fully reuealed,by ſignes he was ſhadowed.His ſeat and his dwelling place was placed betwene the Cherubims,becauſe that the arke was the figure and the viſible pledge of his glory.But in Chriſte no more a ſhadowed but a perfecte preſence of God was geuen and ſhewed vnto the people:for the which cauſe Paul ſayth to the Col.2.9 that al fulneſſe of the Godhead doth dwel in him bodely. And truely,he could not otherwiſe haue ben a lawfull mediator,except that vnſeparable conioyning of both the natures in him had ioyned men to God: neither is there anye cauſe why the Iewes ſhuld iangle,that the name of God is often trãſferred to thoſe monuments,wherin he witneſſeth his preſence to the faithful: for it cannot be denied but that this name containeth in it a ſecreate contrariety,which cõpareth the preſence of God reueled in Chriſt,with the whole maner of his preſence,as he was ſhewed to the old people before the cõming of Chriſt. If the cauſe of this name begã then in dede to be manifeſt,wnẽ that Chriſt appeared in the fleſh:then it foloweth that in times paſt God was ioyned to the fathers not fully,but only in parte: wherof againe it is concluded,that Chriſt is God manifeſted in the fleſh. And he hath exerciſed the office of a mediator euen frõ the beginning of the world.But becauſe al this did depend of the later reuelation,then as though he were cloathed with a newe perſon, he was woorthely at the length called *Immanuel*,when as he came foorth as a prieſt,who with the ſacrifice of his owne body ſhuld waſh away the ſins of men,& with the price of his owne bloud ſhuld reconcile them to his father,& to be ſhort, ſhould fulfil al the partes of mans ſaluation.So firſt in this name the diuine maieſtie of Chriſt is to be cõſidered of vs,that it may haue that reuerence of vs which is due to the only & the eternall God.But yet neuertheles that fruit is not to be neglected, which God would therof gather & receiue from vs: for as oft as we behold God & man in the perſon of one Chriſt, we may certainly determine that God poſſeſſeth vs,if by faith we be ioyned vnto Chriſt. That the number is changed in that verbe, *they ſhall call*, it differeth nothing from thoſe things which I ſpake before,the Prophet ſpeaketh to one virgine, and therefore hee vſeth the ſecond perſone, *thou ſhalt call*.But for what cauſe this name was firſte vttered,this is the common confeſsion of all the godly,that God gaue him ſelfe in Chriſt to be enioyed of vs.

24. *Ioſeph being raiſed.* The readineſſe of the obedience which is heere deſcribed, doeth make no whit leſſe to teſtifie the certaintye of the faith of Ioſeph, then it doeth for the praiſe of his obedience, for excepte that euery doubte hadde beene taken away,and his conſcience very well ſetled, he neuer ſo willingly and ſo ſodainly had changed his counſell and taken his wife, through whoſe companie hee lately iudged himſelfe to haue bene defiled, therefore there was ſome note of the power of God imprinted in his dreame,which ſuffered not his minde to wauer. Then folowed the effecte of faith,that the will of God being knowen,he preſently prepared himſelfe to obey it.

25. *He knew her not til thee.* Vnder the coulour of this place, Heluidius in times paſt moued great troubles in the church, for that he would gather therof, that Mary was a virgin but vnto her firſt birth, & that after ſhe had other children by her husband. The perpetual virginitie of Mary was very ſharply and copiouſly defended by Hierome, let this one thing ſuffice vs, that it can be very fondly and il gathered out of the wordes of the Euangeliſt what became of her after that Chriſt was borne. Hee is called the firſt borne, but not in anye other reſpecte, but that we mighte know that he was borne of a virgine. It is denied that Ioſeph had to do with her, vntill ſhee had brought foorth: this alſo is reſtrained vnto the ſame time, but what folowed after he doeth not declare. It is ſufficiently knowen that ſuch is the vſe of the ſcriptures: and certainly, no man wil at any time mooue queſtion of this matter, except he be curious: and no man wil obſtinately ſtād in the ſame, except he be a contentious brabler.

Luke 2.

Mathew.	Marke.	
		1. *And it came to paſſe in thoſe dayes, that there came a commaundement from Auguſtus Ceſar, that all the world ſhould be taxed.*
		2. *This firſt taxing was made, when Cyrenius was gouernour of Syria.*
		3. *Therefore went all to be taxed, euery man to his owne Citie.*
		4. *And Ioſeph alſo went vp from Galile out of a citie called Nazareth, into Iudea, vnto the city of Dauid, which it called Bethlehem, (becauſe hee was of the houſe and linage of Dauid)*
		5. *To be taxed with Marie, that was geuen him to wife, which was with childe.*
		6. *And ſo it was that while they were there, the daies were accomplished that ſhee ſhoulde bee deliuered.*
		7. *And ſhee brought foorth her firſte begotten ſonne, and wrapped him in ſwadling cloathes, and laide him in a cratche, becauſe there was no rowme for them in the Inne.*

Luke declareth howe it came to paſſe that Chriſt ſhould be borne in the citie of Bethlehem, when that Marye his mother dwelte in an other place, and was now nere vnto her trauel. And firſt he excludeth all humane counſel, when he ſayth that Ioſeph and Mary left their houſe and came thither, that they mighte bee taxed accordinge to their familie and ſtocke. If throughe their owne deuiſe and counſell, they hadde chaunged their place that Mary might be deliuered in Bethlehem, then ſhould we only haue conſidered the perſons themſelues: but now, when that they haue no other purpoſe, but that they might obey the commandement of Auguſtus, we plainely ſee that they as blinde folkes were led by the hande of God thither, where it behoued Chriſt to be borne. And this ſemeth to fal out by fortune, as propliane mē aſcribe vnto fortune al other things which are not gouerned by the determined coūſel of men.

But

But it is not ſufficient ſimplie to beholde what is done, but we muſte alſo remember what was foreſpoken by the Prophet many ages before. And this compariſon ſtall euidently ſhewe, that this taxe was not commaunded by Auguſtus Cæſar, and Ioſeph and Marie remoued not from their houſe, that they might at that time come to Bethlehem, without the wōderful prouidēce of God: ſo we ſee that ſomtime the holy children of God, although they wander in minde, not knowing whether they goe, yet they holde the right way, becauſe the Lord directeth their ſteps: and the wonderful prouidence of God doth no leſſe ſhew it ſelfe in this, that the tyrannical gouernmēt draweth Marie from her houſe that the propheſie might be fulfilled. God by his Prophet had apoynted the place (as we ſhall after ſee) where he would his ſonne ſhould be borne: but if Mary had not by force ben compelled, ſhe had determined to haue bene laid at home. Auguſtus commanded that a taxe ſhould be ſeaſed in Iuda, & that euery man ſhuld geue his name, that thence forth they might pay a yerely tribute, which before they were woont to pay to God. So that which God vſed to require of his people, a prophane manne doeth violently ſnatche vnto himſelfe: and that were as much, as if hee ſhoulde binde the Iewes wholely to himſelfe, and ſhould forbid that after that they ſhould be accompted for the people of God. So when the matter was come to vtter deſpaire, and the Iewes ſeemed for euer to be cut off and alienated from the gouernmēnt of God: God doth not only ſpeedily and beyond the hope of all men, geue a remedy, but he vſeth that wicked tiranny for the redemption: for the gouernor (or whoſoeuer he was that was Cæſar his deputie) while he executed that which was geuen him in commaundement, was the ſecrete meſſenger of God, to fetch Mary to the place apoynted of God. And certainly to this purpoſe tendeth the whole hyſtorie of Luke, that the faithfull might knowe that Chriſt was brought forth from his birth by the hand of God. For this auaileth not a litle for the aſſuraunce of faith, that Marie was ſodenly and againſte her owne minde drawen to Bethlehem, that the redeemer might come frō thence, as he was promiſed.

1. *All the world.* This Synecdoche ought not to ſeeme hard, ſeeing that it was vſed in diuers places by the Romane wryters: and I doubt not but that this taxe was generall throughout all the prouinces, that it might be the more tollerable and not ſo odious, yet the manner of the tribute might be diuers. That this was the firſt taxing I interpreat, becauſe that the Iewes then as it were throughlye tamed, hadde this newe and vnaccuſtomed yoake laide vppon them. For that whiche ſome ſaye that it was the firſt after that Cyrenius was gouernour of Syria, hath no colour in it: for there was a yearelye tribute, but the deſcription or taxing was not made euery yeare. Therefore this is the meaning, that the Iewes were then more grieuouſly oppreſſed. There is no abſurditie in the diuerſitie of the Gouernours name, while ſome call him Cyrenius, ſome Quirinus or Quirinius: for wee knowe that the Greekes in tranſlating the Latine names, often chaunge ſomewhat in the pronounciation. But there riſeth a farre greater difficultie then this from other where: for Ioſephus in his eighteenth booke of Antiquities the firſt chapter, declareth that when Archelaus was baniſhed to Vienna, Quirinus came as Proconſull, who ſhoulde vnite Iudea to the prouince of Syria.

Alſo it is agreed vppon amongeſt the wryters, that Archelaus raigned nine yeares after the deathe of his father Herode, whereof it is gathered, that there were aboue thirteene yeare betweene the birthe of Chriſte, and this taxing. For almoſte all ſubſcribe to Epiphanius, who affirmeth that Chriſte was borne the xxxiij. yeare of the raigne of Herode, that is foure yeares before his death. This alſo is not a lide doubtfull, that the ſame Ioſephus in the thirde chapter of the 18. booke, ſayeth that this taxing fell in the 37. yeare after the victorie wonne at Actium. If that be true, Auguſtus liued almoſte ſeuen yeares longer at the moſte, ſo eight or nine yeares ſhall be detracted from his age. For it appeareth out of the third after Luke, that he had then raigned but fifteene yeare. But ſeeing it is certaine that the age of Chriſte is better knowen, then that the ſame ought to be called into queſtion, ſo it is not vnlike but that Ioſephus had forgotten himſelfe in this matter, as alſo in manye others. And truely the Chronicles declare that Quirinus was Conſull aboute nineteene yeares before that Antonius was ouercome, and that Auguſtus enioyed the Empire alone, ſo hee was a very olde manne when hee was ſent into the prouince. Obſerue that the ſame Ioſephus numbreth foure gouernours of Iudea in the ſpace of eight yeares, yet he graunteth that the fifte gouerned eleuen yeares: that was Valerius Gratus whome Pontius Pilate ſucceeded. Yet there may be geuen an aunſweare, that they coulde not goe through with the taxe, preſently as it was commaunded, for Ioſephus declareth that Coponius was ſente thether with an hoſte, that he might keepe the Iewes vnder, whereof it is eaſily gathered that through the tumult of the people, this taxe was for a time hindered. And the woordes of Luke doe beare this interpretation, that there came out a commaundement about the time of Chriſtes natiuitie for taxing the people: but the deſcription could not be made, except the eſtate of the kingdom had ben chãged, becauſe that Iudea was brought into a part of the prouince. ſo this latter part was added in ſteade of correction. This firſt deſcription was vnder the gouernour Cyrenius: that is, it was then firſt brought to effecte. Thoughe the queſtion is not yet wholely anſwered. For to what purpoſe ſhuld the people be taxed, whē that Herode gouerned Iudea, who paide no tribute to the Romane Empire. I anſwere there is no abſurditie in the matter, if Auguſtus (that hee might accuſtome the Iewes to the yoke, whoſe ſtubbernes was ſufficiently knowen) would alſo haue them taxed vnder Herode: and the peculiar kingdome of Herode was no hinderaunce but that the Iewes in the name of a tribute might pay ſomewhat for euery of their heades to the Romane Empire: for Herode only raigned by entreatie, and almoſte ſeruilely. I knowe not from whence Euſebius tooke that which hee ſayeth, that this taxing was decreed by the conſent of the Senate.

7. *There was no roume for them in the Inne.* Heere we ſee not only howe poore Ioſeph was, but alſo how ſharpe that tyrannie was, that no excuſe is receiued, but that Ioſephe is compelled in that troubleſome time to bring his wife neare vnto her trauel, with him. And it is to be ſuppoſed that they which came of the kingly ſtocke were more ſharply and more reprochefully handeled then the reſt. Ioſeph was not ſo blockiſhe, but that hee was carefull to prouide for the trauell of his wife, and ſo hee woulde willingly haue eſchewyed this neceſsitie.

But

But becauſe he coulde not,enforced,he geueth place,and commendeth himſelfe to God. Yet wee ſee what a beginning of life the Sonne of God hadde, and in what place and ſwadling clowtes he was entertained. And the maner of his birthe was ſuche, becauſe that to this ende hee tooke our fleſh,that for our ſakes he might humble himſelfe:therefore he was caſt out into a ſtable,and laide in a maunger,and hadde the roumthe of a gueſt denied him amongſte menne, that hee mighte open heauen for vs, not onely as gueſtwiſe, but as an eternall kingdom and an enheritaunce, and that the Aungelles ſhoulde admitte vs into their felowſhippe.

Luke 2.

Matthew.	Marke.	
		8. *And there were in the ſame coūtry ſhepheardes, abidīg in the fielde, and keeping watche by night becauſe of their flocke.*
		9. *And loe, the Aungell of the Lorde came vppon them, and the glory of the Lord ſhone aboute them, and they were ſore afraide.*
		10. *Then the Aungell ſayde vnto them, Bee not afraide: for beholde,I bring you tidings of great ioy that ſhall be to all the people:*
		11. *That is, that vnto you is borne this daye, in the Citie of Dauid a Sauiour, whiche is Chriſte the Lorde.*
		12. *And this ſhall be a ſigne to you, yee ſhall finde the childe ſwadled,and laide in a cratche.*
		13. *And ſtraight way therewas with the Angel a multitude of heauenlye ſouldiours praiſinge God, and ſaying :*
		14. *Glorye bee to God on highe,and peace in earth, towardes men good will.*

8. *And there were ſhepheardes.* It ſhoud haue bene in vaine to haue Chriſt borne in Bethlehem,except it were knowne to the world. Yet the maner which Luke deſcribeth ſemeth vnlikely in the iudgment of men. Firſt; Chriſt is reuealed but to a few witneſſes, and that in the darke night. Then,when God had at hand many both honourable and excellent witneſſes, which being put by, he chuſe only ſheapherds, that is, menne contemned and of no eſtimation. The reaſon and wiſedome of fleſh muſt of neceſsitie heere become fooliſh, and lette vs confeſſe,that the fooliſhneſſe of God excelleth what ſoeuer is,or ſeemeth to be wiſe in this world. 1. Cor. 1. 25. But this alſo was a part of the humbling of him,not that any thing of the glory of Chriſte was by this taken away,but onely that he ſhoulde lie hidde for a time. Furthermore, as Paule, 1. Cor. 2. 4. admoniſheth, that the Goſpell is contemptible according to the fleſh, that our faith mighte be grounded in the power of the ſpirite,and not in high woordes of mannes wiſedome,or in any glory of the worlde: So God from the beginning laide vp this incomparable treaſure in fraile veſſelles,that the obedience of our faith mighte the better be prooued.

VVherfore if we deſire to come to Chriſt, let it not grieue vs, to followe them whome the Lord to the ouerthrowing of the pride of the world, hath taken as maſters euen out of the filth of the beaſtes.

9. The Angell of the Lorde came. He ſayeth, that the glory of the Lorde ſhone about the ſhepheards, wherby they might know the Angell. For it ſhould haue little auailed to haue that tolde them of the Angel, which is reported by Luke, except God by ſome vilible ſigne had witneſſed that that came from him which they heard. Therefore the Angell appeared vnto them not in any common ſhape, or without dignitie, but adorned with a brightneſſe of heauenly glory, which ſhoulde mooue the mindes of the ſhepheards, that they might receiue the word which was brought them no otherwiſe, then as oute of the mouthe of God himſelfe. From thence came that feare, whereof Luke preſently ſpeaketh, whereby God vſeth to humble the hearts of men, that he might gette reuerence to hys woorde, as I haue before declared.

10. Be not afraide. This exhortation tendeth to the taking away and lightening of the feare: for although it be profitable that the mindes of menne ſhoulde be ſtricken with feare, that they mighte learne to geue God his honour, yet together with it they haue neede of comforte, leaſt they ſhould be vtterly ouerwhelmed. For it can not be, but that the maieſtie of God ſhould ſwalowe vppe the whole world, if the terrour that it hath in it, were not mixed with ſome ſweeteneſſe. Therefore the reprobate fall downe halfe deade, becauſe hee appeareth to them but as a iudge: but the Angel that he might refreſh the mindes of the ſhepheards, teſtifieth that he was ſent for an other ende: namely, that he might declare the mercy of God. For this voyce doeth not onely raiſe vppe thoſe menne that are fallen, but reſtoreth thoſe that are loſt, and calleth backe from death to life, where they heare that God is mercifull to them. But the Angell ſayeth that he bringeth tidings of great ioy, then hee addeth the cauſe or matter of this ioy, that there is a Sauiour borne. By which woordes we are firſt taughte, that vntill menne haue peace with God, and that they be reconciſed by the grace of Chriſt, what ioy ſoeuer they conceiue, is but vaine and deceitfull. The wicked ones do often triumph with a drunken and a madde mirth: but except there be a meane and a pacifier betweene God and them, of neceſsitie they muſt be miſerablye tormented with blinde ſtinges of their conſcience. Furthermore, although that flatteringly and daintily they nouriſh vppe themſelues in delightes, yet their pleaſures are ſo many torments to them. This then is the beginning of a perfecte ioy, to feele the fatherly loue of God towardes vs, who onely geueth peace to our mindes: and this is the ioy in the holy Ghoſt, wherein Paule ſayeth that the kingdome of God doeth conſiſt, Rom. 14. 17. And that Epithyte of *Great* is therefore added, that we might not onely knowe that we ſhould eſpecially ioy in our ſaluation offered vs in Chriſt: but that the greatneſſe of this good is ſuch and ſo vnmeaſurable, that it woorthily recompenceth all the ſorowes, griefs and troubles of this preſent life. VVherefore let vs learne ſo to be ſatiſfied with this one Chriſt, that the feeling of his grace might exceede all the troubles of the fleſh, yea and at the length aboliſh the ſame. *That ſhall be to all the people.* Although the Angell ſpeaketh to the ſhepheards onely, yet he declareth that this meſſage of ſaluation which he bringeth them,

reacheth

reacheth further,ſo that not they onely ſhould heare it priuately, but others alſo ſhoulde heare the ſame. Furthermore obſerue that this ioye is ſayd to be common to al people,becauſe it was generally offered to all. For God promiſed Chriſt,not to one,or to other,but to all the ſeede of Abraham.

And that the Iewes,for the moſte parte, were depriued of that ioye, which belonged vnto them,was becauſe of their vnbeliefe:as at this day God calleth generally all to ſaluation by the Goſpell,but the vnthankfulneſſe of the world bringeth to paſſe,that few inioy this grace equallye profered to all. Therefore this ioy being included amongſt a few, is yet called common in reſpect of God. But although the Angel ſpeaketh onely of the elect people,yet now that the wall is broken downe, the ſame meſſage belongeth to al mankinde:for Chriſt preacheth peace not only to them which are nere:but alſo to them that are farre off;and no leſſe vnto ſtraungers,then to them that are of the houſhold. Eph. 2. 17. But becauſe that vntil the comming of Chriſt this couenaunt was peculier with the Iewes, therefore the Angell ſeperateth them from all other nations.

11. Vnto you is borne this day. Here is expreſſed the cauſe of the ioy, as euen now wee declared,that is, becauſe the redeemer, which in tymes paſt was promiſed,is borne:who ſhould reſtore the Church of God into his eſtate. And the Angell doth not ſpeake, as of a thing vtterly vnknown,but he taketh the beginning of his meſſage out of the law & the Prophets:becauſe that it had beene in vaine for him to haue vſed this manner of ſpeech to the Gentiles and prophane men. Chriſt the Lord to you is borne a Sauiour:that ſame is alſo the cauſe why hee maketh mention that hee was borne in the citie of Dauid, which had beene in vaine,but for the renuing of the remembrance of thoſe promiſſes,which were euery where known and famous amongſt the Iewes. To be ſhort, the Angell applyeth his ſpeech to his hearers, which were not altogether ignoraunt of the promiſed redemption. And hee ioyneth the Goſpell with the doctrine of the law and the Prophets,as that which ſpringeth out of that fountaine. But ſeeing that *Soter* expreſſeth more amongſt the Greekes,as Cicero witneſſeth, Verrina 4. 109. then Seruator dooth amongſt the Lattins: and that there is not extant a latine word, which anſwereth vnto the ſame: I haue thoght it better to ſpeake barbarouſly, then to diminiſh any thing from the power of Chriſt: And I doubt not but that the common interpreter, and the olde doctours of the Church, had the ſame purpoſe: therfore is Chriſt called *Saluator*, as he which bringeth full ſaluation. And alſo this pronowne *to yor*, hath a great Emphaſis: for it ſhould but ſmally auayle to heare that a Sauiour was borne,except that euery man might apply it,as that he was borne to him. In this manner ſpeaketh Iſaias, chap. 9. 6. A childe is borne to vs, a ſonne is giuen to vs. So alſo ſaieth Zacharyas 9. 9. Behold thy king commeth vnto thee,poore.

12. And this shalbe a ſigne vnto you,you shal finde the childe ſwadled. The Angel anſwereth to that, whereat the Shepheardes might haue taken offence, and whereby their faith might haue bene hindered: for what a mockery is it,to ſee him layd in a ſtall,which was ſent from God,as the king and onely Sauiour. Therefore,leaſt this vile & abiect eſtat of Chriſt,ſhould

feare the Shepheardes from faith in Chriſt, the Angell foretelleth them what they ſhall ſee. And this order (which to the iudgement of manne may ſeeme abſurde, and almoſt ridiculous) doth the Lord dayly vſe towardes vs. For by the voice of the Ghoſpell ſent downe from heauen hee doth commaund vs to imbrace Chriſt crucified, and he ſetteth ſignes in earthly and tranſitorie elements, which might lift vs into the glory of bleſſed immortalitie: ſo hee promiſing vs a ſpiritual righteouſnes, ſetteth a litle water before our eies, and he ſealeth eternall righteouſnes to our ſoule by a ſmall taſte of bread and wine. If that the ſtable offend not the ſhepheards, and that they neuertheleſſe ſeeke their ſaluatiō from Chriſt, and that they ſubmit themſelues vnder the gouernment of him, being yet but an infant, there ought no ſigne, be it neuer ſo contemptible darken his glory with vs: but at the leaſt that wee might humbly worſhip him, ſith that he is aſcended into heauen, & ſitteth at the right hand of the father.

13. *And ſtreight way there was a multitude.* Although that in one Angel there was giuen a ſhew of Gods glory: yet GOD would that his ſonne ſhould be more royally adorned, and that aſwell for the confirming of vs, as of the ſhepheardes. The credit of two or three witneſſes is ſufficient amongſt men to take away a doubt: but the heauenly hoſt with one conſent and with one voyce giue teſtimonie to the ſonne of God. Then what a peruerſneſſe were it, not to credit the generall teſtimonie of the Angelles, whereby our ſaluation in Chriſt is witneſſed? whereby we gather how deteſtable this incredulitie is vnto God, which diſturbeth this ſweete harmonie both of heauen and earth? Againe, we are to be condemned of more then beaſtly blockiſſnes, if this ſong (which the Angels with one conſent haue ſong that they in wordes might beginne to vs) doe not kindle in vs a fayth and an endeuour to praiſe God. Adde this alſo, that the Lord would by this example of heauenly melody, cōmend vnto vs the vnitie of faith, and exhorte vs with one conſent to ſing his praiſes vpon the earth.

14. *Glory in the hygheſt.* The Angels begin with thanks giuing, or with the praiſes of God, becauſe that the ſcripture euery wher teachethvs that we are redeemed frō death, to this end, that aſwell in tongueas in works we might teſtifie our thankfulnes to God. Let vs therefore remēber that this is the finall cauſe wherfore God reconciled vs to himſelfe by his only begottē ſonne, that the riches of his grace & great mercie being made knowne, his name might be glorified. And at this day how much euery one of vs is ſtrengthened through the knowledge of grace to ſet forth the glory of God, ſo much hath he profited in the faith of Chriſt: yea as oft as mention is made of our ſaluation, we muſt know that there is as it were a ſigne giuen vs, to ſtirre vs vp to giuing of thankes and prayſes vnto God. *In earth peace.* This is the more vſuall reading, that then the third clauſe may follow, *towardes men goodwill.* And although for the ſum of the matter there is no great difference, which of the two thou readeſt: Yet the other interpretatiō ſeemeth to agree better, becauſe it is not to be douted, but that theſe two clauſes agree together, *Glory to God on high, and in earth peace:* but except thou oppoſeſt men vnto god, it cannot be a ful Antitheſis. Peraduenture this prepoſition *En* deceaued the interpreters: becauſe that the ſenſe of the words was darke, to ſay peace to be in men. But ſeeing that in many places of the ſcripture this prepoſitiō is ſuperfluous,

there

there is no cause why it should hinder vs. Yet if any had rather place it in the latter clause, the same sense shall still remaine, as I will presently declare. Now it is to be seene what the Angels meane by this word *peace:* certenly they speak not of the outward peace, which men maintaine betweene thēselues, but he saieth that the earth is appeased, when men are reconciled to God, & are quiet within in their minds. We know that we are borne the children of wrath, and by nature that wee are enemies to God; so that it is then necessary that we should be vexed with horrible disquietnes, so long as we finde God offended with vs: therefore a short and an euident definition of peace is to bee gathered of the contraries, that is of the wrath of GOD, and the terrour of death, and so there is a dubble relation to be had: the one to God, the other to men, because that we haue then peace with God, and he blotting out our guiltines: & not imputing our sinnes, beginneth to be mercifull vnto vs: and we resting in his fatherly loue; do call vpon him with a sure faith, & without feare we reioyce in that saluation promised vs. And although that in Iob 7.1. the life of man vpon earth is called a continual warfare, and the thing it self declareth that there is nothing more troublesome then our estate, while we remaine here in the world, yet the Aungelles expressly place peace on the earth, that wee might know that no troubles can hinder vs, but that we enioying the grace of Christ, might haue setled & quiet minds. therfore let vs remēber that there is a seat of peace placed euē in the midst of the stormes of tēptations, amongst diuers dangers, amongst violēt tēpests, in the middest of battels & feares, least our faith being driuen back with any of these engines, should wauer or waxe faint. *Good will.* I know not how it came to passe, that it was put in the genetiue case: certeinlye the cōmon translation, which hath *vnto men of goodwil*, ought not onely to be forsaken as adulterous, but because it corrupteth the whole sense. Yet many are deceaued also, which reading it in the nominatiue case, *good will* doe referre the same to men, as if it were an exhortation to them to embrace the grace of Christ. I graunt that it is no otherwise confirmed, then as God offereth his peace vnto vs, except that we receiue the same. But seeing that *Eudokia* is taken in euery place in the scriptures, for that which the Hebrewes call *disun*, the old interpreter translated it *Beneplacitum.* This place is very yl expounded of the accepting of grace. But that which the Angels speak of, doth rather shew the fountaine of peace, that we might know that it is a free gift, & to flow out of the meere mercy of god. If you please to read it *Good will in men*, it shal not be amisse in respect of the sense: for in this maner of speach the cause of the peace shal also be noted: that is, that God freely accepteth men into his fauour, with whō he before had warlik or deadly discord. If thou wilt read peace of goodwil, for willing, I wil not be against this exposition: yet that is the plainest to haue *Eudokian* put appositiuely, that we might know from whēce peace commeth to vs.

Luke. 2.

Matthew. | Marke.

15. *And it came to passe, when the Angelles were gone awaye from them into heauen, that the Shepheardes said one to another, let vs go then vnto Bethlehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.*

16. *So they came with hast, and founde both*

Mary

Mary and Ioſeph, and the babe layd in the eratch.

17. And when they had ſeene it, they publiſhed abroad the thing, which was tolde them of that childe.

18. And all that hearde it wondred at the thinges, which were tolde them of the Shepheards.

19. But mary kept all theſe ſayinges, and pondred them in her heart.

20. And the Shepheardes returned, glorifiing and praiſing God, for all that they had heard and ſeene, as it was ſpoken vnto them.

21. And when the eight dayes were accompliſhed, that they ſhould circumcife the child, his name was then called Ieſus, which was ſo named of the Angel, before he was conceaued in the wombe.

15. After the Angelles were gone away. Here is the obedience of the Shepheardes deſcribed vnto vs: for when the Lord had appoynted them as witneſſes of his ſonne to all the world, hee effectually ſpake to them by the Angelles, leaſt that ſhould be forgotten, which was tolde them. It was not plainely and by worde commaunded them, that they ſhoulde come to Bethlehem: but becauſe that they ſufficiently vnderſtoode that the counſell of God was ſo, they make haſte to Chriſte, as at this daye, when we know that Chriſte is ſhewed vnto vs, to this ende, that our heartes by faith might come vnto him, our loytering cannot bee excuſed.

And Luke doth not in vaine declare that the Shepheards tooke counſell of their iourney aſſoone as the Angels were departed, leaſt we ſuffer (as many vſe) the word of God to vaniſh away with the ſound, but that it may take liuely rootes in vs, and thereby that it may bring foorth his fruite, when it hath ceaſed to ſound in our eares. Furthermore, it is to be noted, that the Shepheardes doe mutually exhort one an other: for it is not ſufficient for euery one of them to looke to themſelues, excepte that alſo there be vſed mutuall exhortations. Luke amplifieth the praiſe of their obedience, when he ſaith that they made haſte, euen as a propteneſſe of fayth is alſo required of vs. *VVhich the Lord hath shewed vnto vs.* Very skilfully and rightly doe they aſcribe that to God, which they heard not but from the Angel, for, whome they acknowledge as the miniſter of God; they alſo thinke worthy of that auctoritie, as if he had put on the perſon of the Lord. Therefore for this cauſe doth the Lord call vs back often vnto himſelfe, leaſt the maieſtie of his word ſhould become of no eſtimation in the ſight of men. Againe wee ſee here, that they accompt it to bee an offence in them to neglecte that treaſure ſhewed them of the Lorde: for of that knowledge reuealed to them, they argue that they muſt go to Bathlehem, that they may ſee. And ſo it behooueth euery one of vs, according to the meaſure of his faith and vnderſtanding to be prepared to follow whether as God calleth.

16. They found Mary. That truely was an vnſeemely ſight, and by that onely they might haue beene driuen from Chriſte: for what is there more vnlikely, then to beleeue that hee ſhould be king of all the people, who

who was not accompted worthy of a meane place among the common people? and to hope for the reſtitution and ſaluation of the kingdome from him, who for his want & pouertie was throwen out into a ſtable? Yet Luke writeth that none of theſe thinges hindred the Shepheardes, but that with great admiration they prayſed God: namely becauſe that the glory of God was throughly fixed in their eies, and the reuerence of his word printed in their mindes, that whatſoeuer they motte with either infamous or contemptible in Chriſt, they with the height of their fayth doe eaſily paſſe ouer the ſame. Neither is there any other cauſe why euery of thoſe ſmall offences doe either hinder or turne our faith from the right courſe: but becauſe that we taking ſmall hold vpon God, are eaſily drawne hether and thither. For if this one cogitation poſſeſſed all our ſenſes, that wee haue a certaine and a faythfull witneſſe from heauen, it were a defence ſtrong and ſtable enough againſt all kinde of temptations, and it ſhoulde well enough fortifie vs againſt all offences.

17. *They published abroad the thing which was telde them.* Luke commendeth the fayth of the Shepheardes, in that they deliuered ſincerely through their handes, that which they receiued from the Lord: and it is profitable that the ſame ſhould be witneſſed for all our ſakes, that they might be, as ſecond Angelles for the confirming of our fayth. Againe, Luke teacheth that they reported that which they had heard not without profit. And it is not to be doubted, but that the Lord gaue effect to their word, leaſt it ſhould be mocked or deſpiſed. For the eſtat of the men diſcredited the matter, and the matter it ſelfe might ſeeme to be but fabulous. But the Lorde ſuffereth not thoſe thinges to bee in vaine, which hee enioyneth them. And although this manner of working ſmally pleaſeth the iudgement of men, that the Lordes will is that his word ſhould bee heard of poore and meane men: yet it is approoued of God himſelfe, and vſed partly to humble the pride of fleſh, and partely to prooue the obedience of the fayth: but that al men meruaile, and no manne mooueth his foote, that hee might come to Chriſte: hereof it may be gathered, that they hearing of the power of God were amaſed, not being ſtriken with any earneſt affection of the heart: wherefore this word was not ſo much ſpread abroad for their ſaluation, as that the ignoraunce of all the people might be inexcuſable.

19. *Mary kept all thoſe.* The diligence of Marye in conſidering the workes of God is propoſed to vs for two cauſes. Firſt, that wee might know that the keeping of this treaſure was layde vp in her heart, that, that which ſhee had layd vp with her, ſhee might publiſh the ſame to others in time conuenient. Next, that all the godly might haue an example which they might followe. For if wee be wiſe, this ought to bee the eſpeciall trauell, and the chiefe ſtudie of our life, that wee might be diligent to conſider the workes of God, which ſhould buylde vp our faith. Furthermore, the word *conſerue* is referred to the memorie: and *Symballein* doth elſe ſignifie to conferre, as to make vp one perfect body, by gathering all thinges together, which agreed amongſt themſelues to prooue the glory of Chriſte. And Mary could not wiſely conſider the value of all thinges together, but by conferring ſome thinges with others.

20. *Glorifying and praiſing of God.* This alſo appertaineth to the common

vſe

vſe of our faith, that the Shepheardes might certeinely know it to be the work of god. And the earneſt glorifying of God which is praiſed in thē, is a certeine ſecrete reproofe of our ſluggiſhneſſe, or rather of vnthankfulneſſe: for if the ſwathing cloutes of Chriſt ſo much preuailed amōgſt them, that they could riſe out of the ſtable and cratch euen vnto heauen: howe much more effectuall ought the death and reſurrection of Chriſt be with vs, that we might be lifted vp to God. For Chriſt was not onely lift vp from the earth, that he might draw al things after him: but he ſitteth at the right hand of the father, that we which are pilgrims in this world, might with our whole hearte meditate of the heauenlye life. But Luk declareth the true nature of godlines, whē he ſaith that the witneſſe of the Angell was in ſteede of a rule to the Shepheardes, to the which they directed all thinges. For then is faith rightly holpe by the workes of God, if it directeth al thinges to that purpoſe, that the trueth of God, which is reuealed in his word may more clearely ſhine forth.

21. *That the childe ſhould be circumciſed.* That which generally is to be cōſidered of circumciſion, let the readers fetch out of Ge. 17. 10. It ſhal be ſufficient at this time briefly to touch thoſe things, which beelong to the perſon of Chriſt. God would that his ſonne ſhould be circumciſed, that he might be ſubiect to the lawe: for circumciſion was a ſolempne ſigne, wherewith the Iewes were initiated into the obſeruation of the lawe. Paule declareth the end, Gal. 4. 4. when he ſaith that he was made vnder the law, that he might redeeme them which were vnder the law. Therfore Chriſt taking circumciſion profeſſed himſelf a ſeruaunt of the law, that he might obtaine libertie for vs. And ſo by this meane not onelye the ſeruitude of the lawe was abolyſhed by him: but the ſhadow of the ceremonie was applyed to his ſound and perfect bodye, that it might ſoone take an end. For although the abrogating of it depended of the death and reſurrection of Chriſt, yet this was a certaine beginning of the ſame, that the ſonne of god ſuffered himſelfe to be circūciſed. *His name was then called Ieſus.* This place alſo witneſſeth, that it was a manner receiued amongſt the Iewes, that on the day of circumciſion, they gaue names to their children, as we at this day vſe to doe at baptiſme. But the Euangeliſte noteth two thinges, that the name of Ieſu was not giuen vnto the ſonne of God, raſhely or for the pleaſure of men, but that the Angel brought it from heauen: Thē that Ioſeph & Mary obeyed the cōmandement of God: & this is the conſent of our faith with the word of God, that that word going before, wee ſhould ſpeake to the ſame, and our faith ſhoulde anſwere to his promiſes. Eſpeciallye Luke commendeth vnto vs the order of publiſhing of the word, when hee ſaieth that ſaluation was teſtified by the mouth of men, which was promiſed by the Angell from aboue through the grace of Chriſt.

Matth. 2.

1. *VVhen Ieſus then was borne at Bethlehem in Iudea, in the dayes of Herode the king: beholde there came wiſe men from the Eaſt to Ieruſalem,*
2. *Saying, where is the king of the Iewes that is borne? for we haue ſeene hu ſtarre in the Eaſt,*

Marke.

Luke.

and

and are come to worship him.

3. VVhen king Herod heard this, hee was troubled, and all Ieruſalem with him:

4. And gathering togeather all the chiefe Prieſtes and Scribes of the people, he asked of them where Chriſt should be borne.

5. And they sayde vnto him, at Bethlehem in Iudea: for ſo it is written by the Prophet:

6. And thou Bethlehem in the lande of Iuda art not the leaſt among the princes of Iuda: for out of thee shall come the gouernour, that shal feede my people Iſrael.

1. VVhen Ieſus was then borne. Matthew conceaſeth the cauſe whye Chriſt was borne at Bethlehem: but the ſpirit of God, who had appointed the Euangeliſtes as his Scribes, ſeemeth aduiſedly ſo to moderate their ſtile, that with moſt notable conſent, they al write one and the ſame hiſtorie, though it be in diuers manners: that thereby the trueth of God might be the more certeine and euident, when as it was openly manifeſt, that his witneſſes did not purpoſely before conſent to ſpeake, but euery one ſeparate from other, nor hauing one reſpecte of an other, did ſimply and frecly write that, which the ſpirite taught them.

Furthermore, here is a hiſtorie declared worthy to be remembred, that God fetched wiſemen out of Chaldea or Perſia, which ſhould come into Iudea to worſhip Chriſt, where hee lay without honour, and contemned. Truely a wonderfull counſell of God, that God would his Sonne ſhould come forth into the world vnder this obſcure humilitie: yet hee excellently adorned him, as with phraſes; ſo with other tokens, leaſt any thing for the triall of our faith had beene wanting from his diuine maieſtie: yet here is to be noted a notable harmonie of thinges ſeeming to be repugnant. The ſtarre from heauen declareth him to be a king, whoſe throane is the beaſtes ſtall, becauſe that hee is denied a place euen amõgſt the common ſorte of men. His maieſtie ſhineth in the Eaſt, which not onely appeareth not in Iudea, but is alſo diſiled with many reproches. To what purpoſe is this: namely, the heauenly fathers will was to appoynt that the ſtarre and the wiſemen ſhould lead vs the right way to his ſonne: but yet hee ſtripped him naked of all earthly honour, that we might know his kingdome to be ſpirituall. VVherefore this ſtorie is not onely profitable, becauſe that God brought theſe wiſemen to his ſonne, as the firſt fruites of the Gentiles: but alſo becauſe hee woulde ſet forth the kingdome of his ſonne, as with the praiſe of them, ſo of the ſtarre for the helpe of our fayth, leaſt the wicked and malitious diſpite of his own nation, ſhould cauſe him to be deſpiſed of vs.

It is ſufficiently knowne, that the Aſtrologers and Philoſophers with the Perſeans & the Chaldeans were called Mag. (i. wiſemen:) Therfore is is eaſily to be coniectured that theſe came out of Perſia. Furthermore how many they were in number, it is better not to know, becauſe the Euangeliſte doth not expreſſe it, then raſhly to affiirme for certaine, that which is doubtfull.

A childiſh errour lead the Papiſtes, that they imagined them to be three, becauſe Matthew ſaith that they offered gold, franckencenſe and mirrh: as if hee ſhould diſtinctly aſsigne a proper office to euery of them, and that rather hee ſhould not declare that theſe three thinges were generally offered by them. VVhoſoeuer that old writer was, whoſe vnperfecte commentarie vppon Matthew beareth the name of Chriſoſtome, and is accompted amongſt Chriſoſtomes workes, ſaith that they were fourteene: which hath no more colour, except that peraduenture it came by tradition of the fathers, yet that ſame alſo hath no aſſuraunce. But the Papiſtes are more then ridiculous, which imagined to themſelues that they were kinges, becauſe they did read that beefore ſayde Pſal. 72. 10. That the kinges of Tharſis, of the Iles and of Saba ſhould come, which ſhould offer giftes to the Lord: Verily they are wiſe workemen, who that they might giue a newe ſhape to men, they haue begun at the turning of the worlde: for of the South and VVeſt they haue made the Eaſt.

And it is not to be doubted, but that by the iuſt reuenge of God, they were ſo amaſed, that their groſſe ignoraunce might be laid open to the reproofe of al men, who made no religion to corrupt the trueth of God, and to turne the ſame into a lye. But here is firſt demaunded, whether this ſtarre was one of the number of them, which the Lord in the beeginning created, for the garniſhing of heauen: then whether the knowledge of Aſtrologie brought theſe wiſe men hether, that thereby in mind they conceaued the birth of Chriſt. Although we may not contentiouſly ſtriue of theſe matters, yet it is to be gathered out of the words of Matthew, that it was not a naturall ſtarre, but extraordinary: for it was not by the courſe of nature, that at certeine times it vaniſhed away, and after ſodenly ſhone againe: then that it went a ſtreight courſe towardes Bethlehem, and at the length that it ſtoode fixed ouer the houſe wherein Chriſt was, none of which thinges agreeth to naturall ſtars. It is more probable that it was like to a Comet, and that it was ſeene in the ayre, rather then in heauen. And it is no abſurditie, that Matthew ſpeaking according to the manner of the people improperly called it a ſtarre: hereof is almoſt gathered an anſwere of the ſecond queſtion. For ſeeing it is certaine, that Aſtrologie is contained within the boundes of nature, the wiſe men could not by the onely direction of the ſame haue come to Chriſt: therefore it behoued them to be holpen by a ſecrete reuelation of the ſpirite: yet I deny not but that they had ſome beginning or ſeede out of the arte: but I ſay it was neceſſary that the ſame ſhoulde be holp with ſome new and extraordinary reuelation, leaſt it ſhould be in vaine or vaniſh away.

2. *VVhere is hee that is borne king?* That ſome interpreters thinke a king borne, to be ſecretely oppoſed againſt a king made or created, ſeemeth to me to be too ſubtill: therefore I take it more ſimplye that the wiſe men meane that this king was lately borne, and remaineth yet an infant, that they might make a difference betweene him and a king growen in age, and holding the gouernment of the people: for preſently they ſay, that they were mooued neither with the fame of his actes, or with his preſent greatneſſe openlye knowne, but by a diuination from heauen, of a thing that was to come. But ſeeing that the ſight of the ſtarre was ſo effectuall

feſtuall with the wiſemen, woe be to our ſluggiſhnes, which ſo coldely ſeeke Chriſt the king reuealed vnto vs.

VVe come to worship him. The ſtarre was ſhewed to this end, that it might draw the wiſemen into Iudea, that they might be witneſſes and proclaimers of the new king. But for that which appertaineth to them, they came not to giue any godly worſhip to Chriſt, as is due to the ſonne of God, but after the Perſian manner, they would ſalute him as a moſte excellent king. For it is not probable that they thought more of him, then that hee ſhould be endued with ſingular power and dignitie, that hee might worthilye turne all men into admiration and reuerence of him. For it may be, that they would before hand gette his fauour, that they might haue him friendlye and fauourable to them: If peraduenture it came to paſſe, that hee obtained the gouernment of the Eaſt.

3. *Herod the king was troubled.* Herod was not ignoraunt of the propheſies, wherein the Iewes had a king promiſed them, who ſhould reſtore their afflicted and ouerthrowne conditions into a happy eſtate. For hee had from a childe liued in that kingdome, and had perfectly learned all their matters. Adde alſo that this rumour was ſo ſpread, that it could not be vnknowne to the people which dwelt neere about them: yet hee is troubled as it were with a newe matter, vnheard of beefore: that is, becauſe hee diſtruſting God and his promiſſes, thought it but vaine to hope for a redeemer, eſpecially ſeeing he imagined (as proud men vſe to doe) with a fooliſh confidence, that he had eſtabliſhed the kingdome to him and to his. But ſeeing he being dronken in his own felicitie, had before in his ſecuritie contemned the propheſies, now is he ſodenly feared with the remembraunce of them. For he ſhould not ſo much haue beene mooued with the ſimple ſpeach of the wiſemen, if the oracles or propheſies had not come into his minde, which before ſeemed to be as toies, & of no importaunce: ſo the Lord, after he hath ſuffered the vnbeleeuers to ſleepe, ſodenly he ſhaketh them out of their reſt. That which Matthewe ſaieth, that Ieruſalem alſo was troubled, may be expounded two waies: either that with the ſodein noueltie of the matter, the citizens were tumultuouſly rayſed vp, as if that they very deſirouſly receiued the ioyfull meſſage of the king that was borne then: or that they being accuſtomed to miſchiefes, and through long pacience being couered with vnſenſibleneſſe, feared a chaunge, leaſt that greater calamitie ſhould riſe therof. For they were ſo worne and almoſt conſumed with continuall wars, that a miſerable and cruell ſeruitude ioyned with peace, was not onely tollerable, but was alſo to be wiſhed for of them: whereby it is to be perceiued how yll they had profited vnder the whippes of God. For they were ſo benummed with amaſednes, that the promiſed redemption and ſaluation after a ſort ſtanck before them. And I doubt not but that Matthewe would haue their vnthankfulnes noted: for that they beeing tired with a wearines of euils, had throwne away the hope and deſire of grace promiſed them.

4. *Gathering together the chiefe Prieſtes.* Although there was no ſpeake at all of Chriſt in Herodes court, yet aſſoone as the wiſe men had made mention of a king, the propheſies came into their minde, which beefore were forgotten: ſo Herod preſently conie ctureth, this king, for whom the wiſemen ſeek, to be that Meſsias in times paſt promiſed frō the lord.

And here againe it appeareth, that Herod was woonderfully affeard, while that he ſo carefully enquireth; and no meruaile: for ſeeing that al tyrantes are fearefull, and that their owne crueltie ſtriks more feare into themſelues, then it doth vnto others: It behoueth Herod to be affraid aboue all other, as one that perceiued him ſelfe to reigne againſt the lord. Furthermore, this new inquiſitiō declareth how groſſe the contēpt of Chriſt was before the comming of the wiſemen. That the Scribes and high Prieſtes doe ſincerely aunſweare out of the ſcripture (who yet afterwardes furiouſly endeuoured to corrupt the whole ſcripture, leaſt they ſhould giue any teſtimonie or credit to Chriſte) is therefore done, becauſe that as yet Chriſt had not troubled them with his Goſpell; ſo all the wicked ones doe eaſily ſubſcribe to God in all generall principles: but when the trueth of God dooth vrge them neerer, then they vomit forth the poyſon of their contumacie: of the which thing at this daye wee haue a notable example in the Papiſtes: for without controuerſie they confeſſe that Chriſt is the onely begotten ſonne of God, cloathed with our fleſh, and they acknowlege in the two natures one perſon of God and man. But when we come to the power & office of Chriſt, ther preſently riſeth a conflict: becauſe they wil not ſuffer themſelues to bee brought into order, much leſſe to be brought to nothing. In ſumme, as far as the wicked thinke that nothing is taken from themſelues, ſo much reuerence they will graunt to God and to the ſcripture. But when that Chriſt hand to hand ſtriueth with ambition, couetouſnes, pride, vaine hope, hypocriſie, and deceites, then forgetful of all modeſtie, they are caried into madneſſe. Therfore let vs know that wicked affections are the chiefe cauſe of blinding the enemies of the trueth, which turne light into darkneſſe.

6. *And thou Bethlehem.* It is not to be doubted, but that the Scribes did faithfully cite the wordes of the text in their own tongue, as it is in the Prophet: but it was enough for Matthew to note the place: and becauſe that he writ in Greecke, he followed the allowed tranſlation. For by this place and ſuch others it is eaſily gathered, that the Goſpel was not written by him in the Hebrew tongue. Furthermore, this is alwaies to be obſerued, as oft as the apoſtles do cite any teſtimonie of ſcripture, although they render it not word for word; nay, ſometime they are far from the ſame: yet they are very aptly and fitly applyed of them to the matter. VVherefore let the readers alwayes marke to what purpoſe the Euangeliſtes bring the places of ſcripture, let them not ſtand ſcrupulouſly vpō euery word, but let them be content with this one thing, that the ſcripture is neuer wreſted by them into a diuers ſenſe: but that it is properly applyed to the peculiar and proper vſe. And certeinly ſeeing it was their purpoſe to giue milke to drink to infants and nouices in the faith, which were not yet able to take ſound meat: no religion ſtaid them that leſſe diligently and exactly they ſhould enquire what the ſcripture teacheth of the ſonne of god, and ſo that taſte which the Apoſtles giue them, ſhould lead them to the fountaine. Now let vs returne to the propheſie of Miheah. Theſe are the words that are read in the Prophet, and thou Bethlehem Ephrathah art litle to be among the thouſands of Iudah: yet out of thee ſhal he come forth vnto me, that ſhalbe the ruler in Iſrael. Matthew for Ephrathah putteth Iuda, but in the ſame ſenſe: for the mind of

Micha-

Micheah was onely by this note, to put a difference betweene this Bethlehem, whereof he ſpeaketh, & that other in the tribe of Zabulon. There is more difficultie in the reſt of the text: for the Prophet ſaith that Bethlehem is litle, that it ſhould be accounted amongſt the gouernours in Iuda. Matthew on the other ſide extolleth the dignitie, as that it ſhould be one of the chiefe. This cauſe mooued many interpreters that they reade this place of the Prophet interrogatiuely: yet ſome of a better iudgment thought that Matthew would in this chaunge ſet forth the praiſe of the grace of God: becauſe that this poore and obſcure towne was made a place of the birth of this great king. But although that Bethlehem excelled in this honour, yet it profited nothing the dwellers there; ſo that it rather fell into a grieuouſer deſtruction, becauſe that the redeemer was worſe then vnworthily receiued thither. Mathew alſo for a rular putteth this word ſhepheard: yet he expreſſeth both two, for that he declareth that Chriſt ſhould be the captaine of the people, and that the office of feeding was committed vnto him.

Matthew. 2.

Marke.	Luke.
7. Then Herod priuilye called the wiſemen, and diligently enquired of them, the time of the ſtarre that appeared;	
8. And ſent them to Bethlehem: ſaying, goe, and ſearch diligently for the babe, and when ye haue found him bring me word againe, that I may come alſo and worſhip him:	
9. So when they had hearde the king, they departed, and loe, the ſtarre which they had ſeene in the Eaſt, went before them, till it came, and ſtoode ouer the place where the babe was.	
10. And when they ſawe the ſtarre, they reioyced with an exceeding great ioy.	
11. And went into the houſe, and founde the babe with Mary his mother, and fell downe and worſhipped him, and opened their treaſures, and preſented vnto him gifts, euen gold, and incenſe, & mirrh.	
12. And after they were warned of God in a dream, that they ſhould not go againe to Herod, they returned into their countrey another way	

7. Herod priuily called the wiſemen. The tirant durſt not ſhew his feare & carefulnes, leaſt he ſhuld ſo arme the people with audacitie, with whō he knew himſelf hated: therfore opēly he diſſebleth the cauſe as thogh it pertained not to him. But priuily he enquireth, that he may preuent the preſent peril. But although an euil cōſcience made him feareful, yet it is not to be doubted but that ſtroke his mind with an vnuſual feare, that being deſtitute of counſell, & diſtraught in mind, he was for the time amaſed. For there is no eaſier a matter, then vnder the cloak of humanitie to ſuborne a cōpanion from amongſt the courtiers, which eſpying out ṗ whole matter, might preſētly return. Certenly Herod was wonderful ſubtil, & ther was in him a rare magnanimity; ſo that it is the more to be wōdred at, that now in ſo extreame daunger, when as he had a remedie at hand, that he ſhould lie aſtoniſhed & half dead: wherfore we may know that

it was wonderfull, that the ſonne of God did then eſcape the iawes of the Lyon. And the Lorde at this day doth no leſſe bewitch his enemies, leaſt they ſhould deuiſe a thouſande ſleightes to hurte & to deſtroy his Church: nay, that they often take not the occaſions which are in a readineſſe. And the Lord by an other meanes, as wee ſhall ſee, laughed to ſcorne and mocked the ſubtiltie, wherewith hee had deceaued the wiſemen, faigning that he himſelfe would come to worſhippe him. But as Herod fearing the tumult of the people, was bereft of his minde; ſo againe he was ſo madde, that he did neither doubt nor feare, to ſtirre vp God againſt himſelfe: for he knew that if a king was borne, that he was ordained of God, that hee might raiſe vp the decayed throane of Dauid. Therefore he ſets not vpon men, but fooliſhly he preſumes to war with God: Both therefore is to be noted, that hee was taken with a ſpirite of giddines, that he might ſtrik God; yet he dealt very childiſhly, becauſe his counſell was brought to naught; ſo that he was euen as a blind manne, which gropeth in the darke.

9. *When they had heard the king, they departed.* Truely this was a vile ſluggiſhnes of the Iewes, that none of them kept companie with theſe ſtrãgers, that they might goe ſee the king promiſed to their nation. The Scribes ſhew them the way, and aſsigne the place where he is borne, yet they ſuffer them to goe alone, and no man ſtirres foote. Peraduenture they feared the crueltie of Herod: but this was alſo a wicked vnthankfulneſſe, that they woulde incurre no daunger, for the obtaining of the ſaluation offered them, and that they ſet leſſe by the grace of God, then by offending the tyrant. But I ſhewed a litle before, that the whole people were too much degenerate, which had rather be oppreſſed with a yoake of tyrannie, then that by the chaung they would feele any diſcõmoditie. And if God had not confirmed with his ſpirite the mindes of theſe wiſemẽ, they might haue fallen at this offence: yet the zeale of their endeuour is not diminiſhed, but forward they goe without a companion. But they want not matter to confirme their faith, while they nowe heare him renoumed as king by diuineoracles, who was ſhewed vnto thẽ by the ſtar. That the ſtar directeth thẽ as they wẽt on their way, euẽ vnto the place, it may be eaſily gathered, that it vaniſhed away before: for no other cauſe, but that they might enquire at Ieruſalẽ for the new king: & that to take away excuſe from the Iewes, which after they were taught of the redeemer ſent vnto them, yet wittingly & willingly deſpiſed him.

11. *They found the babe.* So vncomly a ſight might haue bred a new offence to the wiſemen, whẽ as they ſaw nothing in Chriſt that appertained to a king; ſo that he was vilier vſed & more contemned, then any cõmon infant. But becauſe they are perſwaded that he is appointed of god to be a king, this only thought fixed in their mindes, cauſeth thẽ to reuerence Chriſt: for in the counſel of god they do behold his dignitie, as yet hid & kept ſecret. And becauſe they certeinly appoint that he ſhal proue otherwiſe then he yet appeared, they are no whit aſhamed to giue him kingly honour. Alſo by their gifts they declared whence they cãe: for it is not to be douted, but þ they brought theſe as tokens & fruits of their coũtrey. And vnderſtãd that euery one of thẽ did not offer his gift: but theſe 3. things were in cõmõ offred by thẽ al, that which almoſt al the interpreters diſput of the kingdõ, prieſtod & burial of chriſt, & make gold a tokẽ of his king.

kingdom incenſe of his prieſthood, and mirrh of his buriall, in my iudgment hath no likelihood in it. VVe know that it was a ſolemne cuſtome amongſt the Perſians to haue ſome gift in their hand ſo oft as they ſaluted their kinges. And theſe wiſe men choſe theſe three thinges, the fruites and commodities whereof doe make the Eaſt parte renoumed and famous. Euen as Iocob ſent into Aegypt the beſt and choſen fruites of the land, Gene. 43. 11. 12. But ſeeing they after the manner of the Perſians, worſhipping him, whom they as yet thought to be an earthly king, offered fruits of the earth: It is our parte ſpiritually to worſhip him. For this is that lawfull and reaſonable worſhipping, which hee deſireth: firſt, that we ſhould offer vp our ſelues vnto him, and then all that wee haue.

Luke. 2.

Mathew. Marke.

22. *And when the dayes of their purification after the law of Moſes were accomplished. they brought him to Ieruſalē, to preſent him to the lord:*

23. *(As it is written in the law of the Lorde. euery man childe that firſt openeth the womb, ſhall be holy vnto the Lord,)*

24. *And to giue an oblation, as it is commanded in the law of the Lord, a paire of Turtle doues, or two young Pigeons.*

25. *And beholde, there was a man in Ieruſalem, whoſe name was Simeon: this man was iuſt, and feared God, and waited for the conſolation of Iſrael, and the holy Ghoſt was vpon him.*

26. *And a reuelation was giuen him of the holy Ghoſt, that he ſhould not ſee death, before hee had ſeene the Lord Chriſt.*

27. *And he came by the motion of the ſpirite into the temple, and when the parents brought in the childe Ieſus, to doe for him after the cuſtome of the law:*

28. *Then he tooke him in his armes, and praiſed God, and ſaid,*

29. *Lord, now letteſt thou thy ſeruaunt depart in peace, according to thy word:*

30. *For mine eies haue ſeene thy ſaluation.*

31. *VVhich thou haſt prepared before the face of all people.*

32. *A light to be reuealed to the Gentiles, and the glory of the people Iſrael.*

22. *And when the dayes were accomplished.* The fourtie day after her deliuerance, the rite of purification ought to be ſolemniſed: yet Mary and Ioſeph came alſo to Ieruſalem for an other cauſe, that they might preſēt Chriſt to the Lord, becauſe hee was the firſt borne. Nowe, firſt we muſt ſpeake of purification. Luke maketh the ſame common to Mary and to Chriſte: for the pronowne *Their* can by no meanes be applyed vnto Ioſeph. And it is not abſurde, that Chriſt, who for vs beecame accurſed vpon the croſſe, for our ſake tooke our vncleanneſſe vppon him, though he

he was free from fault and ſinne, as concerning the guiltineſſe: that is, if the fountaine of puritie would be accounted vncleane, that hee might waſh away our vncleanneſſe. They are deceaued, which thinke that this law was but for policy; as if the woman ſhould be vncleane before her husband, and not before the Lord: when rather there was ſet before the eies of the Iewes, aſwell the corruption of their nature, as the remedie of God his grace. And this one law aboundantly ſuffiſeth to proue original ſinne, as it containeth a notable teſtimonie of the grace of GOD. And the curſe of mankinde cannot be more plainely ſhewed, then when the Lorde teſtifieth, that the infant commeth vnpure and polluted out of his mothers wombe, inſomuch as the mother her ſelfe is defiled by the byrth. Certeinely except man were borne a ſinner, and were by nature the childe of wrath, and that there reſted in him ſome ſpotte of ſinne, he ſhould not neede a purgation: wherefore it followeth that all were corrupt in Adam, ſeeing that they are by the mouth of the Lorde condemned of vncleanneſſe. And that is not againſt it, Rom. 11. 16. That the Iewes are called holye branches of a holy roote, becauſe this good came vnto them not of themſelues, but as by other meanes. For although that by prieuledge of adoption they were ſeuered for a choſen people, yet corruption from Adam was their firſt enheritaunce by order. Therfore it is conuenient to diſtinguiſh betweene the firſt nature and the peculiar benefit of the couenaunt, wherein God freeth his from the curſe. And to this purpoſe belonged the purification in the law, that the Iewes might know, that by the grace of God they are cleaſed from thoſe filths, which by their birth they brought with them into the world. Hereby is alſo to be learned howe horrible the infection of ſinne is, which in ſome parte defileth the lawful order of nature. Verily I graunte, that neither matrimonie in it ſelf, nor bearing of children are vncleane: nay, I graunt that the fault of luſt is couered with ỹ holines of matrimony: but yet the ouerflowing of ſin is ſo deep & plentiful, that alwaies ſome ſins flow out from thence, which ſprinckle with blottes, whatſoeuer is otherwiſe pure.

13. *As it is written in the Lawe.* This was an other parte of godlineſſe which Ioſeph and Mary perfourmed: The Lord commaunded, Num. 3 13. that all the males ſhoulde bee offered to him in remembraunce of their deliueraunce, becauſe when the Angell ſlewe all the firſt borne of Aegypt, hee had ſpared the firſt borne of Iſraell: after it was lawfull for euery man to redeeme his firſt borne for a certaine price. That was an old ceremonie.

Now ſith the lord is a cõmon redeemer of al, by right he challengeth vs to him from the leaſt to the greateſt. Surely it is not in vaine that Luke doth oft repeat, that Ioſeph & Mary did that which was preſcribed in the law of the Lord. For by theſe words we are taught, that nothing is to be attempted after our own witte in the worſhip of God, but that muſt be obediently followed, which he hath by his word commaunded.

24. *And to giue an oblation.* This ſacrifice belonged to the rite of purifying, leaſt any ſhoulde thinke that it was offered for the redeeming of the firſt born. VVhen the Euangliſt nameth a paire of turtle doues, or two pigeons, he taketh it for graũted, that the pouertie of Ioſeph & Mary was ſuch, that their abilitie reached not to the offering of a lambe. For this exception is plainely ſet down, Leuit. 12. 6. If any obiecte that there

was

was gold offered a litle before by the wiſemen, wherewith they might haue bought it: I anſwere, we cannot imagine that there was ſuch plentie of gold, as could ſodenly make a poore man rich. For we read not that they had camels laden with gold: but it is more credible, that it was ſome ſmall portion, which they brought only for honours ſake. Neither did the law preciſely commaund that the poore ſhoulde conſume theyr ſubſtaunce vpon a ſacrifice: but making a difference betweene them and the rich, it eaſed them of charge. VVherefore it ſhall be nothing hurtful, if we ſay that Ioſeph and Mary gaue as much as their abilitie did beare, although that they had laid vp ſome money, to beare the charges of the iourney and of their life.

25. *Behold, there was a man in Ieruſalem.* This hiſtory is ſet down, that we might know, that when almoſt al the people had prophaned themſelues with a wicked contempt of God, yet there remained a few worſhippers of God, & Chriſt was known of thē from his firſt infancy. Theſe were thoſe remnants, which (as Paul to the Ro. 11.5. teacheth) were reſerued, according to the free election of God. And in this ſmal handful was the Church of God included, although the prieſtes and ſcribes did no leſſe proudly then falſly boaſt of the title of the church. The Euangeliſt only maketh mention of two, which knew Chriſt at Ieruſalem, when he was brought into the temple, Simeon and Anna. And firſt I muſt ſpeake of Simeon. VVe read not of what eſtate he was, and it may be, that he was ſome meane man, and vnknowne: but Luke commendeth him for godlyneſſe and righteouſneſſe, to the which he addeth the gift of propheſie. Godlyneſſe and righteouſneſſe are referred to the two Tables of the law, and ſo in theſe two poyntes conſiſteth the integritie of life. It was a teſtimonie of godlyneſſe that hee looked for the comfort of Iſrael: for without the hope of ſaluation GOD is not rightlye worſhipped, which dependeth partly in beleeuing his promiſes, then eſpecially by the reſtauration promiſed by chriſt. But now ſeeing this waiting or looking for is praiſed in Simeon, as a rare vertue, hereof gather, that there were then but few, which truly nouriſhed the hope of redēption in their harts. Al men had in their mouthes the Meſsias, & the bleſſed ſtate vnder the kingdom of Dauid. but in the meane while almoſt no man did patiētly beare the preſent miſeries, ſtaying vpon this cōfort, that the redemptiō of the church was at hand. And as the godlines of Simeon in this did ſhew it ſelf, that he lift vp his mind in waiting for the promiſed ſaluation; ſo at this day, as many as wil proue thēſelues the ſons of god, wil ſigh with cōtinuall deſires for the promiſed redēption. For ſufferance is very needful euen to the laſt cōming of Chriſt. *The holy ghoſt was vpon him.* He ſpeaketh not of the ſpirit of adoption, which is cōmon to al the children of God, though not in equal manner: but he ſpeaketh of a more peculiar gifte of propheſie, which doth more plainly appeare in the next verſe, & by that which followeth, where it is ſayd, that he receiued anſwere by the holye Ghoſt, and that the ſame ſpirit guiding him, hee came into the temple. Therefore although that Simeon exceeded not in any publik honor, yet he was adorned with many notable gifts: as godlynes, innocency of life, faith & propheſie. And it is not to be doubted, but that he alone did priuatly receiue this oracle, that it might paſſe from him as a common confirmation to all the godly. Ieſus is called the Chriſte of God: becauſe that hee was annoynted of the Father, and together with the holy ghoſt

hee tooke the honour of the kingdome and of the prieſthood. Simeon is ſaid to haue come into the temple by the ſpirit: that is, by ſecret inſtinct and certaine reuelation that he ſhould meete Chriſt.

29. *Now letteſt thou thy ſeruaunt departe.* By this ſonge it appeareth that Simeon beheld the ſonne of God with other eies, then with the eies of the fleſh: for the outward beholding of Chriſt could bring nothing but a contempt, at the leaſt it could not ſo haue ſatisfied the minde of the holy man, that ſo glad as enioying the ſumme of all his deſires, hee ſhoulde make haſte to die. Therefore the ſpirit of God lightened his eies with faith, that he might diſcern the glory of the ſonne of God in that vile & contēned habite. When he ſaith that he would depart in peace, he vnderſtandeth that hee woulde die with a quiet mind, as hee that was filled, and had obtained his deſires. But it is demaunded if he ſhould haue died before, ſhould Simeon haue bene drawen to it with trouble and tumult, as they vſe that are vnwilling? I aunſwere, the circumſtance which is added, is to be noted, *according to thy woorde*. For ſeeing God hath promiſed him the ſight of his Sonne, it was fitte he ſhoulde ſtay in ſuſpence: nay, it behooued him to liue carefully, vntill that hee was made partaker of his hope. This is therefore to be obſerued, becauſe that many falſly and naughtely doe pretend the example of Simeon, boaſting that they would willingly die, if it were graunted them to enioy this or that matter, when as yet they take libertie to thēſelues to conceaue vowes according to their owne luſtes, or to forge vaine hopes without the word of God. If Simeon had ſaid preciſely now with a ſtaied & a quiet mind I will die, becauſe I haue ſeene the ſonne of God: in this ſpeach he had bewrayed the weakenes of his faith: but becauſe he had the word for it, it was lawfull for him, according to the rule of faith, to flee death vntil the comming of Chriſt.

30. *Becauſe mine eies haue ſeene.* Although this maner of ſpeaking, is oftē ſeene in the ſcriptures, yet the corporal beholding of Chriſt ſeemeth expreſſly to be noted in theſe words: as if Simeō ſhuld ſay, that he now had the ſonne of god preſent in the fleſh, vpon whom he had bent the eies of his mind before. I take ſaluation for the matter of ſaluation. becauſe that al the partes of ſaluation and of a bleſſed life are laid vp in Chriſt. Now if the only ſight of Chriſt, being as yet but an infant, did ſo much preuail with Simeon, that ioyfully & quietly he would go to death: how much more aboundāt matter of ſaluation is there giuē to vs this day, who may ſee al the points of our ſaluation fulfilled in Chriſt. Chriſt is not conuerſant vpon the earth, neither do we beare him in our armes, but his diuine maieſtie doth clearly & openly ſhine in the Goſpel, & therin he ſheweth himſelf to be ſeene of vs, as it were face to face, as Paule ſaieth, 2. Cor. 3. 18. neither ſheweth he himſelf any more in weaknes of fleſh, but in the wonderful power of the ſpirit, the which he declareth in miracles, in the ſacrifice of his death, and in the reſurrection In ſumme, he is ſo abſent from vs in body, that yet wee may beeholde him ſitting at the right hand of his father. If ſuch a beholding of him bring vs not peace, that we may goe ioyfully to death, we are more then vnthankfull to God, and we carelesly account of the glory, which he hath beſtowed on vs.

31. *VVhich thou haſt prepared.* By theſe wordes Simeon ſignifieth that Chriſt was ordained of god, that al people might enioy his grace, & that

shortly after he shoulde be placed vp on high, that he might tourne the eyes of all men vnto him. And in this worde he comprehendeth what propheſies soeuer there be of the encreaſe of the kingdome of Chriſte. But if Simeon embracing the tender infant in his armes, coulde yet extend his minde to the vtter borders of the world, that he acknowledged his preſent power euery where: howe much more doeth it become vs at this day to thinke more royally of him, ſith that he is lift as a banner to the Gentiles, and hath made himſelfe knowen to the whole worlde.

32. *A light to lighten.* Now Simeon ſheweth to what ende Chriſt was brought foorth from the father before all people, that is, that hee might lighten the Gentiles, which before were in darkneſſe, and that he might be the glory of the people Iſrael, for betwene this and them he maketh a difference, and that not without a cauſe, becauſe that the children of Abraham by right of adoption were neare vnto God, but the Gentiles with whom God had made no couenant, were accompted as ſtrangers from the church. By the which reaſon, Iſrael, Ier. 31.9. is not only called the childe of God, but alſo the firſt borne, and Paul teacheth to the Ro. 15.8. that Chriſt came that he mighte be a miniſter of circumciſion, according to the promiſſes geuen vnto the fathers. But Iſrael is ſo preferred to the Gentiles, that al they in common might obtaine ſaluation in Chriſte. A light to lighten, ſignifieth as much as if it had bene ſayde, to geue light to the Gentiles, whereby we gather that menne are naturally without light, vntill that Chriſt the Sonne of righteouſneſſe ſhine vnto them. As concerning Iſrael, although they were endewed with greate honour from God, yet Simeon ſheweth that all this glory dependeth of this one head, that the redeemer was promiſed them.

Luke. 2.

Matthew. | Marke.

33. And Ioſeph and his mother marualled at theſe things, which were ſpoken touching him.

34. And Simeon bleſſed them, and ſayde vnto Mary his mother: Beholde, this childe is appoynted for the fall and riſing againe of many in Iſrael, and for a ſigne which ſhalbe ſpoken againſt.

35. Yea, and a ſword ſhal pearce through thy ſoule, that the thoughtes of many hearts may be opened.

36. And there was a Propheteſſe, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of a great age, and had lined with an husbande 7. yeares from her virginitie.

37. And she was widowe foure ſcore & foure yeares, and went not oute of the temple, but ſerued God with faſtings and praiers, night and day.

38. Shee then commynge at the ſame inſtante vppon them, confeſſed likewiſe the Lorde, and ſpake of him to al that loked for redeption in Ieruſalem.

39. And when they had performed al things according to the law of the Lorde, they returned into Galile, to their owne citie Nazareth.

33. *And Ioſeph and his mother.* Luke doth not ſay that they were amaſed as at a new or a ſtraunge matter, but that they reuerently conſidered, & with due eſtimation embraced this propheſie of the holy Ghoſte oute of the mouth of Symeon, that they might the more and more profite in the knowledge of Chriſte. And we are taught by this example, after we are once enſtructed in a right faith, to gather what ſmall helpes ſoeuer may ſeeme to auaile for the confirmation of the ſame: for he hath then rightly profited in the word of God, who ceaſeth not to eſteme whatſoeuer he daily readeth or heareth, for the continuall furtherance of faith.

34. *And Simeon bleſſed them.* If thou referreſt this to Ioſeph and Mary, there is no difficultie in the matter, but becauſe Luke ſemeth to comprehend with them Chriſte; it maye be demaunded by what righte Simeon tooke vpon him this office of bleſsing, for the leſſe is bleſſed of the greater, as the Apoſtle teacheth Heb. 7. 7. Furthermore, it ſeemeth to be abſurde, that any mortall manne ſhoulde conceiue praiers for the ſonne of God, I aunſweare that the Apoſtle doeth not ſpeake of euery bleſſinge, but of the prieſtes onely, for men otherwiſe do bleſſe one an other. And it is more probable that Simeon as a priuate manne, and as one of the common ſorte of the people bleſſed them, rather then as a publike perſon: for as it is ſayd before, he was neuer called a prieſt. But there is no abſurditie if we ſay that hee prayed for the happie ſucceſſe of the kingdome of Chriſte, becauſe the ſpirite in the Pſalme, commaundeth this maner of bleſsing to all the godlye. *Beholde this childe is appoynted.* Simeon properly directeth this ſpeache to Marye, yet it generally belongeth to all the godly. The holy Virgine hadde neede of this admonition, leaſt that ſhee triumphing at theſe pleaſant beginnings, as it commonly commeth to paſſe, ſhould be the leſſe able to beare the ſorowes that were to come. And alſo, leaſt ſhee ſhoulde hope that Chriſte ſhoulde be receiued with the generall fauour of all the people, but rather that ſhee might be armed with inuincible ſtrengthe of the minde againſt all contrary blaſtes. But yet the ſpirite of God woulde deliuer a generall doctrine to all the godly, that they beholdinge the worlde with wicked contumacie reſiſting Chriſte, ſhould not be ſhaken nor broken with ſuch hard dealing. VVe knowe howe grieuous and ſore a hinderance the vnbeliefe of ghe worlde is vnto vs, but it behooueth vs to ouercome it, if we will beleeue in Chriſte Ieſu: for the eſtate of menne was neuer broughte to ſo good paſſe, that the greater parte ſhould followe Chriſt. VVherefore it is neceſſarie that whoſoeuer ſhoulde geue their names to Chriſt ſhould be inſtructed in theſe principles, and armed with theſe defenſes, that they may continue in his faith. But this was a moſt greuous temptation, that Chriſt was not knowen of his owne. Naye he was contumelioufly reiected from that people, which boaſted themſelues to be the Church of God. And eſpecially for that the Prieſtes and the Scribes which had the gouernement of the Churche, were his moſt deadly ennemies: for who woulde thinke that he was their king, that ſhoulde ſee him ſo vnworthely and reprochefully reiected from them? Therefore Symeon doeth not withoute cauſe foretell that Chriſte was appoynted for the fall of many, and thoſe of the people of Iſrael. And the meaning is, that he was ordained of God, that hee ſhoulde ouerthrowe and caſt manye downe headlonge. But it is to be noted that the fall roſe heereof, that the vnbe-

leeuers

leeuers stumbled at him, the whiche is shortly after declared, where Simeon calleth hym a signe to be spoken againste. Therefore because the vnbeleeuers are rebelles vnto CHRISTE, they strike themselues againste him, whereof foloweth their fall. And it is a Metaphore fetched from a marke or butte, at the whiche archers dee shoote, as if that Simeon shoulde haue sayde: Heereby is the malice of men perceiued, nay the wickednesse of all mannes witte, that all menne had made a conspiracie, and should stirre and crie out against the Sonne of God. For there coulde not bee suche a consent of the worlde to speake against the Gospell, excepte it were as a naturall discorde betweene the Sonne of God and those menne. And thoughe the ennemies of the Gospell disagree amongest themselues, so as their ambition and furie carieth them into diuers factions; and factiously are deuided into diuers fantasies, as the varietie of their superstitions which separateth the Idolaters is manifolde, Yet in this they all agree, that they maye withstande the Sonne of God. VVherefore it is truelye sayde, that it is too euidente a token of the wickednesse of manne, for that euer it withstandeth Christe. And thoughe it bee an incredible woonder, that the worlde so riseth againste his creator: yet because the Scripture foretolde that it shoulde so bee, and reason openly sheweth, that when menne were once estranged from God throughe sinne, they alwaies flee from him, there is no cause why suche examples shoulde disturbe vs, but rather that our faith being furnished with suche armes, shoulde buckle it selfe forwardes to fight with the resisting of the worlde. Furthermore, because that God hadde then gathered Israel to himselfe out of the whole worlde, and nowe that there is no more difference betweene the Iewe and the Grecian: It was conuenient that that shoulde nowe come to passe, whiche we reade shoulde then be done.

Isaias hadde sayde in his time, chapter 8 14. Beholde, the Lord shall bee as a stumblinge stone, and as a rocke to fall vppon, to the two houses of Israel: from that tyme the Iewes neuer almost ceased to strike againste God, but their moste violente conflicte was againste Christe. Nowe, they whyche call themselues Christians, doe imitate the same furie. Naye, they whyche proudly arrogate to themselues the supremacie of the Church, do often bend that power they haue, to oppresse Christ. But lette vs remember that they shall nothinge preuaile, but that at the lengthe they shall be broken and torne in peeces. For vnder the woorde of *Falling downe*, the spirite doeth so pronounce a punishment vppon the vnbeleeuers, that we might learne to goe farre from them, least companye shoulde wrappe vs in the same destruction. And Christ is not therfore anye lesse to be beloued, for that he rising, many fall downe: for the fauour of the Gospell ceaseth not to be pleasant and acceptable to God, although it be deadly to the wicked worlde.

If anye manne demaunde howe Christe canne be an occasion of falling to the vnbeleeuers, which nowe are destroyed withoute hym: The aunsweare is easie: they perish twice that wilfully depriue themselues of that saluation offered them from God.

Therefore the fall signifieth a double punishment whyche remaineth for all vnbeleeuers, after that wittingly and willingly they haue striuen with God.

And riſing againe. To the former clauſe this comfort is oppoſed, that it might mitigate the matter odious to our ſenſe: for this is ſorowfull to be heard, if nothing elſe were added, but that Chriſte ſhoulde bee a ſtone of offence, which through his hardneſſe ſhould breake and rend in peeces a great number of men. Therefore the Scripture calleth vs backe to his other office, that the ſaluation of men hath the foundation in him, as Iſaias 8.13. alſo ſpeaketh: Sanctifie the Lord of hoaſtes, let him be your feare, and he ſhall be vnto you as a Sanctuary, or a defenſed tower. And Peter ſpeaketh more plainly: to whome yee come as vnto a liuing ſtone diſalowed of menne, but choſen of God and precious: and yee as liuely ſtones are built, 1. Pet. 2.4. for ſo it is contained in the ſcripture: Beholde I putte in Sion a chiefe corner ſtone, prooued, electe and precious, and he that beleeueth therein ſhal not be aſhamed, vnto you: therfore which beleeue it is precious, but to them whiche beleeue not, the ſtone whiche the builders diſalowed. &c. Therefore leaſt this title wherein Chriſt is called the ſtone of offence, ſhould make vs afraid of Chriſt, he preſently on the contrary ſide affirmeth, that hee is alſo called the corner ſtone, whereby the faith of all the godly is ſuſtained: nay, he woulde put vs in minde; that that is but accidentall, and that this is naturall and proper. Furthermore, it is woorthy to be noted, that Chriſt is not called the ſtay or proppe of the godly, but the riſing, for the eſtate of men is not ſuche, as it were expedient for them to remaine in the ſame, therefore it behoueth them firſt to riſe from death, before they can begin to liue.

35. *Through thy ſoule.* This admonition auailed to the confirming of the minde of the holy virgin, leaſt ſhee ſhould be throwne downe wyth ſorow, when the time for thoſe bitter conflictes were come whiche ſhee ſhoulde paſſe through. But although her faith was ſhaken and troubled with diuers temptations, yet the moſt bitter ſtrife ſhe had, was with the croſſe, wherby Chriſt ſeemed as one vtterly extinguiſhed. And although ſhee was neuer ſwalowed vppe of ſorowe, yet her breſt was not ſo ſtonie, but that it was greuouſly wounded, for the conſtancie of the Saints doeth muche differre from vnſenſibleneſſe. *That the thoughts of many hearts may be opened.* Some ioyne this ſentence with that clauſe whiche goeth ſomewhat before, that Chriſt was appoynted for the fall. &c. and they include in a parentheſis, that which we laſt expounded of the ſword, but in my iudgement it were better to referre it to the whole ſentence. And that woorde *That*, is not heere properlye a cauſall, but onelye noteth a clauſe folowing: for when the lighte of the Goſpell ſhineth, and then perſecutions ariſe, withall are the affections of the heart opened whiche before were hid: for ſuche are the cloakes of mannes diſſimulation, that without Chriſt they are eaſily hidde. But Chriſt throughe his light wipeth awaye all their fained excuſes, and laieth their hypocriſie naked. Therefore this office of righte is attributed vnto him, that he layeth open the ſecreats of the heart: but where the croſſe foloweth the doctrine, he ſearcheth the hearts more to the quicke. For they which in outward profeſsion doe embrace Chriſte, they abhorre from ſuffering the croſſe: and becauſe they ſee the Churche ſubiecte to diuers troubles, they eaſily forſake their ſtanding.

36. *There was a Prophetеſſe one Anna.* Luke only maketh mētion of two, by whom Chriſt was receiued, and that for this purpoſe, that we might learne

learne to preferre that which is of God, before all the worlde, though it be but ſmall. The Scribes and the prieſtes had then great renowne. But ſeeing that the ſpirite of God remained vpon Simeon and Anna, whether of the Prieſtes were vtterly deſtitute, theſe two only deſerue more reuerence, then the whole company of them, which are onely lift vp in pride with vaine titles: for this cauſe is the age of Anna expreſſed, and ſhee adorned with the title of a Propheteſſe. Thirdly, there is noted a notable teſtimonie of her godly holineſſe of life. For theſe are the things whiche by right gette authoritie and eſtimation. And truely the diſguiſed renowne and vaine pompe deceiueth none other, but them which for the vanitie of their witte, are addicted to fantaſticall deceits. It is ſayde that ſhee liued 7. yeares with her husband from her virginitie, that we might know that ſhee was a widow euen in the flower of her age: for being a yong maide ſhe was maried, and ſhortly after ſhe loſt her husband. And by this circumſtance, that ſhee abſtained from a ſeconde mariage, hauing as yet a luſtie body, encreaſeth the praiſe of her chaſtitie: yet that whych foloweth may be expounded two waies, that ſhe was a widowe almoſte of foure ſcore and foure yeares: that is, that there was ſo much time paſſed in her widowhoode, or that ſhee had liued ſo long. If thou accompteſt foure ſcore and foure from her widowhoode, it muſt folow that ſhe was aboue a hundred yeare old, but I leaue this indifferent. And that the ſpirite of prophecie did as yet ſhine in ſome fewe, the doctrine of lawe and the Iewiſh religion was as it were by theſe ſignes approoued, vntill Chriſt ſhould come: for that it was neceſſary in ſuche a vaſte waſteneſſe of religion, that the electe of God, ſhould be ſtaid with theſe helpes, leaſt they ſhould fall away.

37. *Shee went not out of the Temple.* It is an hyperbolical kinde of ſpeach, yet the ſence of it is plaine, that Anna was almoſte continuallye in the Temple. Luke addeth that ſhee worſhipped God with faſtings & continuall prayers, whereof we gather that ſhe frequented not the temple, as if with this bare going thither ſhee woulde diſcharge her duetie, but alſo that ſhee vſed other exerciſes of godlineſſe. But it is woorthy to be noted, that one and the ſame rule is not heere preſcibed to all: neyther ought theſe things be drawen into a generall example, whiche are heere praiſed in this widowe woman, for it behooueth vs wiſely to diſcerne what appertaineth to euery mannes calling: for fooliſh emulation hathe filled the worlde with Apes, while ſuperſtitious menne doe more greedily then wiſely ſnatche vnto themſelues, whatſoeuer they heare praiſed in the Saintes, as thoughe that as there are diſtincte degrees of orders, ſo there were not alſo a choiſe to be had of woorkes, that euery one mighte anſwere to his ſeuerall calling. That whiche is heere ſpoken of Anna, Paule doth eſpecially reſtraine to widowes, therefore maryed folkes ſhal doe very prepoſterouſly, if they ſhoulde frame their life after an vnlike example: yet there remaineth a doubte, that Luke ſeemeth to eſtabliſh part of the worſhip of God in faſtings. But it is to be noted, that of thoſe workes which belong to the worſhippe of God, ſome are required ſimply, and (as they ſaye) are neceſſarye of themſelues, and there are others which are to be referred to this end, that they might ſerue thoſe former. Praiers doe properly appertaine to the worſhippe of God: and faſting is an inferiour aide, which is no otherwiſe approued of God, but as it helpeth

peth the endeuor and zeale of praying: for the rule is to be holden, that the offices of men are to be eſteemed by the right and lawfull end. The diſtinction alſo is to be holde, that god is directly worſhipped with praiers and not with faſtings, but in conſideration of that which foloweth. And it is not to be doubted but this holy woman vſed her faſtinges, to lament for the calamitie of the Church that then was.

38. *Confeſſed likewiſe.* Luke commendeth the holy melodie, which reſounded in the tounges of Simeon and Anna, that the faithfull mighte mutually exhort themſelues with one mouth to ſing the praiſes of God, and that ſome ſhould likewiſe aunſweare others. When he ſayeth that Anna ſpake vnto all that looked for the redemption, hee againe noteth the ſmall number of the godly: for the chiefe head or foundation of faith was put in this expectation, and it appeareth that there were but fewe which nouriſhed the ſame in their mindes.

39. *They returned into Galile.* I doe eaſily graunte that the iourney into Egypte was betweene theſe. And that which Luke ſayeth that they dwelt in their owne citie Nazareth, was in order of time after the flight into Egypt, which Mathew reporteth. Furthermore, if it be not abſurde to haue that omitted by one Euangeliſt, whiche is declared by an other, there is alſo no let, but that we may ſay that Luke cutting off that time, whereof he had appoynted to make no mention, paſſed ouer to the hyſtorie following: but yet I aſſent not to their comment which faine that Ioſeph & Mary after they had performed the ſacrifice of purgation, retourned to Bethlehem, that they might dwell there. For they fooliſhly imagine that Ioſeph had a dwelling place there, where hee was ſo vnknowen, that he coulde not finde a place to remaine in as a gueſt. Neyther doeth Luke vnaduiſedly call Nazareth as well his citie as Maryes, whereby we gather that hee neuer dwelt in Bethlehem, althoughe hee ſprange or riſe from thence. But of the order of times I will preſently ſpeake more fully.

Mathewe 2. | Marke. | Luke.

13. *After their departure, beholde the Angel of the Lorde appeareth to Ioſeph in a dreame, ſaying: Ariſe, and take the babe and his mother, & flee into Egypt, and be there till I bring thee worde, for Herode will ſeeke the babe to deſtroye him.*

14. *So hee aroſe and tooke the babe and his mother by night, and departed into Egypte.*

15. *And was there vnto the death of Herode, that it might be fulfilled, which was ſpoken of the Lord by the Prophet, ſaying: oute of Egypt haue I called my ſonne.*

16. *Then Herode, ſeeing that he was mocked of the wiſe men, was exceeding wroth, & ſent forth and ſlewe all the male children that were in Bethlehem, and in all the coaſtes thereof, from two yere olde and vnder, according to the time, which he had diligently ſearched out of the wiſe men.*

17. *Then was that fulfilled which was ſpoken by*

by the Prophet Ieremias, ſaying:
18. In Rama was a voyce hearde, mourninge and weeping, and great lamentation, Rachel weeping for her children and woulde not be comforted, becauſe they were not.

13. After their departure. Howe many daies there were betweene the departure of the wiſe men, and vntil the time that Ioſeph was commanded to flee into Egypte it is vnknowen, neither is it anye great matter: but that it is probable that the Lord ſpared Marie vntil ſhe were ſtrong out of her childebedde, that ſhee might be able to take her iourney. And this was the woonderfull counſell of God, that he woulde preſerue his Sonne by flight: and it is not to be doubted but that the minde of Ioſeph was ſhaken with daungerous temptations, when as there was no hope ſhewed him but onely by flighte: for in flight there was no token of the helpe of God, then it was very vnlikely that he which ſhould be the ſauiour of all men could not be preſerued but by the aid of a mortal man. But the Lord held this moderatiō in preſeruing his ſonne, that he might ſhewe ſome ſignes of his heauenly power, & yet he ſhewed not the ſame ſo euidently, but that it ſhoulde lie hidde vnder a forme of infirmitie: for as yet the time was not come that Chriſt ſhoulde be openly glorified. It is an euident ſhewe of the Deitie, in that the Aungell foretelleth a matter hid and vnknowen to men: and it appertaineth to the infirmitie of the fleſh, whereunto Chriſte was become ſubiecte, in that he commaundeth to defend the life of the childe by flight and baniſſment: but heereby we are taught that God doth not alwaies preſerue his children by one meane, but nowe he ſheweth his power glorioufly, and nowe againe he ſheweth ſome litle ſparkes of the ſame from vnder obſcure couerings or ſhadowes. Nowe this wonderfull maner of preſeruing the ſonne of God vnder the croſſe, doeth teach that we do wickedly, which do preſcribe a certaine way to God. Therefore let vs ſuffer our ſaluation to be furthered of him by diuers meanes, neither let vs refuſe to be humbled, that thereby he may the better ſhewe foorth his glorie. But eſpecially we muſt not flee the croſſe, wherewith hee exerciſed his ſonne euen from his firſt infancie. Furthermore, this flight is a parte of the fooliſhneſſe of the croſſe, but whyche excelleth all the wiſedome of the worlde. That the ſauiour of Iudea might come forth in his time, he is enforced to flee out of the ſame, and Egypt nouriſheth him, from whence neuer anye thynge came before, but that whiche was deadlye to the Churche of God.

VVho is not amazed at this ſo ſodaine a woorke of God? Againe, hereof gather the certaintie of the dreame, in that Ioſeph preſently obeieth the commaundement of the Aungell, for his readineſſe to obey, doth plainely ſhewe that he doubted not, but that he hadde God for the authour of his flight which hee was about to take. Yet this maye ſeeme to riſe vpon diſtruſt, becauſe that he haſteth ſo ſpeedily, for this fleeing alſo in the night cannot be without feare: but the excuſe is eaſie. He ſawe that the meanes whiche God had ordained for their preſeruation, was very meane and baſe, therefore hee gathereth that it is lawfull for hym fearefullye to flye in the nyghte, as vſe is in extreeme daungers,

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ſo it behoueth vs alwaies to moderate oure feare at the warninges of God, to the which if the Lord conſent, it ſhall not be againſt our faithe. *Be there till I bring thee woorde.* By theſe wordes the Aungell declareth that God hath a care of the life of the childe, yea euen for the time that is to come, and Ioſeph had neede of this confirmation, that he mighte be certainly perſwaded that God woulde not onely be a guide to him in thys iourney, but alſo that he woulde be a continual keeper of him in baniſhment. And by this meanes the Lorde woulde ſtay many cares whyche might trouble the minde of the godly man, that he might remaine quiet in Egypt: for otherwiſe no moment of time ſhould haue paſſed without diuers torments, when as he ſhoulde diſcerne and ſee himſelfe depriued, not only of the enheritaunce promiſed of God to all the Saincts, but of the temple, the ſacrifice, the publike profeſsion of the faith, and ſhoulde remaine amõgſt the moſt wicked enemies of God, and in a depe whirlpoole of ſuperſtitions. He caried with him in the perſon of the infante, what good things ſoeuer the fathers hoped for, or that the Lorde had promiſed them: but becauſe hee had not as yet profited ſo muche in the faith and knowledge of Chriſt, hee had neede to be vpholden with this commaundement: Be there vntill I bring thee worde, leaſt that it ſhould be troubleſome to him to languiſh amongſt the Egyptians, baniſhed out of his countrey.

15. *Out of Egypt haue I called my ſonne.* Becauſe that Mathew ſayeth that the propheſie was fulfilled, many haue thought that the Prophet meant nothing but that which is expreſſed, and they imagined this ſence to thẽ ſelues, that the Iewes doe fooliſhly, while they reſiſt and endeuoure to oppreſſe the Sonne of God, becauſe the Father will call him oute of Egypte. And in this maner doe they wickedly wreſt the woordes of the prophet, whoſe purpoſe is to make the Iewes guiltie of vnthankefulnes, which from their firſt infancy and beginning, haue found God a louing and a bountifull father, yet they foorthwith prouoke him wyth newe ſinnes. Therefore lette this be out of controuerſie, that this place ought not to be reſtrained to Chriſte: neither yet is it wreſted by Mathewe, but aptly applied to the preſent purpoſe. Thus ought the woordes of the Prophet be vnderſtoode, when Iſrael was but a childe I broughte hym out of that miſerable captiuitie wherein he was drowned. Firſte he was like to one dead, and Egypt was to him in ſtead of a graue, & I brought him from thence, as one brought out of the graue, and did bring him into the light of life. And the Lord ſayeth ſo for good cauſe, for that deliuerance was a certaine birth of the people, for then were the tables of adoption made openly, when as by the lawe proclaimed, hee was receyued into the charge of God, a prieſtly kingdom, and a holy nation, when as he was ſeparate from all other people: to be ſhort, when as the Lorde erected a tabernacle to himſelfe, that he might dwel in the midſt of him. So that then the woordes of the Prophet are of this force, as if he ſhould haue ſayde, the people were pulled out of Egypte no otherwiſe, then as out of the deepe ſwalowe of death. Nowe the redemption broughte by Chriſte, what was it elſe then a reſurrection from death, and the beginning of a new life: for then was the light of ſaluation almoſte extinguiſhed, when as God in the perſon of Chriſt, begate againe the Church vnto himſelfe. Then in her head came the Churche out of Egypte, euen as

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the whole body was broughte from thence before. And this Analogie causeth, that it seemeth not absurd, that Christ shoulde passe some time of his childehode in Egypt. But rather so muche more glorious was the grace and power of God, and his wonderful counsel did so much more shine foorth, because that light came out of darknesse, and life from out of the helles: for otherwise the reason of flesh might be amazed, namely that the redemer should come out of Egypt. Mathewe therefore declareth that it is no newe or straunge thinge, that God shoulde call hys sonne from thence. And this rather auaileth for the confirmation of our faith, that as in times past, so nowe againe the Church of God shoulde come out of Egypt. In this was the diuersity, that in times past the whole people were shut vp in the prison of Egypt: but in the seconde redemption, only the heade of the Church lay hid there, but caried included in him the saluation and life of all men.

16. Then Herode seeing. Mathew speaketh of the iudgement and opinion of Herode, who thoughte himselfe deceiued by the wisemen, because they would not be the ministers of his crueltie. He rather was taken in his owne subtilety, who vnfaithfully had fained, that he also was mineded to worship the newe king. But there is no mention made of this hystorie in Iosephus. Only Macrobius in his second booke *Saturnaliorum*, reporting the iestes and mery sporting sayings of Augustus, sayth when he heard that at the commandement of Herode, the children in Syria vnder two yeare olde were slaine, and in that sturre his owne sonne was also slaine: I had rather (said he) be Herodes hogge then his sonne. But lette the authoritie of one Mathew aboundantly satisfie vs. This offence so famous ought not to haue bene omitted of Iosephus. Yet it is no maruel that he sayeth nothing of the infants, who very lightly & obscurely toucheth as detestable an example of crueltie, that almoste at the same time he slew all the iudges, which they called *Sanhedrim*, least there might remaine any remnant at all of the stock of Dauid. And I doubt not, but that by the same feare he was driuen to bothe these murthers. Yet there is a question mooued of the time: for when Mathewe sayeth that they were slaine which were two yere old and yonger, according to the time he had searched out of the wise men: whereof it maye be gathered that Christ was about that age, or at the least that he was not farre from the poynt of 2. yeare olde. Some drawe this further then so, affirming that Christ was almost at that age at that time that the wisemen came: but I denie that the one of these may be gathered by the other. Howe fearfull Herode then was, when the rumour was spred among the common people of the new born king we haue sene a litle before, and seeing that feare thē staied him that he durst not send some priuie traitour to search out the cause, there is no cause why we should maruell that he was for a time restrained from so odious and so cruell a slaughter: especially sith the late report of the comming of the wise mē was as yet fresh & new. And certainly the coniecture is probable, that he deferred the execution of that villanous offece which he had in his mind, vntil he saw occasion, and it may be that the iudges were first slaine of him, that the people being without their captaines, he might without cōtrolment compel them to beare any thing. Wherby it may be gathered that they vse a friuolous argument, which say that Christ was two yere olde when he was wor-

ſhipped of the wiſe men, becauſe that according to the time wherein the ſtarre appeared, Herode ſlewe the children of two yeare olde and ſomewhat vnder, and fooliſhly they take it as graunted, that the ſtarre appeared not vntill the virgine was deliuered. But it is much more likely to be true, that they were warned before, and that they tooke their iourney about the natiuitie of Chriſt, that they might finde & ſee the infant new borne in his ſwathling bandes, or in his mothers lappe. And that aboue the reſt is a childiſh deuice, that they came out of ſome vnknown countrey, and as it were oute of an other worlde, ſo that they hadde almoſte ſpent two yeres in their iourney. Furthermore, thoſe things which Oſiander bringeth, are rather to be laughed at, then neede any confutation. But in this text of the hyſtorie whiche I propoſe, there is no inconuenience, that the wife mē came before the time of her childbed was paſſed ouer, and they ſoughte a kinge whiche was borne, and not one whiche was nowe two yeare olde, and that Ioſeph (they being retourned into their countrey) fled away by night, but yet in paſſage of his iourney hee executed at Ieruſalem that duetye of religion whiche by the lawe of the Lord was preſcribed: (And coulde hee in ſo populous a citie, whereunto there was a continuall concourſe of people out of al places, be ſafe from daunger)? that when he was gone into Egypte, Herode carefully conſidered of his daunger, and at the lengthe the boyle of his crueltie brake, which he had nouriſhed within him aboue a yeare and a halfe: for that aduerbe *Then*, doeth not alwaies ſignifie a continuaunce of time in the ſcripture, but is often vſed where there is a long diſtance of things.

18. In Rama was a voyce. It is certaine that the Prophet deſcribeth the deſtruction of the tribe of Beniamin, whiche came to paſſe in his tyme, for he had fortold the cutting off of the tribe of Iuda, wherunto the half tribe of Beniamin was annexed. Hee aſcribeth the mourning to Rachel which was dead, by the figure *proſopopeia*, which auaileth much to the moouing of affections. But Ieremias bringeth not in theſe Rethoricall coulers, only for the ſetting forth of his oration, but becauſe the hardnes & ſluggiſhneſſe of the liuing could not otherwiſe be corrected, then by calling the dead after a ſort out of their graues to lament for the vengeāce of God, which they that liue, vſe for the moſte parte to haue in deriſion. And ſith that propheſie of the prophet was fulfilled at that time; Mathew doth not vnderſtande it, as if it were there foretolde what Herode ſhould do: But that at the comming of Chriſt that lamentation ſhoulde be renewed, which the Beniamites had vſed many yeares before, and ſo he wold mete with an offence, which might trouble & ſhake the minds of the godly: namely, that no ſaluation was to be hoped for from hym, for whoſe ſake theſe infants were ſlaine aſſoone as he was borne. Naye, this ſeemed to be an vntowarde and vnhappie propheſie, that the birth of Chriſte ſhoulde kindle a greater flame of cruelty, then was woont to burne in moſte ſeuere warres with enemies. And as the prophet promiſeth a reſtoring, where a nation was cut vp euen from the very infantes: ſo Mathewe declareth, that that deſtruction ſhall not hinder, but that Chriſt ſhall ſhortly after appeare as a redemer of all the people: for wee know that all that chapter is filled with moſt ſweete conſolations. And after that funeral complaint, there preſently foloweth, refraine thy voice from weping, & thine eyes from teares, for thy worke ſhalbe rewarded,

and

and there is hope in thine ende. Therefore this similitude is there of that former destruction executed vpon the tribe of Beniamin with this second, that both of them was a signe of saluation that should be restored.

Mathew. 2.

Marke.

Luke.

19. *And when Herode was dead: beholde, an Angell of the Lorde appeareth in a dreame to Ioseph in Egypte.*

20. *Saying, arise, and take the babe & his mother, and goe into the lande of Israel: for they are dead which sought the babes life.*

21. *Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.*

22. *But when hee hearde that Archelaus did raigne in Iudea, in steade of his father Herode, hee was afraid to go thether: yet after he was warned of God in a dreame, hee tourned aside into the partes of Galile.*

23. *And went and dwelte in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, that he should be called a Nazarite.*

19. *VVhen Herode was dead.* In these words is the cõstancy of the faith of Ioseph shewed, in that he remained in Egypt, vntill he was againe by the cõmandement of God called backe into his coũtrey: wherby we see that the Lord neuer forsaketh his, but that he helpeth them in time cõueniẽt. But it is probable that Ioseph presently after the death of Herod returned out of Egypt, before that Aug. Cæsar by his decre had apoynted Archelaus ruler of Iudea: for by his fathers wil he was apoynted to succede in the kingdõ, yet he abstained frõ the name of a king, being admonished that this depended vpõ the wil & apoyntment of Cæsar, yet he gouerned al things, then he went to Rome & got the same cõfirmed: only the name of a king was denied him, vntil by dedes he should deserue the same. But Philip was gouernour of Galile, a man of a soft wit, & almost like to a priuate man. Therfore Ioseph by the aduise of the Angel, went into his Countrey, becausse that there was lesse daunger vnder a Prince not geuẽ to bloud, which louingly nourished his subiects. Also the purpose of God is alwayes to be had in memorie, in that he kept his sonne alwayes from the beginninge vnder the exercises of the crosse, becausse that this was the way whereby he should redeme the Church: and for that cause tooke he vpon him our infirmities, and was subiecte to daungers, and endaungered with feares, that by his deuine power he deliuering the Church from them, he might geue it euerlasting peace: VVherfore his daunger was our safetie, and his feare our assuraunce, not that he then coulde be afraide by reason of his age, but becausse that through the feare of Ioseph and Marye hee was caried hither and thither, it might be worthely sayde, that our feares were layed vppon him, that he might obtaine a peaceable assurance for vs.

23. *That hee shoulde bee called a Nazarite.* Mathewe doeth not deriue a Nazarite of Nazareth, as if that this were the proper and certaine Etimologie, but it is onely an alluſion. But *nzir* signifieth one holye and

conſecrate to God, of *Nezar*, which is to ſeparate, and the Hebrewes call *Nezer* a flower. But it is not to be doubted but that Mathewe conſidered the former ſence: For we neuer read that the Nazarites were called flouriſhing: but ſuch as were conſecrat to the Lord, according to the preſcription of the law, which is in the booke of Numbers, chap 6.4. Therfore this is the meaning. Although that Ioſeph was driuen by feare into a corner of Galile: yet God had a farther purpoſe in his counſell, and thereby was the citie of Nazareth ordayned for him to dwell in, that he might worthily beare the name of a Nazarite. But it is demaunded by whiche of the Prophets this name was giuen to Chriſte, ſith in no place there remaineth any ſuch teſtimonie. To ſome it ſeemeth ſufficient, that the ſcripture doth oft call him holy, but this is too cold an anſwear. For Mathew, as we ſee, doth ſtand vpon the word, and hath reſpect vnto the olde Nazarites, who had a peculyer kinde of holyneſſe: as if hee ſhoulde ſay, that it was meete that that ſhould be fulfilled in the perſon of chriſt, that was then ſhadowed in the Nazarites, who were as the firſte fruites choſen vnto G O D. Yet it remayneth to ſearche where the Prophetes ſay, that this name was giuen to Chriſt. Chryſoſtome becauſe he cannot vndo the knotte, cutteth it thus: ſaying, that manye of the bookes of the Prophetes are loſt. But that aunſwere hath no colour in it: for although the Lord, that he might puniſh the ſluggiſhnes of the olde people tooke from them ſome part of the ſcripture, or cutte away ſome part that was not ſo neceſſary: yet ſince the comming of Chriſt nothing was loſt. And very vnlearnedly is that place of Ioſephus brought for this purpoſe, wher he faith, that there were two bookes left by Ezechiell. For that which Ezechiel prophecieth of a new Temple and of a kingdom, is euidently diſtinguiſhed from the former propheſies, & maketh, as it were a new volunie If that at this day we haue al thoſe bookes of Scripture remayning and ſafe, which were extant in Matthewes time, it is neceſſary that this teſtimonie of the Prophet, which hee citeth ſhoulde be founde in ſome place.

But amongſt them all, in my iudgement, Bucers opinion is moſt right, who thinketh that the place out of the booke of Iudges, chap. 13.5. is heere noted. And there is mention made of Sampſon, but becauſe that Samſon is not called a redeemer of the people, but as he was a figure of Chriſt, and the deliueraunce brought by his hand and miniſterie, was a certaine token ſhadowing that full ſaluation, which at the length ſhould be brought vnto the world by the ſonne of God. VVhatſoeuer the ſcripture ſpeaketh of Sampſon in good parte, is rightlye referred to Chriſte. If any deſire to haue it plainer, Chriſte was the principall example, but Sampſon was an inferiour ſhadowe or figure of him: therefore when he was cloathed with the perſone of the redeemer, we muſt know that none of thoſe praiſes wherewith that excellent and diuine office was adorned, doeth ſo properlye belonge to him as to Chriſte: for the fathers taſted that grace of redemption, which throughe Chriſte is geuen vs to comprehend at the full. That Mathewe placeth this woorde Prophets in the plurall number, the anſweare is eaſie, becauſe that booke of the Iudges was compoſed by diuers Prophetes. Yet I thinke, that that whiche is heere ſette downe of the Prophets doeth reache farther. For Ioſeph (who was a temporall preſeruer of the Church, & many wayes

bare

bare a figure of Christe, or was rather a liuely image of him) was called the Nazarite of his brethren, Gen. 49. 26. and Deuter. 33. 16. Therefore God woulde that the excellent dignitie, whereof hee had made a shewe in Ioseph, shoulde shine in Sampson, and he gaue him the name of a Nazarite, that the faithfull beinge instructed with these small beginninges, mighte more diligently looke for their redeemer whiche was to come, who was to be separate from al, that he might be the first born amongst many brethren.

Luke 2.

Matthew.	Marke.	
		40. *And the childe grewe, & waxed stronge in spirite, and was filled with wisedome, and the grace of God was with him.*
		41. *Nowe his parents went to Ierusalem euery yeare, at the feast of the Passeouer.*
		42. *And when hee was twelue yeare olde, & they were come vppe to Ierusalem after the custome of the feast,*
		43 *And had finished the daies therof, as they retourned, the childe Iesus remained in Ierusalem, and Ioseph knew not, nor his mother,*
		44. *But they supposing that he had ben in the companie, went a daies iourney, and soughte him among their kinsfolke and acquaintance.*
		45. *And when they found him not, they turned backe to Ierusalem, and sought him.*
		46. *And it came to passe three dayes after, that they founde him in the Temple, sittinge in the middest of the Doctours, bothe heeringe them, and asking them questions.*
		47. *And all that heard him, were astonied at his vnderstanding and answeres.*

40. *And the childe grewe.* Mathew goeth presently from the infancie of Christ to his manifestation. Luke heere reporteth one thing at the least worthy to be remembred: that is, that Christ in the midst of his youthe gaue a shew of his office to come, or at the least by this one exercise in his childehoode, he would shewe what he should be hereafter. And first hee sayeth that he grew and waxed strong in spirite: by which woordes he declareth that the giftes of his minde did encrease also together with his age. Vvherby we gather that these profitings or encreasings are referred to his humane nature, for nothing can be added more to his Godhead. Yet it is demaunded whether he did not excell in all fulnesse of spiritual gifts, presently after that he was conceiued in the wombe of his mother, for it seemeth to be absurd that any thing should be wanting to perfection in the sonne of God. Yet the answere is easie, if it derogateth nothing from his glory, that he was altogether humbled & laid lowe: then there can be no incoueniēce to him in this, that as his wil was to grow in body, so also to profite in mind for our sake. And certainly, when the apostle teacheth the He. 4. 15. that he was like vnto vs in all things except-

cepting ſin, without doubt he alſo comprehendeth this, that his ſoul was ſubiect to ignorance. This is the only difference betwene vs & him, that thoſe infirmities which of neceſsitie are tied to vs, he toke vpon him freely and of his owne will. Therfore Chriſt for the reaſon and eſtate of his age according to his humane nature, encreaſed in the free giftes of the ſpirite, that out of his fulneſſe he might imparte to vs, becauſe we receiue grace out of his grace. Some which are too fearful, reſtrain that which is ſayd heere to an outward ſhewe, and expounde it, that Chriſt ſeemed to profite as though in deede he encreaſed not in any new vnderſtanding. But the words ſound otherwiſe, and this error is yet more plainly confuted, when as ſhortlye after Luke addeth. *The childe profited in age and wiſedome with God and men.* For it is not lawfull to imagine that there lay hid in Chriſt any vnderſtandinge, whiche in ſucceſſe of time appeared vnto God. And it is not to be doubted but that the counſel of God was plainly to expreſſe howe truely and perfectly Chriſt embraced al partes of a brotherly vniting with men, when he toke vpon him our fleſh. Neither doe wee by this meanes imagine him to be two: for although there was one perſon of God and man, yet it foloweth not that what ſoeuer was proper to the Deitie, ſhould be attributed to the humane nature: But for aſmuch as it was neceſſary for our ſaluation, the ſonne of God kept his diuine power hidde. And that which Ireneus ſayth, his Deitie reſting, he ſuffered his paſsion, I do not only interpreat it of his corporal death: but alſo of that incredible ſorow and vexation of the ſoule, who vttered this complaint vnto him: my God why haſt thou forſaken me? In ſumme, except a man ſhould deny Chriſt to be made very man, let him not be aſhamed alſo to confeſſe that he willingly tooke vppon him all thoſe things which cannot be ſeparate from our humane nature. And it is fooliſhly obiected that ignorance coulde not light vpon Chriſt, becauſe it was the puniſhment of ſinne, for the ſame may be ſaide alſo of death: but rather the ſcripture affirmeth that hee fulfilled the office of a mediator, becauſe that what puniſhments ſoeuer we had deſerued, he toke from vs & laid vpon himſelfe. Furthermore they do very groſely and ignorantly, in that they make ignorance a puniſhment of ſinne: for it cannot be thoughte, that Adam when he was yet ſound, knew al things. Neither do the Angels beare the puniſhment of ſinne, whē they are ignorant of any thing. Some conclude more ſubtilly, that there was no ignorance in Chriſt, becauſe that ignorance is a fault. But theſe alſo doe take very euil a falſe & a vaine principle: for otherwiſe it were neceſſarye for the Angelles to be like to God, that they might be without fault. Blindneſſe or ignorance of a mans minde is a fault, and is worthely accompted as a parte of originall ſinne: but here is no other ignoraunce attributed to Chriſte, then ſuche as may be in a manne pure from all ſpot of ſinne. But when Luke ſayeth that he waxed ſtrong in ſpirite, and was filled with wiſedom, he meaneth whatſoeuer wiſedome is in men, and dailye groweth in them, that it floweth out of this only fountaine, that is from the ſpirit of God. That ſpeache which foloweth *(the grace of God was with him)* is more generall, for it comprehendeth what excellencie ſoeuer was in him.

41. Nowe his parentes went euery yeare. Heere is the godlineſſe of Marye and Ioſeph prayſed, becauſe that they diligently exerciſed themſelues in the outwarde worſhippe of God. And they tooke not this yerely iourney

ney vppon them rashly, but by the commaundement of God: for in that the lawe onely commaundeth the males, that they should present themselues in the sight of God, it doeth not wholely exclude women, but by permission spareth them. And by this note is pure religion discerned from vaine and wicked superstitions, for that shee keepeth herselfe in obedience to God, and the commaundement of his lawe: but the other wander after their owne fansie beside the woorde of God, wythout any certain rule. And although the worship of the temple was infected with many corruptions, and the priesthoode saleable, and the doctrine filled with many errours: yet because that the ceremonies of the lawe did as yet flourish there, and they keepe the outward rite of sacrificing, as was appoynted in the lawe, it behooued the faithfull to testifie their faith by such exercises. But the name of father is after the common opinion of men, improperly geuen vnto Ioseph.

44. That hee hadde beene in the companie. It appeareth by diuers places of the Scripture, that they which came on the feaste daies to the Temple to woorshippe, did vse to make their iourney in greate companyes. Wherefore it is no maruaile if that Ioseph and Marye were not so carefull for the childe the first daye. But after they shewe that they were not careleste, neyther throughe slouth nor negligence.

46. Sittinge in the middest of the Doctours. There must needes shine some beames of Gods glorye openlye in the childe, that hee was allowed to sitte by those proude menne. And although it be probable that hee sate in some lower seate, rather then in the place of the Doctours: yet these proude disdainfull menne woulde neuer haue geuen him the hearinge in the publike assemblye, excepte that some diuine power hadde compelled them, therefore this was but as a signe of his callinge, whose full time was not yet come. And therefore hee gaue them this onely taste, which presently menne had forgotten, but that Marye kepte it laid vppe in her heart, that afterwardes shee myghte bringe the same from thence with other treasures for the common vse of the godlye. And these two thinges are to be noted, that all menne merualled, because that they accompted it as a woonder, that a childe shoulde frame his questions so aptly and fittely. Againe in hearing and demaunding, Christe hymselfe rather played the parte of a scholler then of a maister. Because that as yet hee was not called of hys Father, that hee mighte professe hymselfe a publike Doctour of the Churche, hee doeth onely moue questions modestly to the Doctours. Yet it is not to be doubted, but that by this exercise he nowe began to reproue their corrupt maner of teaching: for that whiche Luke addeth after of answeares, I interpreat to be vsed after the Hebrew maner, for any woorde or speache.

Luke 2.

Mathewe. | Marke.

48. So when they saw him, they were amayed, and his mother sayd vnto him: Sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee with heauie hearts.

49. Then said he vnto them: How is it that ye sought me? knew yee not that I must goe about my fathers businesse.

50. *But they vnderſtoode not the worde that he ſpake vnto them.*

51. *Then hee went downe with them, & came to Nazareth, and was ſubiect to them, & his mother kept all theſe ſayings in her heart.*

52. *And Ieſus encreaſed in wiſedome & ſtature and in fauour with God and men.*

48. *His mother ſayd.* In my iudgement they are deceiued which thinke that the holy virgine ſayde ſo as boaſting of her authoritie. But it may be that ſhee hauing him aſide, and no witneſſes being by, ſhe beganne at the lengthe to expoſtulate with her ſonne, after that he was come from the aſſemblie. Howe ſoeuer the matter was, ſhee was not caried awaye wyth ambition, but becauſe of her three daies ſorowe, ſhee vttered this complaint vnto him: yet that ſhe expoſtulateth as if ſhe was vniuſtly iniuried, doth plainly declare how ready we are by nature, hauing no regard of God, to defend our owne righte. This holy virgine had rather haue died a hundred times then of ſette purpoſe of minde ſhee woulde prefer her ſelfe before G O D: but while ſhee cockereth her motherly ſorowe, through inconſideration, ſhee ſlideth into that fault. And truely by this example we are admoniſhed to ſuſpect all the affections of the fleſh, and howe needefull it is for vs to take heede, leaſt that wee holde oure righte further then is conuenient, and being addicted to our ſelues, we ſhoulde defraude God of his honour.

49. *Knewe ye not.* Chriſte reprehendeth his mother woorthely, yet hee doeth the ſame ſparingly & gently. The ſumme is, that the duetie which he oweth to God his father, is farre to be preferred before all obedience to menne. Therefore thoſe earthly parentes doe ill, which ſorowe that they are neglected in reſpecte of God. And hereof is a generall doctrine to be gathered. V V hat ſoeuer is due vnto menne, ought to be ſubiecte to the firſt table of the lawe, that the power of God may remaine vntouched. So obedience is to be geuen to Kings, to Parents, and to maiſters: but no otherwiſe then vnder the power of God: that is, that nothing be taken or pulled from God for mannes cauſe: neither is oure obedience then broken towardes menne, when as there is an eſpeciall regarde had of God. *About my fathers buſineſſe.* By this woorde hee declareth that hee hathe ſomewhat greater then manne. Hee alſo declareth the principall ende whye hee was ſent into the worlde: namely, that he mighte fulfill that office enioyned him of his heauenly father. But it is maruell that Ioſeph and Marie vnderſtoode not this aunſweare, who had ben taught by manye teſtimonies that Ieſus was the ſonne of God, I aunſweare: Thoughe they were not altogether ignoraunte of the heauenlye ſtocke of Chriſte, yet they vnderſtoode not in euery poynte that he was occupied in fulfilling the commaundements of the father, becauſe that as yet his calling was not euidently made knowen vnto them. But in that Marye keepeth in her heart thoſe thinges, whiche as yet ſhee conceiueth not in the vnderſtanding of her minde, lette vs learne reuerently to take, and (as ſeede conceiued in the earth is nouriſhed) to laye vppe in our mindes thoſe myſteries of God, which as yet excell the capacitie of our minde.

51. *He was ſubiect to them.* This humblenes in that the Lord & head of Angels

Angelles willingly made himſelfe ſubiect to mortal creatures, did Chriſt take vpon him for our ſaluatiō. For ſo had the counſel of god determined, that for a time he ſhould be hidde vnder the name of Ioſeph, as vnder a ſhadow. And though no neceſsitie enforced Chriſt to this ſubiection, but that he might haue exempted himſelfe from the ſame: yet becauſe that vppon this condition he had taken the nature of man vppon him, that he might be ſubiect to his parentes, and withal, he tooke vpon him the perſon of a man and of a ſeruaunt, as concerning the office of a redeemer, this was his lawfull condition; ſo that it becommeth euery one of vs more willingly to beare that yoake, that ſhall be laid vppon vs of the Lord.

Mathew. 3.	Marke. 1.	Luke. 3.
1. *And in thoſe dayes, Iohn the Baptiſt came and preached in the wildernes of Iudea.*	1. *The beginning of the Goſpel of Ieſus Chriſte, the ſonne of God.*	1. *Now in the fifteenth yeere of the reigne of Tiberius Cæſar, Pontius Pilat being gouernour of Iudea, & Herod being tetrarch of Galile, & his brother Philip tetrarch of Iturea, & of the cowntrey of Trachonitis, & Lyſanias the tetrarch of Abylene.*
2. *And ſaid, repent, for the kingdome of heauen is at hand.*	2. *As it is written in the Prophets: Behold, I ſend my meſſenger before thy face which ſhall prepare thy way before thee.*	2. *VVhen Annas and Caiphas wer the high prieſts, the word of God came vnto Iohn, the ſon of Zacharias in the wildernes.*
3. *For this is he, of whō it is ſpoken by the Prophet Eſaias, ſaying, the voyce of him that crieth in the wildernes, is, prepare ye the way of the Lord, make his pathes ſtreight.*	3. *The voyce of him that cryeth in the wildernes is, prepare ye the way of the Lorde, and make his pathes ſtreight.*	3. *And he came vnto al the coſts of Iordan, preaching the baptiſme of repentance, for the remiſsion of ſinnes.*
4. *And this Iohn had his garment of camels haire, & a girdle of a skin about his laynes: his meat was alſo locuſtes and wild honney.*	4. *Iohn did baptiſe in the wildernes, & preach the baptiſme of amendment of life, for remiſsion of ſinnes.*	4. *As it is writtē in the booke of the ſayings of Eſaias the prophet, which ſaith, the voice of him that crieth in the wildernes is, prepare yee the way of the Lorde, make his pathes ſtreight.*
5. *Then wente out to him Ieruſalem and al Iudea, and al the region rounde about Iordan.*	5. *And al the countrey of Iudea, and they of Ieruſalem went out vnto him, and were all baptiſed of him in the riuer of Iordan, confeſſing their ſinnes.*	5. *Euery valey ſhalbe filled, and euery mountaine & hill ſhalbe brought low, and crooked thinges ſhalbe made ſtreight, and the rough waies ſhalbe made ſmooth.*
6. *And they were baptiſed of him in Iordan, confeſsing their ſinnes.*	6. *Now Iohn was cloathed with camels haire, and with a girdle of a skin about his loins, & he did eat locuſts and wild honney.*	6. *And al flesh ſhal ſee the ſaluation of God.*

Although that is parte of the Goſpell which we haue ſet downe beefore out of Matthew and Luke, yet it is not without a cauſe that Marke

accompteth the beginning of the Goſpell at the preaching of Iohn Baptiſt. For as it is recorded in the firſt of Iohn, that then the lawe and the Prophetes were ended. The law and the Prophets to Iohn, and ſince the kingdome of God, Luke. 16. 16. And to this very aptly agreeth the teſtimonie of Malachy, which hee alleageth. The Lorde that hee might the more incēſe the mindes of men to the deſire of the promiſed ſaluation, had ordayned for a time, that the people ſhoulde bee without new propheſies, and wee know that Malachy was the laſt of the lawefull and certaine Prophetes. Alſo leaſt the hungrye Iewes ſhould in the meane while faynt, he exhorteth them that they ſhoulde keepe themſelues vnder the lawe of Moſes, vntill the promiſed redemption ſhould appeare. And he maketh mention of the lawe onely, becauſe that the doctrine of the Prophets doth differ nothing from the ſame: but it was only an Appendix & more ful expoſition, that the whole manner of gouerninge the Church might depend vppon the lawe. And it is no new or vnaccuſtomed matter in the ſcripture, to comprehende the propheſies vnder the name of the law: becauſe that al of thē were referred to them, as to their fountaine and principall poynt. And the Goſpell was not an inferiour addition to the lawe, but a new manner of teaching, which abrogateth that firſt. Malachy alſo diſcerning a double eſtate of the Churche, appoynteth the one vnder the law, and beginneth the other vnder the goſpell. For it is not to be doubted but that he meaneth Iohn Baptiſt, whē he ſaith: Behold, I wil ſend my meſſēger: becauſe (as it is now ſaid) here is an expreſſe diſtinction made betweene the law, and the new order & eſtate of the Church, which was to be in the ſame roome. In the ſame ſence he had ſayde a litle before (that which is cited by Marke: for the places are very like) Behold I ſend Elyas the Prophet to you, before that great day of the Lord ſhal come. Alſo, behold I ſend my meſſenger, who ſhall make cleane the way before me, then ſhall the Gouernour, whom ye ſeeke, come to his temple. Becauſe that he promiſeth in both theſe places a better eſtate of the Church, then was vnder the Goſpell, without doubt the beginning of the Goſpell is thereby noted. And before the Lord ſhould come forth to reſtore the Church, it is ſayd that a forewarner and cryer ſhould come before him, who ſhould declare that hee was at hande: whereby wee gather the abrogation of the law and the beeginning of the Goſpell, properly to be ſet in the preaching of Iohn. But ſith Iolin declareth that Chriſt was cloathed with fleſh, both his natiuitie, and the whole hiſtorie of his appearance is contained vnder the goſpell.

But here Marke declareth when the Goſpell beganne to be publiſhed, wherefore hee dooth not without cauſe beginne at Iohn, who was the firſt miniſter of the ſame. And for this cauſe was it the will of the heauenly father to bury, as it were in ſilence, the life of his ſonne, vntill the tyme of his full reuelation ſhoulde come. Neyther was it doone without the determinate prouidence of God, that the Euangeliſts ſhould paſſe by that whole time, that Chriſt lyued priuately at home: & ſhould by and by paſſe from his firſte infancye to the thyrtie yeere of his age, wherein he endued with the eſtate of a publike perſon, is openlye ſhewed as redeemer to the worlde: but that Luke brieflye toucheth about

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the twelfe yeere one ſigne and token what his calling ſhould be. And this eſpecially appertaineth for this cauſe: firſt, to know that Chriſt was very man, and then the ſonne of Abraham and of Dauid, which the lord would teſtifie vnto vs.

The reſt which we haue ſet downe of the ſhepheardes, the wiſemen and Simeon, doe appertaine to the prouuing of his deitie. And that which Luke declareth of Iohn and his father Zacharyas, was as a preface to the Goſpell. There is no abſurditie in chaunging the perſon in the wordes of Malachy. Thus God ſpeaketh by the Prophet: I ſend my meſſenger, and he ſhall prepare the way before me. But by Marke the father is brought in ſpeaking to the ſonne. But wee ſee that Marke had no other purpoſe, then that he might more fully declare the minde of the Prophet.

Marke giueth Chriſte the title of the ſonne of God, whom the other Euangeliſts witneſſed to be borne of the ſeede of Abraham and of Dauid, that he might alſo be the ſonne of man. But Marke thereby declareth that no redemption can be hoped for, but from the ſonne of God.

MAT. 3. 1. *In thoſe dayes.* LVKE 3. 1. *In the fifteenth yeere.* It cannot be gathered oute of Mathewe and Marke what age Iohn was of, when hee beganne to come abroade. But Luke declareth euidently that he was then thirtie yeare olde or there about. The olde wryters of the Church declare almoſt with one conſent, that he was borne fifteene yeare before the death of Auguſtus. His ſucceſſour Tyberius hadde nowe enioyed the Empire fifteene yeares when the ſame Iohn began to preach: therefore that time of thirtie yeares which I ſpake is gathered; whereby it alſo foloweth, that hee did not long execute the office of a teacher, but that in ſhorte time hee gaue place vnto Chriſte: for Chriſte as a little after we ſhall ſee was alſo baptized when hee was thirtie yeare olde, and then he was entred to the performance of his office. But when Chriſt the ſonne of righteouſneſſe, preſently folowed Iohn his morning ſtarre, or rather the morning, it is no maruaile if that Iohn vaniſhed away, that Chriſtes onely glory might be the more manifeſt. LV. *Pontius Pilate.* It is probable that this was the ſeconde yeare of Pilate. For after that Tiberius hadde obtained the Empire, Ioſephus declareth in the eighteenth booke of Antiquities, that hee created Valerius Gratus gouernour of Iudea, placing hym in the roume of Annius Rufus. And this putting one in an others roume, might fall out in the ſecond yere of hys gouernment. The ſame Ioſephus declareth that Valerius was Gouernour of Iudea for the ſpace of eleuen yeares, therefore Pilate hadde holden that prouince aboue two yeare, when Iohn beganne to preache the Goſpell. This Herode whome Luke maketh Tetrarche of Galile, was the ſeconde heire of Herode the Great, who ſucceeded his father by will: for the gouernment of Iudea was geuen to Archelaus, but when hee was baniſhed by Auguſtus into Vienna, that portion fell into the handes of the Romanes for a praie.

So Luke heere rehearſeth two of Herodes ſonnes: namely, Herode Antipas, who was made Tetrarche of Galile, and hadde in poſſeſsion, Samaria and Perꝛa, and Philip who was Tetrarch of Trachonitis and Iturea, raigned from the ſea of Tiberias or Geneſara, to the foote of Libanus, from whence the floude Iordane ariſeth.

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They vntruely imagine that Lyſanias was the ſonne of Ptolomeus Mennæus, who was king of Chalcis, who had bene ſlain before by Cleopatra, about thirtie yeers before the birth of Chriſt, as Ioſephus declareth in his fifteenth booke of antiquities. Alſo he could ſcarſly haue bin his nephew, whom the ſame Ioſephus in the firſt booke of the warre of the Ievves reporteth to haue beene the kindler of the parthean war: for then he ſhould haue beene aboue three ſcore yeere old. Furthermore, ſeeing that he ſtirred the Parthians to warre vnder Antigonus, he was of neceſsitie then growen to the eſtate of a man. But Ptolomeus Mennæus died not long after the ſlaughter of Iulius Cæſar, beeing entred into the office of the Triumuir betweene Lepidus, Antonius, and Octauius: as Ioſephus witneſſeth in the 14. booke, chap. 23. But this nephew of Ptolomeus, was called Lyſanias, as his father was, and hee might alſo leaue a ſonne of his owne name. Yet their errour is without queſtion to be reiected, which imagin that Lyſanias, who was ſlaine by Cleopatra ſhuld liue threeſcore yere after his death.

The name of Tetrarch is here vſed improperly, as though the whole region ſhould bee deuided into foure partes. But ſeeing that in the beeginning the countries were deuided into foure partes, and then that other chaunges followed: yet for honors ſake the name was ſtil cõtinued: in the which ſenſe Pliny numbreth ſeuenteene Tetrarches of one region.

2. *VVere the high prieſtes.* It is certaine that two high Prieſtes togeather at one time neuer occupied the prieſthod. Ioſephus witneſſeth that Caiphas was made high prieſt by Valerius Gratus, a litle before he went out of the prouince. VVee read nothing In Ioſephus, that ſhould be altered by Pilate. in that time that he gouerned Iudea: but when hee was reſtrained of his auᵭhoritie, and was commaunded to goe to Rome to aunſwere his cauſe, then at that time Vitellius, the gouernour of Syria dryuing Caiphas out, tranſpoſed the prieſthood to Ionathas, the ſonne of Anani, Antiq. 18. But that Luk nameth two high prieſts muſt not ſo be taken, as if ỽ tytle was giuen to them both: but beecauſe that the one halfe of the honour of the prieſthood was in Annas, the high prieſtes father in law. VVherefore Luke declareth that matters were then ſo troubled and confounded, that there was then no one true and certaine high prieſt, but that through ambition and tyrannicall power, that ſacred office was torne in ſunder.

The word of God came. Before that Luke reporteth, as others doe, that Iohn entred the office of teaching, he ſaith, that he was called thereunto of God, that his miniſterie might beare auᵭhoritie with it. I ſee not why the interpreters had rather to tranſlate it vppon Iohn, rather then *To Iohn:* yet becauſe the ſenſe is not doubtfull, namelye, that this ambaſſage was layde vp with him, and that the commandement of preaching was giuen vnto him, I follow the receiued tranſlation. Heereby gather that there are no true teachers, but to whom that office is enioyned of GOD. Neither doth it ſuffice to haue the word of God, except there be alſo an eſpeciall calling.

That Matthew and Marke make not mention but of a deſert, reconcile it with the wordes of Luke thus, Iohn beganne his office of teaching amongſt his neighbours with whom hee dwelt, then he ſpread his

Goſpell

Goſpell farther,that it might be knowne in mo places: whereby it came to paſſe,that in ſhort time his fame ſpread vnto Ieruſalem. Yet that coaſt of Iordan might be called *deſertum*,a deſert: for it doth not ſignifie a place not inhabited,but a ſharpe and hilly countrey,which is occupyed with a leſſe reſorte of men.

2. *Math: Repent.* Matthew differeth from the other two Euangeliſtes in this,that in the perſon of Iohn he ſetteth downe the ſumme of his doctrine,and they ſet it downe in his owne words. Yet Marke hath more by one word then Luke: for he ſaith,he came, baptiſing and preaching the baptiſme of repentaunce,but in the matter it ſelfe the conſent is very good. beecauſe that all ioyne repentaunce with forgiueneſſe of ſinnes. For the kingdome of GOD amongſt men is nothing els then a reſtoring to a happy life,and ſo a true and eternall felycitie. Therefore when Iohn ſaith,that the kingdome of God is at hand,he meaneth that men,which were eſtraunged from the righteouſneſſe of God,and baniſhed the kingdome of heauen,are againe gathered vnto God, that they might lyue vnder his hand. And this doth free adoption and forgiuenes of ſinnes worke,whereby hee reconcileth the vnworthy to himſelfe. In ſumme,the kingdome of heauen is nothing elſe then newneſſe of lyfe, wherein God reſtoreth vs into the hope of eternall immortalytie. For we being taken out of the bondage of ſinne and death,he chalengeth vs vnto himſelfe,that wee wandring here vpon earth,might now by fayth poſſeſſe that heauenly life: to the Epheſians 1.4. For although we be like to dead men,yet we know that our lyfe is in ſafetie,while that it is hidde in Chriſte. Colloſſ. 3. Frō hence,as out of a fountaine is the exhortation to repentaunce gathered. And Iohn ſaieth not repent,and then by this meanes the kingdome of heauen ſhall appeare: but in the firſt place he propoſeth the grace of GOD,and then hee exhorteth menne that they ſhoulde repent. VVhereby it is euident,that the mercy of God, whereby he reſtoreth thoſe that are loſt to be the foundation of repentaunce. Neither doe Matthew and Luke in any other ſenſe reporte that he preached repentaunce for the remiſsion of ſinnes: for repentaunce, (as ſome vnwiſely imagine) is not placed firſt,as if it ſhould be the cauſe of forgiueneſſe of ſinnes,or that it might preuent God, that hee might beginne to be mercifull vnto vs: but men are cōmaunded to repent, that they might receiue the reconcilyation offered them. But as the free loue of GOD, whereby hee imbraceth miſerable men, not imputing their ſinnes vnto them,orderly goeth before; ſo it is to be noted,that we haue forgiuenes of ſinnes in Chriſt: not that God would nouriſh them through his loue: but that hee might heale vs from them. Neyther can any man taſte the grace of GOD,except he hate ſinne,and be diſpleaſed with offēces: but by the definition of repentaunce and fayth it may be fullyer knowne,how vnſeperably they are ioyned togeather: therefore in entreating of this doctrine I am the ſparer.

But for the better vnderſtanding of this preſent place, it is meete to obſerue that the whole Goſpell conſiſteth of two partes: forgiueneſſe of ſinnes,and repentaunce. And in that Matthew noteth the firſt parte by the kingdome of heauen,it may thereby be gathered,that there was hoſtile diſſention betweene men and God,and that they were wholy baniſhed out of the kingdome of heauen, vntill that God ſhoulde againe

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receiue them into his fauour. And though Iohn propoſing the grace of God, exhorteth menne to repentaunce, yet it is to be noted, that this alſo is the gift of God, aſwell as the enheritaunce of the kingdom of heauen. For as hee freely forgiueth vs our ſinnes, and by his mercy delyuereth vs from the guiltineſſe of eternall death; ſo alſo hee repayreth vs after his owne image, that we might liue to righteouſneſſe. As he freely adopteth vs to be his ſonnes; ſo hee regenerateth vs by his ſpirite, that our life might teſtifie, that we doe not falſly cal him father. And Chriſt doth no leſſe quicken vs vnto righteouſneſſe, by crucifying our old man, and by extinguiſhing the faults of our fleſhe, then he doth waſh away our ſinnes by his bloud, and appeaſe his heauenlye father towardes vs, with the ſacrifice of his owne death. Yet this is the ſumme of the Goſpell, that GOD embraceth vs in his Sonne, our ſinnes being waſhed awaye: that wee denying our ſelues, and our owne nature, might liue holylye and godlyly; and ſo ſhoulde meditate a heauenly lyfe vpon the earth.

3. LV. *Preaching the baptiſme of repentaunce.* This maner of ſpeaking dooth firſt generally ſhewe, what is the right vſe of the Sacramentes: Then for what purpoſe Baptiſme was inſtituted, and what it doth containe.

A Sacrament therefore is not a dumbe ceremonie, which ſheweth I wotte not what pompe, without doctrine, but hath the worde of God annexed to it, which giueth lyfe to the outwarde ceremonie. I meane not that worde, which ſome Exorciſt muttereth with magycall whiſperings: but that which pronounced with clear & open voyce doth auaile to the edifying of fayth. For it is not ſimplye ſayde that Iohn baptiſed to repentaunce, as if the grace of GOD hadde beene included in the viſible ſigne: but that hee preached what the profit of baptiſme was, that the ſigne might be made effectuall by the woorde preached. And this is peculyar to baptiſme, that it is called the ſeale of repentance for forgiueneſſe of ſinne.

Nowe ſeeing that his Baptiſme hadde the ſame ſignification, power and manner, which ours haue: If a figure bee eſteemed by the trueth thereof, it is falſe, that the baptiſmes of Iohn and Chriſte are diuerſe.

MATH. 3. *The voyce of a cryer in the wilderneſſe.* Although that place of Iſaias 40. 1. ought not to be reſtrained onely to Iohn: yet hee is one of them, of whom that is there ſpoken: for after the Prophet hath ſpoken of the ouerthrowe of the Citie, and the extreame calamitie of the people, he promiſeth a new reſtitution of the people. The words were, the Lord ſhal ſay againe, comfort ye, comfort ye my people. For after the temple was ouerthrowne, and the Sacrifices abolyſhed, the people were lead into captiuitie, and their eſtate was almoſt deſperat: and becauſe their eares were deaffe at the continuall calling of the Prophets, the Lorde did as it were holde his peace for a time. Leaſt the godlye myndes ſhoulde fall downe in that ſorrowfull ſilence the Prophet declareth that there ſhoulde agayne aryſe newe Preachers of grace, which ſhoulde comforte the people in the hope of ſaluation. Suche were Za-

charyah, Haggai, Malachy, Eſdras, and ſuch lyke . But beecauſe that there is promiſed a reſtitution , which ſhoulde bee perpetuall , and not for a ſhorte tyme: and Iſaias eſpecially reſpecteth the redemption which was hoped for: by the comming of Chriſte, Iohn was rightlye accounted the chiefe amongſt the miniſters of comforte . Then it followeth in the texte of the Prophet : The voyce of a cryer , and that voyce is oppoſed to the ſilence for a time, whereof I ſpake euen nowe : for the Iewes,were for a tyme depriued of that doctrine , which they had vngodlyly contemned.

The name of a deſerte is metaphorically put for a deſolation or a deformed ruine of the people, as was in the time of the baniſhment . For there was ſo horryble a diſsipation , that it might bee compared to a deſerte ; ſo the prophet amplifieth the grace of GOD, as if hee ſhoulde haue ſayde,although the people was thrown farre from their countrey, and was banyſhed out of the company of menne, yet the voyce of God ſhall alſo reſounde in the deſerte , which ſhall ioyfullye comforte them that are halfe dead. In this ſenſe Ieruſalem was the deſerte, when Iohn beganne firſte to preach : for in euery place all thinges were brought into a waſte and horyble confuſion . But it behooued thoſe groſſe and fooliſhe men the more to be ſtyrred vppe by beeholding this viſible deſerte, that thereby they might the more greedilye haue receiued the promiſe of ſaluation offered vnto them in death.

Now wee ſee how truely this propheſie agreeth vnto Iohn,and how properly it is applyed vnto him. *Prepare ye the way of the Lord.* It is not to be doubted, but that the Prophet ſpeaketh to Cyrus,& the Perſians whoſe ayde GOD vſed : and the meaning is,that the Lorde would by a wonderfull power bring to paſſe, that a waye ſhoulde be opened to his people by wayes vntrauailed , by ſteepe rockes , and by the drye deſerte , beecauſe that hee had at hande miniſters of his grace,which ſhould take all lettes and hinderaunces out of the waye. But that was a beeginning, ſhadowing the redemption.

And when the ſpirituall trueth commeth into the light , Iohn is ſent, that hee might remoue thoſe lettes . And daylye the ſame voyce ſoundeth in our eares , that wee ſhoulde prepare a way to the Lorde: that is: that vices beeing taken awaye , which ſhutte vppe the kingdome of Chriſte, wee ſhoulde giue acceſſe to his grace . To the ſame purpoſe alſo beelongeth that which followeth in the Prophet: The crooked ſhall bee made ſtreight: for hee meaneth that there are onely rough and troubleſome courſes in the worlde: But that through ſo hard paſſages the Lorde will make himſelfe a waye , that by a woonderfull meanes hee might pearſe through to the accompliſhing of our ſaluation.

6. All fleſhe ſhall ſee. The meaning is , that this ſaluation ſhall not bee kepte ſecrete, or taſted onely by a fewe menne : but that it ſhall be knowen and common to all . VVhereof it followeth , that this propheſie was not fulfilled in the returne of the people . For although GOD then ſhewed a token of his fauour woorthye to bee remembred, yet hee did not then reueale his ſaluation to all the woorlde.

Nay,

Naye, it is the purpoſe of the Prophet to oppoſe the wonderfull excellẽcie of ſaluation, which was to be reuealed, againſt the former benefites of god, that the faithful might know that he neuer dealt ſo notably with the Church, and that the power of God was neuer ſo excellently ſhewed in the deliueraunce of his. Fleſh in this place doth ſignifie men, without the note of ſinne.

4. *Matth. Iohn had his garment.* The Euangeliſt dooth not accompt this amongſt his eſpeciall vertues, that hee was addict to a rude and auſtere manner of lyuing, he alſo fled a meane and an accuſtomed cleannesſe: But becauſe he had ſaid before that he was a manne dwelling among the mountaines.

Now he addeth that his meate and his apparell was according to his dwelling place. And this hee reheaſeth not onely, that wee might know that hee tooke no delycates, being content with countrey meate and apparell: But that in his filthy and contemptible habite he was much eſteemed amongſt men very delicate and renoumed. Furthermore, as ſuperſtition appoynted almoſte a perfect righteouſneſſe in theſe outwarde ſhewes, they commonly thought that ſuch decency was a heap of holyneſſe. There was an other fault neere vnto this, that they woulde imagine that this man in this ſolitarie lyfe, abhorred the common maner of lyuinge, as Eremites and Moonkes excell in this one thing, if they could differ from the reſt. At the length there grew ouer groſſe ignoraunce, that they made of his garmente of hayres, a whole skinne. And it is not to be doubted but that the Euangeliſte diſcrybeth heere a mountaine man, farre from all vrbanitie, fineneſſe, and daintineſſe, not onely content with meate that might be gotten, but onely eating naturall meates; as wilde honney, whereof there was good plentie enough in that place, and Locuſtes, whereof the countrey was alſo very fruitful. Or, becauſe it was profitable, that a man contemned, and not fauoured for any excellency, ſhould come forth into the world, that the onely maieſtie of GOD might ſhine in him, which yet ſhoulde draw all men to wonder at him. For that is to be noted, which is added, that great concourſe of people came vnto him from euery place: whereby wee gather how renoumed his fame was. Or becauſe it was the purpoſe of God to propoſe in him a rare example of frugalytie, that by this meanes hee might allure the Iewes to reuerence his doctrine, or at the leaſte, that he might conuince the Iewes of vnthankfulneſſe, according to that ſayinge of Chriſte, Iohn came neyther eating nor drinkeing, &c. Luke 7.33.

6. *Matth. 3. Mar. They were baptiſed, confeſſing their ſinnes.* This confeſſion was a teſtimonie of their repentaunce. For as the Lord in his ſacramentes doth binde himſelf vnto vs, as it were by giuing vs his hand writing; ſo it is alſo meete that we ſhould aunſwere him againe. In baptiſm he witneſſeth that our ſinnes are forgiuen vs, and he calleth vs to repentaunce. Therefore that men may rightly offer themſelues vnto baptiſm, they are required to confeſſe their ſinnes: otherwiſe the whole action ſhould be nothing elſe but a vaine ſporte. It is alſo to be noted, that hee heere ſpeaketh of them that are growen to ſome age: who we know are not to be admitted without conſideration into the Church, nor by baptiſme to be receiued into the body of Chriſt, except there be firſt an examination

mination had. VVhereby it is manifeſt, how ridiculous the Papiſts were, which wreſt this to auricular confeſsion. For the ſacrificers were not preſent, into whoſe eares priuilye all of them ſhoulde whiſper their own ſinnes: neither is there mention made of all the ſinnes, neyther is it ſaid that Iohn commaunded, or gaue his Diſciples an ordinary manner of confeſsing: And that wee maye graunte the Papiſtes that, which they require: Confeſsion ſhall beelonge to them onely, that ſhall bee catechyzed, and after Baptiſme it ſhall haue no place. Truely they agaynſt the example of Iohn doe preſcrybe a lawe of Confeſsion after Baptiſme.

Matth. 3.	Marke.	Luke. 3.
7. *Now, when hee ſawe manye of the Phariſes and of the Saduces come to his baptiſme, hee ſaide vnto them, O generations of vypers, who hath forewarned you to flee from the anger to come?*		7. *Then ſayd he to the people that were come out to bee baptiſed of him: O generation of vipers, who hath forewarned you to flee from the wrath to come,*
8. *Bring forth therefore fruits worthy amendment of life.*		8. *Bring forth therefore fruits worthy amendment of lyfe, and beginne not to ſay with your ſelues, we haue Abraham to our father: for I ſay vnto you, GOD is able of theſe ſtones to raiſe vp childrē to Abrahā.*
9. *And think not to ſay with your ſelues, wee haue Abraham to our father: for I ſay vnto you, that God is able of theſe ſtones to rayſe vp children vnto Abraham.*		9. *Now alſo is the axe laid vnto the roote of the trees: therefore euery tree, which bringeth not forth good fruite, ſhall be hewen downe, and caſt into the fire.*
10. *And nowe alſo is the axe put to the roote of the trees: therefore euery tree, which bringeth not forth good fruite is heawne, down, and caſt into the fire.*		10. *Then the people asked him, ſaying, what ſhall we doe then?*
		11. *And he anſwered, and ſaid vnto them: he that hath two coates, let him parte with him that hath none: and he that hath meate, let him doe likewiſe.*
		12. *Then came there Publicans alſo to be baptiſed: & ſaid vnto him, maiſter, what ſhall we doe?*
		13. *And he ſaide vnto them, require no more then that, which is appoynted vnto you.*
		14. *The ſoldiours likewiſe demaunded of him, ſaying: And what ſhall we doe? And he ſaid vnto thē doe violence to no man, neyther accuſe any falſly, and be content with your wages.*

MAT. 7. *VVhen he ſaw many of the Phariſes.* Here Math. and Luke doe

declare that Iohn did not onlygeneraly preach repentãce, but alſo that he applyed his ſpeach to the perſõs. And truly it wil be a cold maner of teaching, except the teachers doe wiſely conſider what the time requireth, and what is fitte for the perſons: and there is not in this behalf any thing more vnequall then a perpetuall equalytie. And for this cauſe it is ſayde that Iohn did more ſeuerely hãdle the Phariſes and the Saduces: becauſe that through the hypocriſie & prid, wherein they ſwelled, it ſeemed meet that they ſhould be more ſharply puniſhed then the cõmon ſort of men. But that we may well vnderſtand his purpoſe, it is to be known that ther is no people more without ſenſe and feeling then the hypocrites, which with an outward ſhew of holines deceiue themſelues and others. For as God thundereth euery where againſt the whole world; ſo they in a falſe imagination frame vnto themſelues a ſanctuarie: beecauſe they are perſwaded that they haue nothing to doe with the iudgement of God. If any think that Iohn dealt prepoſterouſly, that at the firſt ſalutatiõ he entertained them ſo hardly: I anſwer that they were not vnknown vnto him, and the knowledge which he had was not by cuſtome or experience, but rather by the ſecrete reuelation of the ſpirit: wherfore they were no whit the leſſe to be ſpared, leaſt with the greater prid they ſhuld return home. If any againe ſhall obiect, that they were not to be feared with ſo ſharpe a rebuking, which by baptiſme profeſſed that they would become other men: an anſwere is alſo readie, they which are accuſtomed to lie to God, and to pleaſe themſelues, and ſhew deceite & diſſimulation for the truth, are more hardly to be vrged to true repentaunce. For there is, as I ſayde, a wonderfull obſtinacie in hypocrites: therefore vntill they be skoured with violence, they hold very faſt their ſhew.

Now that Iohn reproueth and rebuketh them openly before al men, is for an example, in which ſenſe Luke reporteth that he ſpak this to the people. For though Iohn pinched but fewe menne, yet he had regard of all, that he might ſtrike a feare into them: as Paule, 1. Tim. 5. 20. commaundeth, that in open reprouinges this profit ſhould be looked for. Therefore he peculyarly ſpeaking to the Phariſes and Saduces, dooth in their perſon admoniſh all the reſte, that they ſhoulde not ſhewe forth a faigned ſhewe of repentaunce, for a true affection.

Furthermore it was greatly for the profitte of al the people to know what manner of menne the Saduces and the Phariſes were, by whome the worſhippe of GOD was miſerablye corrupted, the Churche waſted, and the whole relygion ouerthrowne, and to be ſhorte, who hadde with their corruptions extinguiſhed the light of GOD, and with theyr ſinnes had infected all thinges. Therefore it is probable that Iohn did openly ſette vppon the Phariſes, that hee might prouide for the whole Church of GOD: that, they ſhould no more with a vaine ſhewe holde the eyes of the ſimple, nor oppreſſe the people with their wicked tirannie. And therein was alſo ſhewed his wonderful conſtancie, that though they excelled all others: yet he ſpared not their dignitie, but ſharplye, as they were worthy, he brought them into courſe. So it becommeth al godlye teachers to be bolde, that they ſhoulde not feare anye power of men, but that without feare they ſhould ſtriue to throwe downe euerye hygh thing, which lifteth vp it ſelfe againſt Chriſt. If that they which willingly came to Baptiſme, that they might giue theyr name to the Goſpell,

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were ſo ſharpely ſaluted by the inſtrument of the holy Ghoſt: how muſt we then doe at this day with the profeſſed enemies of Chriſt, which not onely ſtubbornly refuſe all taſte of ſound doctrine, but more violentlye goe on with ſword and fire to blotte out the name of Chriſte? Certeinlye if thou ſhouldeſt compare the Pope and his filthy cleargy, they ſhalbe very gently dealt with, if they be caſt into one bundle togeather. Wherfore let them quarell not with vs, but with the ſpirit of God, whoſe cares are ſo delicate, that they can abide nothing to be ſpoken ſharply agaynſt the Pope. Yet let godly teachers take heede to themſelues, while they are caryed with a goaly zeale againſt the tyrantes of the Church, leaſt they myxe the affections of the fleſhe. And becauſe that no vehemencie canne be approoued of GOD, but that which is moderated by the wiſedome of the ſpirite, let them not onely reſtraine theyr affections, but let them delyuer and commit themſelues to the holy Ghoſt to be gouerned, leaſt any thing paſſe from them without conſideration.

Hee calleth them generation of Vypers, rather then Vipers, that hee myght lay that venymous poyſon to all the ſorte of them: for he would not condemne only theſe fewe, which were there preſent, but the whole bodye: as if he ſhould ſay, that both the ſortes did but engender ſerpents. There were great diſſentions betweene them, but the contempt of God, a wicked deſire of rule, a hatred of ſound doctrine, and a heape of many ſinnes. *VVho hath forewarned you?* Becauſe he ſuſpected theyr repentaunce, he doubting it, enquireth with admiration, whether it be poſsible that they ſhould repent from the heart. By this meanes he ſtirreth them to a more neare examination of their conſcience, that they ſhould ſifte themſelues more deeply, & that al flatteries being remoued farre from them, they might exerciſe a more ſeuere cenſure in calling their ſinnes into queſtion.

VVrath is here taken for the iudgment of God, as in diuerſe other places it is vſed: as when Paule ſaith, Rom. 4. 15. & 12. 19. The lawe worketh wrath, and giue ye place to wrath. And he calleth it *to come*, which hangeth ouer their heads, leaſt according to their wont, they nouriſh vp theſelues in ſecuritie. Yet hee therefore maketh mention of the tyme to come: becauſe the hypocrites as long as GOD ſpareth them, doe carelelly deſpyſe his threates: for they are not wakened, except they be ſtriken hard. For though the wrath of GOD flowe forth, and that his roddes doe ſtryke the whole earth, yet the hypocrites doe alwayes hope that they are free.

To flee the wrath of God is here taken in good parte: for it is as much as to ſeeke the meanes to appeaſe GOD, that he might ceaſe to be angry with vs. For a great number of men, that they might eſcape the wrath of God do withdraw themſelues from his hand and iudgement, but ſo the ſinner profiteth nothing by fleeing from God, but dooth rather more and more encreaſe his wrath vppon him.

MAT. LV. 8 *Bring forth therefore fruits* He confirmeth that which I ſayd before, that the repentaunce which is teſtified in wordes is of no value, except they proue the ſame in deede: for it is a thing more precious, then that there ſhould be a lyght and vaine opinion of the ſame. Therefore Iohn denyeth, that the open teſtimonye which they gaue was ſufficient:

but he ſaith that in proceſſe of time it ſhalbe reuealed by their workes, whether they doe earneſtly repent. It is to be noted that good works are called the fruits of repentaunce: for repentance is inward, which is placed in the heart and the minde: but then in the chaung of the life it bringeth forth the fruites of the ſame. And becauſe that in popery all this poynt of doctrine was filthyly corrupted, this difference is to be holden, that repentance is an inward renewing of a man, which ſpringeth forth in outward life, as the tree bringeth forth fruit out of it.

MAT. 9. *Think not to ſay with your ſelues.* LV. 8. *Begin not to ſay.* Sith it is certain that there is but one meaning of both theſe ſpeaches, we do eaſily gather what Iohn would. The hypocrits do either ſleepe in their ſins, or licentiouſly & proudly vaunt thēſelues vntil they be oppreſſed: but when they are cited to the tribunal ſeat of god, then they carefully ſeeke means to eſcape, & lurking corners, or pretend ſome colour: Therfore Iohn thus ſpeaketh vnto the Phariſes & Saduces. Now that you are ſharply reproued of me, do not as ſuch as you are, vſe to doe: that is, ſeek not a remedie by a vaine & falſe pretence. And he wreſteth from thē that wicked hope, wherwith they were bewitched: the couenant which GOD made with Abrahā was vnto thē in ſteede of a ſhielde to couer an euil conſcience, not that they ſetled their hope in the perſō of one man: but becauſe that God had adopted the whole ſtock of Abraham. In the meane while they thought not, that none are to be accounted of the ſeede of Abrahā, but they which folow his faith; and the couenaunt of God is not ratified, that it may profit to ſaluation but by faith. And that clauſe *in your ſelues* is not ſuperfluous: for although in ſpeach they did not boaſt themſelues to be the ſonnes of Abraham; yet inwardly they pleaſed themſelues with this title: ſo that the hypocrites are nothing more aſhamed to mock God then men.

God able. The Iewes flattered themſelues almoſt with the ſame pretence, which the Papiſts at this day do inſolently chaleng to themſelues. It is neceſſary that there ſhoulde be a Church in the worlde: for GOD will be knowne, and haue his name called vppon in the worlde, and the Church cannot bee other where but with vs, with whom the Lord hath made his couenaunt. The Prieſtes and other, which had the gouerment and authoritie, were eſpecially puffed vp with this arrogancie: for they accounted the common people prophane and accurſed, as wee reade in Iohn 7.49. And they thought themſelues to be the holy firſt fruites: as at this day the horned biſhops, Abbots, Canons, Monks, Sorboniſts, & al the ſacrificers being lift vp with the proud title of the Cleargie, do in cōpariſon of themſelues deſpiſe the laitie. This errour doth Iohn reproue & refel, in that they do to ſtraightly reſtraine the promiſe of God, ſhewing that though God had none of them, that yet he would not be without a Church. Therefore the meaning of the words is, God made a couenant with Abraham & his ſeede. One thing deceiueth you, that whē you are more thē degenerate, you think your ſelues to be the only ſons of Abraham: but god wil frō an other place raiſe vp a new ſeed to Abrahā, which doth not now appear: & he ſpeaketh in the datiue caſe: *He will raiſe vp children vnto Abraham*, that they might know the promiſe of God was not to no effecte, and that Abraham, who obeyed hym, ſhoulde not bee deceyued, although there wanted ſeede in them; ſo from the beeginning

ning of the worlde, the Lorde was true to his ſeruauntes, neither did he euer fayle in perfourming his promiſe of ſhewing fauour to their children, although hee reiected the hypocrites. That many thinke that Iohn ſpeaketh this of the calling of the gentiles, ſeemeth not to me to be of force: but becauſe that it ſeemed incredible to theſe proude men, that the Church might be tranſferred to any other place, he admoniſheth thē that God hath meanes to preſerue his Church, which they did not think of: as if he ſhould make him children of ſtones.

MAT. 10. LV. 9. *Now alſo u the axe.* After that Iohn had taken that couer of vaine hope from the hypocrits, he pronounceth that the iudgement of God is nigh. He had ſaid before, that they being caſt off, that god ſhuld not want a people: now he addeth that God himſelf is now in the ſame, that he might driue the vnworthy out of the Church, as barré trees vſe to be cut vp. The ſumme is that the hand of GOD is now ſtretched forth to purge the Church: for the grace of God doth neuer ſhewe it ſelf for the ſaluation of the godly: but withal his iudgement commeth forth for the deſtruction of the worlde, and that for two cauſes; becauſe that then the Lord ſeperateth his from the reprobate, and the vnthankfulnes of the world prouoketh his wrath a new. VVherefore it is no meruaile, if the preaching of the Goſpell, and the comming of Chriſt doe put the axe to cutte away the corrupt trees, and ſhould dayly haſten the vengeaunce of God againſt the wicked.

LV. 11 *The people asked him.* A true affection of repentaunce engendreth this carefulneſſe, that the ſinner deſirouſlye enquireth what God willed and commaunded, and the aunſwere of Iohn doth briefly define the fruites worthy of repentaunce. For the worlde alwayes deſireth to be diſcharged of the ceremonies towardes God, and dooth nothing more readily then ſette faigned and deuiſed worſhippinges before God, ſo ofte as hee calleth to repentaunce. But what fruites dooth the Baptiſt commende in this place? The dueties of charitie, and of the ſecond table, not that God neglecteth the outward profeſsion of godlines, & of his worſhip: but becauſe this note of difference is more certaine, & dooth often leſſe deceiue. For the hypocrites doe painefullye endeuour, that they might ſhewe themſelues worſhippers of GOD in ceremonies, and yet lette paſſe the care of true righteouſneſſe, when they are eyther vnkinde to their neighbours, or giuen to deceites and ſpoyles. VVherefore neceſſarilye they are to be called to a ſtraighter examination, whether they lyue honeſtly amongſt menne, whether they helpe the poore, whether they ſpare them in miſery, whether they louingly communicate thoſe thinges, which the Lorde hath giuen them. For this cauſe Chriſte in Matthew 23. 23. calleth iuſtice, mercie, and trueth, the chiefe poyntes of the lawe, and the ſcripture in diuerſe places commendeth iuſtice and iudgement.

This is to be noted, that the dueties of charitie are firſt named, not that they excell the worſhippe of GOD; but as the witneſſe of the godlynes of menne, that their diſſimulation may be layd open, which bragge that with their mouth, which is farre from their heart. But it is demaunded whether Iohn laid this law preciſely vpon al thē, which Chriſt had prepared to be his diſciples, that they ſhould not haue two coates. Fyrſt it is to be noted, that this is a figuratiue ſpeech, from the parte to the whole:

becauſe that vnder one kinde there is comprehended a general doctrine. Hereof it followeth that ſuch a meaning is to be gathered, as agreeth to the rule of charitie, which is preſcribed of God: namely, that euery man of his aboundaunce ſhould helpe the neede of the poore. For the Lorde doth not wreſt a tribute from them, that they ſhould giue ſorowfullye and vnwillingly, which by compulſion ſhould be conſtrained to doe that they would not: but he loueth cheereful and willing giuers, as Paul ſaith 2. Cor. 9. 7. This I ſpeake for this purpoſe: becauſe it auayleth much that men ſhould be perſwaded, that that which they offer of their goodes is an acceptable ſacrifice of a ſweete ſauour vnto God. And they doe not onely caſt a feare vppon the conſciences, but they drowne them in dyſpayre, whoſoeuer make a lawe that no man ſhould poſſeſſe any thing of his owne. But there nead no long confutation to bee vſed againſt theſe fanatical men, which ſo bytingly ſnatch at the letter. If it be not laweful to haue two coates, the ſame is to be ſaid of diſhes, of ſaltſellers, of ſhirts, and of all houſholdſtuffe. But by the text it appeareth, that Iohn meant nothing leſſe, then to ouerthrow the politike eſtate: whereby we gather that he commaunded nothing els, then that the rich menne, according to their abilities, ſhould beſtow vpon the poore, that, which their neceſsitie required: as if he ſhould haue ſaid, looke what thinges your neighbours doe want, for the ſuſtentation of their life, and you haue aboundance of, that your aboundaunce may helpe their neede. Furthermore, how much more God nouriſheth vs; ſo much more muſt euery man beware, that we cocker not our ſelues. Let rather the neceſsitie of brethren vrge vs, and what benefites of God ſoeuer we haue by vs, let them enforce vs to charitable well doing.

12. *And the Publicans came.* Hee doth not onely generally exhort the Publycans, that they ſhuld repent, but he requireth thoſe things, which belōg to their calling. For we know that beſids the general rule of the law, euery one muſt looke what the eſtate of lyfe, whereunto he is called requireth. Loue is generally commaunded to al chriſtians: but there folow particuler dueties, wherein the doctour to the Church, the magiſtrate or prince to the people; and againe, the people to the magiſtrate, the huſband to the wife, and againe, the wife to him: and laſt, the children and the parēts are bound the one to the other. Furthermore, becauſe that they vexed (as it is a couetous, rauenous, and cruel kind of men) the common people with vniuſt exactions: the Baptiſt reproueth thoſe faultes, wherewith that people was moſt infected, forbidding that they ſhould not exceade meaſure in exacting tributes: yet hereby we gather, that it is no leſſe lawfull for a Chriſtian to gather tribute,, then it is graunted to the magiſtrat, to lay it vpon them. The ſame is to be thought of warfare, Iohn commaundeth not the ſoldiours to throw away their weapons, and to forſake their calling: but he forbiddeth vnder the pretence of warfare to ſpoyle the poore people, to oppreſſe the innocent with iniuries, to go abroade after the manner of theeues, as manye were woont; ſo in theſe words there is a priuat approbation of a polliticke eſtate. It is a friuolous cauill, that here are onely delyuered inſtructions for the rude, which are farre vnderneath a Chriſtian perfection. It was the office of Iohn to make the people perfect to the Lord: and it is not to be doubted, but that wholly he applyed himſelfe faythfully in this matter. And truely they

diſſame

diffame the gospel with a sacrylegious accusatiō, which make it contrary to the gouernementes of men; as if Christ should destroy that, which his heauenly father hath ordayned. For without the sword the lawes are dead, and there is no power nor auctoritie in iudgements. Neither hath the magistrate onely neede of an executioner, but also of other officers, of which number are soldiours, where peace cannot otherwise bee preserued, but by their ayde and hand: only the end is to be considered, that Princes make not a iesting sporte at mans bloud, that soldiours placed to bestow their helpes to kill, be not caryed with the desire of gaine to crueltie, but that they both be drawne with the necessitie & respect of publike profit.

Matth. 3.	Mar. 1.	Luke. 3.
11. Indeede I baptise you with water, to amendment of lyfe: but hee that commeth after me, is mightier then I, whose shoes I am not worthy to beare, he will baptise you with the holye Ghost, and with fire.	*7. And preached, saying, A stronger then I commeth after me, whose shooes latchet I am not worthye to stoupe down, and vnlose.*	*15. As the people waited, and all menne mused in their heartes, of Iohn, if hee were not the Christ:*
12. VVhiche hath his fanne in his hande, and will make cleane his floore, & gather his wheat into his garner, but wil burn vp the chaf with vnquenchable fire.	*8. Trueth it is, I haue baptised you with water: but hee will baptise you with the holy Ghost.*	*16. Iohn answered, and sayde to them all: In deede I baptise you with water: but one stronger then I commeth, whose shooes latchet I am not worthy to vnlose: he wil baptise you with the holy Ghost and with fire.*
		17. VVhose fanne is in his hand, and hee will make cleane his floore, and will gather the wheate into his garner: but the chaf wil he burn vp with fire that neuer shalbe quenshed.
		18. Thus then exhorting with many others thinges, he preached vnto the people.

The Euangelistes reporte the same wordes of the Baptist. In this one thing Luke is more plentifull, in that he first declareth vpon what occasion this sermon was made: namely, because it was in daunger least the people through a false opinion shoulde giue the honour due to Christe, to him. Therefore that he might speedily take away the occasion of the errour, he openly testifieth that he is not Christe, and so putteth a difference betweene himselfe and Christe, that he might giue him his right. And this he doth willingly, that he might delyuer his disciples to Christ from hand (as they say) to hand: but hee preuenteth it the speedilyer, least by holding his peace the longer, hee might confirme the errour of the people.

VVhen hee saieth that a stronger shall come, hee meaneth one endued with a farre other power and dignitie, in respecte of whom hee himselfe is to be brought into order. And he vseth common phrases, wher-

with he ſo extolleth the glory of Chriſt, that in compariſon of him, hee declareth that he himſelf is nothing. This yet is the chief, that he accounteth Chriſt the aucthour of the ſpirituall baptiſme, and that he is the miniſter onely of the outward. And it ſeemeth to be an anſwere to a ſecrete obiection, if peraduenture any ſhould obiect to what ende belonged that Baptiſme, which he tooke to himſelfe: for it were not a matter of light weight, to bring any thing into the Church of God, but eſpecially to profeſſe a newe kinde of inſtruction which ſhould be more perfecte then the law of God: therfore he anſwereth that he taketh nothing in hand raſhly, that yet he was the miniſter of the outward ſeale, whiche diminiſhed nothing from the power and glory of Chriſt: whereby we gather that his purpoſe was not to diſtinguiſh his baptiſme from that, which Chriſt commaunded to his diſciples, and whoſe perpetuall vſe he willed to flouriſh in his church. Neither doth he oppoſe the viſible ſigne, to the other ſigne, but comparing the perſons of the Lord and of the ſeruaunt together, he teacheth what is proper to the Lorde, and what is to be attributed to the ſeruant. Neither let that opinion hinder vs, which now long ago was ſpread euery where, that the baptiſme of Iohn doth differ from ours: but we muſt learne to iudge by the matter it ſelf rather then by the errour of men. And truly the cõpariſon which they imagine ſhould bee too abſurd: for therby it foloweth that the holy ghoſt ſhould bee giuen at this daye by the miniſters: agayne it ſhoulde followe that the baptiſme of Iohn was a dead ſigne, and voide of all power. Thirdly it ſhould folow, that we had not a baptiſm common to Chriſt & to vs, ſeeing it ſufficiently appeareth, that by this ſeale he ſanctifieth that felowſhip, which he vouchſafeth to haue with vs, while that in his owne body he conſecrated baptiſme. Therefore here is to bee holden that, which I ſayde before, that Iohn here ſimply diſcerneth the perſon of Chriſt, from himſelfe and all other miniſters of Baptiſme, that the Lorde might be aboue the ſeruauntes. And here is gathered a generall doctrine, what are the dueties of men in baptiſme, and what is proper to the ſonne of God: for the onely adminiſtration of the outwarde and viſible ſigne is committed to men: but the trueth it ſelfe reſteth in the power of Chriſt alone. The ſcripture doth ſomtime improperly aſſigne that to mẽ, which Iohn here chalengeth to Chriſt alone, & affirmeth that belongeth not to men: but thẽ the ſcripture waieth not what ſpecialy man hath of himſelf, but ſimply teacheth the power & the profit of the ſignes, and how God worketh with his ſpirit through the ſame. But here is a diſtinction made betweene Chriſt and his miniſters, leaſt that which is worthily due to the one, the world ſhould wickedly giue to the other: as it is not more bent to any thing, then to adorne the creatures with thoſe thinges that belõg to God. And this obſeruation ſhal helpe vs out of many difficulties. We know how great iars there are in our age about the vſe & effecacy of the ſignes, all which may be anſwered, that the whole inſtitution of the lord comprehendeth the aucthour himſelf, and the power of the ſpirit, togeather with the figure and the miniſter: but whereas the miniſter is compared with the Lord, that the Lord may haue al, & the miniſters brought to nothing.

11. *With the holy Ghoſt, and with fire.* It is demaunded why Iohn alſo ſayd not, that it is only chriſt, which waſheth our ſoules with his bloud:

Namely,

Namely, becauſe that the waſhing alſo it ſelfe is wrought by the power of the ſpirite,it was ſufficient by the only name of the ſpirite to expreſſe the whole effect of Baptiſme. And the meaning is plaine,that Chriſt alone doeth geue what grace ſo euer the outward Baptiſme doth figure, becauſe that he ſprinkleth the conſciences with his bloude, and he himſelfe mortifieth the olde man,and geueth the ſpirit of regeneration. The worde *Fire* is added in ſtead of an Epithyte,and is applied to the ſpirite, becauſe that it ſo purgeth our filthineſſe, as golde is tried in the fire: As Iohn 3.5. metaphorically calleth it water.

MAT. 12. *VVhich hath his fanne.* In the former ſentence Iohn preached of the grace of Chriſte, that the Iewes mighte geue themſelues to him to be renewed: nowe alſo he ſpeaketh of iudgement,that he mighte ſtrike a feare into the contemners. For ſith many hypocrites do proudly refuſe the grace of Chriſt offered them, it is alſo neceſſary to pronounce vnto them that vengeãce which remaineth for them: for this cauſe Iohn doeth here deſcribe Chriſt as a ſeuere iudge againſt the vnbeleuers. And this order of teaching muſt be obſerued of vs, that the hypocrites maye know,that they ſhall not go vnpuniſhed which reiect Chriſte, that they being raiſed out of their ſluggiſhneſſe maye begin to feare him as a reuenger,whom they haue deſpiſed as the authour of ſaluation. Alſo it is not to be douted but that Iohn would teach what Chriſt would worke through his goſpell. Therfore the preaching of the goſpel is a fanne: becauſe that before the Lord ſift vs,the whole worlde is full of confuſion, euery man ſeeketh to pleaſe himſelfe, and the good are mixed with the euill, and laſt of all it pleaſeth them to wallowe in chaffe. But where Chriſt commeth foorth with his Goſpel,while he reproueth the conſciences,and citeth to the tribunall ſeate of God,the chaffe is fanned away,which before couered the moſt part of the floore And thoughe the Goſpell purgeth euery man from chaffe, yet Iohn heere compareth the reprobate to chaffe,and the faithfull to wheat. Furthermore,the floore is not taken for the world(as ſome imagine)but for the Church: for it is to be noted to whome Iohn ſpeaketh. VVhen the Iewes were lift vppe with the bare title, Iohn warneth thẽ that they do foliſhly to be proud, becauſe that they poſſeſſe a place for a time in the church of God,out of the which they were ſhortly to be throwen as chaffe oute of the floore. In this maner he reprehendeth the corrupt ſtate of the Church: becauſe that it was full of huskes, weedes,and other filthie things, but was preſently to be purged with the liuely voyce of the Goſpell. But howe is Chriſt ſayd to purge the chaffe from the wheate,who can finde nothing in men but meere chaffe? The anſweare is eaſie,the Elect are made into wheat,that they being taken from the chaffe, maye be gathered into the barne. But Chriſt began this cleanſing,and daily goeth forwarde wyth the ſame, yet he ſhall not fully performe the ſame before the latter day: therefore Iohn calleth vs thither. But we muſt remember that the faithful now at this day through hope do enter into the garner of the Lord, that there at the length in deede they may haue an eternall ſeate. And the reprobate now through their guiltineſſe doe conceiue a heat of that fire,the perfecte burning whereof,they at the laſt day ſhall feele. I know that many haue ſubtilly diſputed of the eternal fire,wherein the wicked ſhallbe tormented after the iudgement: but it maye be gathered out of

many places of the ſcripture, that it is a metaphoricall kind of ſpeaking. For if there bee appoynted a reall or materiall fire (as they call it), then muſt there alſo be added brimſtone, & a fanne to kindle it: becauſe that there is mention made of them both in Iſaias, chap. 30. 33. Certainely there is no other maner of fire, then worme: for if by the conſent of al, it is receiued that there is a metaphore in the name of wormie, then is the ſame to be thoughte of fire. Wherefore lettinge paſſe the ſpeculations wherein vaine men weary themſelues without profit, let it ſuffice vs to vnderſtand, that with theſe maner of ſpeaches; for the rudeneſſe of oure capacitie, is that horrible torment noted, which at this day can neither be conceiued in mans vnderſtanding, nor expreſſed in wordes.

Mathew. 3.	Marke. 1.	Luke. 3.
13. Then came Ieſus from Galile to Iordan, vnto Iohn, to be baptized of him.	*9. And it came to paſſe in thoſe dayes, that Ieſus came from Nazareth a citie of Galile, and was baptized of Iohn in Iordan.*	*21. Now it came to paſſe as al the people were baptized, & that Ieſus was baptized, and did praye, that the heauen opened.*
14. But Iohn put him backe, ſaying: I haue nede to be baptized of thee, and commeſt thou to me?	*10. And aſſone as hee was come out of the water, Iohn ſawe the heauens clouen in twaine, & the holy Ghoſt deſcending vppon him like a Doue.*	*22. And the holy Ghoſt came downe in a bodily ſhape like a Doue vpon him, and there was a voice frō heauen, ſaying: Thou art my beloued ſonne in thee I am well pleaſed.*
15. Then Ieſus anſwearing, ſaid to him: let be nowe: for thus it becommeth to fulfil al righteouſneſſe. So he ſuffered him.	*11. Then there was a voice from heauen, ſaying: thou arte my beloued ſonne in whom I am well pleaſed.*	
16. And Ieſus when he was baptized, came ſtraight out of the water. And lo, the heauens were opened vnto him, and Iohn ſawe the ſpirit of God deſcending like a doue, and lighting vpon him.		*23. And Ieſus himſelfe began to be about thirtie yere of age.*
17. And lo a voice came frō heauen, ſaying: This is my beloued ſonne, in whome I am well pleaſed.		

13. To be baptized of him. To what end the ſonne of God would be baptized, we do partly gather by his anſweare. Firſt there is a ſpeciall reaſon brought why he was baptized as we are, that the faithful might more certainly be perſwaded that they are grafted into his bodye, and buried with him through baptiſme. But the end which he propoſeth here, is larger: for ſo it becommeth to fulfil al righteouſneſſe. The word righteouſnes doth often ſignifie as muche in the ſcripture as the obſeruing of the law. And ſo this place may be expounded, that it became Chriſt, in that he willingly ſubmitted himſelf to the law to performe the ſame in euery poynt. Yet I had rather take the ſame more ſimplie in this manner; as if Chriſt ſhuld haue ſayd, omit now to ſpeake of my dignitie: for the queſtion is not, which of vs two excelleth other, but wee muſt rather looke what our calling requireth, & what is enioyned vs of god the father: for this was the general cauſe why Chriſt was baptized, that he might perform obedience to his father; & the ſpecial cauſe was, that he in his own body might cōſecrate baptiſme, that it might be cōmon to vs with him.

14. I haue nede to be baptiſed of thee. It is certain that Iohn knew Chriſt to be not only a notable prophet as many doe fooliſhly dreame, but for the ſonne

ſonne of God as he was. Otherwiſe he ſhuld haue ben iniurious to God, ſubmitting his holy calling to a mortal man. But how he knew this, let the readers learne out of the 1. cha. 15. of Iohn. And this was a probable cauſe of refuſall, that Chriſt had no neede of baptiſme: but in this doeth Iohn fail, that he conſidereth not that he demãdeth baptiſme for others ſakes. Therfore Chriſt commandeth him to conſider what belongeth to him that occupieth the place of a ſeruant: becauſe that a volũtary ſubiection doeth derogate nothing from his glorye. And although in that ſo great a man ſome part of his office was hid for a time: yet that perticuler errour ſhoulde not hinder the Baptiſt, but that rightlye and lawfully he ſhuld haue executed his office. By which exãple we are taught, that they which haue an office enioyned thẽ of the lord, may not do any thing raſhly for any reuelatiõ, though at the firſt they do not vnderſtãd euery thing annexed to their office, or depẽding vpõ the ſame. His modeſty is alſo to be noted, that he ceaſing frõ his own opinion, doth preſẽtly obey chriſt.

16. Lo the heauens were opened. The opening of the heauẽs is ſomtime taken for the manifeſtation of the heauenly glory, and here alſo it ſignifieth a diuiſion of the viſible heauen, ſo that Iohn might ſee ſomwhat aboue the planets & the ſtars; for the meaning of Markes words cannot be other, who ſaith that he ſaw the heauẽs clouen in twaine. But more narowly to inquire what maner of diuiſion this was, it doth neither apertain muche to the matter, neither doth it profit: for it is ſufficient to know, that this was a token of the preſence of God. Further, when the Euangeliſts ſay that Iohn ſawe the holy Ghoſt, it is probable that the heauens were eſpecially opened for his cauſe, though I repugne it not, but that Chriſte alſo as he was man, was made more certaine of his calling. And to this purpoſe the wcordes of Luke ſeeme to tende, when he ſayth: that while Chriſt praied, the heauens opened: for although he poured out his praiers alwaies for the profit of others: yet he had nede as he was man, ſeeing he was to fight ſo hard a battel, to be armed with a ſinguler power of the ſpirite. But here ariſe 2. queſtions. The firſt is, why the ſpirite then deſcended vpon Chriſt, which was in him before. This queſtion is aunſwered by the place of Iſai 61. 1. which is entreted of in an other place. The ſpirit of the Lord vpon me, therefore hath the Lord anoynted me, to preach glad tidings to the pore he hath ſent me. Although chriſt wõderfully excelled with a ſingular grace of the ſpirit, yet he kept himſelf at home as a priuate manne, vntil he was brought foorth by his father. Therfore now whẽ the appoynted time is come wherein he ſhould prepare himſelfe to fulfil the office of a redemer, he is endued with a newe power of the ſpirite, and that not ſo much for his ſake as for others. For this was done of purpoſe, that the faithful might honour and reuerently embrace his diuine power, & that the infirmity of fleſh ſhuld not be cõtemned in him. That ſame alſo was the cauſe why he deferred his baptiſme to the 30. yere of his age. Baptiſme was a beginning of the goſpel, & therfore together with the preching of the goſpel it begã. And chriſt preparing himſelfe to preache the goſpel, was by Baptiſme as wel entred into his office, as inſtructed by the holy ſpirit. The holy ſpirite therefore appeared vnto Iohn deſcending vpon Chriſt, to admoniſh that nothing carnall or earthly, ſhould be ſought for in Chriſt, but that he came from heauen as a diuine man in whom the power of the holy ſpirit raigneth.

VVee certainly knowe him to be God manifeſted in the fleſh, but in the perſon of a ſeruaunt, and in his humane nature there is alſo a celeſtial power to be conſidered. The ſecõd queſtion is, why the ſpirite appeared in the likeneſſe of a Doue, rather then of fire: whoſe aunſweare dependeth of an analogie or ſimilitude of a thing ſignified with the figure. VVe know what the Prophet Iſay attributeth to Chriſt, chap. 42. 3. A bruſed reede ſhall he not breake, ſmoking flaxe ſhal hee not quenche, hee ſhall not crie, nor his voyce ſhalbe heard. For this gentleneſſe of Chriſte, wherin he louingly and gently calleth, and daily biddeth ſinners to the hope of ſaluation, the holy ſpirite deſcended vppon him in likeneſſe of a Doue. And in this ſigne there is a notable pledge of moſte ſweete comfort geuen vnto vs, that we ſhould not feare to come vnto Chriſte, who commeth foorth vnto vs not with a fearfull power of the ſpirite, but endued with a louing and pleaſant grace. *He ſawe the holy ſpirite*; Namely Iohn: for it preſently foloweth that the ſpirite deſcended vppon Chriſt. Nowe heere ariſeth the thirde queſtion, how Iohn could ſee the ſpirite: I anſweare, ſeeing the ſpirite of God is ſpreade in euery place, and filleth the heauen and the earthe, a deſcendinge is vnproperly attributed to it. The ſame is to be accompted of the ſight, for although in it ſelfe it is inuiſible, yet it is ſayde to be ſeene, where as there is ſhewed ſome ſigne of his preſence. Iohn ſeeth not the eſſence of the ſpirite, which falleth not vnder the ſenſe of the eye, neither did he ſee the power it ſelfe, which is not cõpreheded by humane ſenſe, but only by the vnderſtãding of faith: but hee ſeeth the likeneſſe of a Doue, vnder the which God ſhewed the preſence of his ſpirite. Therefore it is a Metonymicall kinde of ſpeache, wherein the name of a ſpirituall thing is geuen to a viſible ſigne. For as they doe foliſhly and prepoſterouſly vrge the letter, that they mighte include the ſignified thing in the ſigne, ſo it is to be noted that in theſe kindes of ſpeaking is noted a coniunction of the thing with the ſigne. According to this meaning the bread of the holy ſupper is called the bodye of Chriſt: becauſe it teſtifieth that it is truely geuen to vs for foode. Yet that withall is to be remembred which I now touched, there muſt not be imagined a deſcention of the thing ſignified, that it ſhould be ſoughte in the ſigne, as thoughe it were there locally included; but this one thinge ought enough, and more then enough to ſuffice vs; that the Lorde by his ſecrete power wil performe whatſoeuer he hath promiſed vs by figures. Many alſo rather curiouſly, then profitably, doe demaund whether this Doue were a perfecte body or but a goaſt. Though that the wordes of Luke ſeeme to affirme that it was not the ſubſtance of a body, but only a likeneſſe, yet leaſt any man ſhould therby take occaſion of quarelling, I leaue it as I finde it.

17. *A voice from heauen.* That voyce did ſounde out of that diuiſion of the heauens, whereof mention is made before: that thereby his maieſtie might the more certainly be manifeſt vnto him. Alſo when Chriſte came openly to execute the office of a mediatour, hee was ſent from the father with this teſtimonie to vs, that wee hauing this pledge of oure adoption, might without feare call God himſelfe our father. The title of a ſonne doeth truely and naturally belong to Chriſte alone: but yet the ſonne of God was ſhewed in oure fleſh, that that one which the father hath by his owne right, might alſo obtaine the ſame for vs. VVherefore God

God bringing foorth Christ a mediator for vs, with this title of sonne, he declareth that he will be a father to vs all. To the same purpose appertaineth the Epithyte of beloued, for that wee of our selues being hated of God, it is necessary that his fatherly loue should flowe vnto vs by Christ. And the best interpreter of this place, is Paule to the Ephesians, chap. 1.6. when hee sayeth that we haue obtained fauour in his beloued sonne, that we might be beloued of God. The which is also more fully expressed in this clause. *In whome I am wel pleased.* For he doeth declare that the loue of God doeth so rest in Christ, that he will powre forth himself from him vnto vs all? and not to vs onely, but also to the Angels themselues: not that they needed a reconciliation, which neuer were at discorde with God: but because that they doe not perfectly adioyne vnto God, but by the benefite of the head. For the which cause he is also called the first borne of euery creature, Col. 1.15. And againe Paule in an other place teacheth that he came, that hee might gathet what things soeuer, are in heauen and in earth, Col. 1.20.

Mathew. 4.

1. Then was Iesus led aside of the spirite into the wildernes, to be tempted of the deuill.

2. And when he had fasted forty daies and forty nightes, hee was afterward hungrie.

3. Then came to hym the tempter, and sayd: if thou be the sonne of God, cōmaund that these stones be made bread.

4. But he answering, sayd: It is wrytten, man shall not liue by breade only, but by euery worde that proceedeth out of the mouth of God.

Marke 1.

12. And immediatly the spirite driueth him into the wildernesse.

13. And he was there in the wildernesse fourtye dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

Luke 4.

1. And Iesus ful of the holy Ghost returned from Iordan, and was led by the spirit into the wildernesse.

2. And wat there fourtye dayes tempted of the deuil, and in those dayes hee did eate nothing: but when they were ended, hee was hungrie.

5. Then the deuil sayd vnto him: If thou be the Sonne of God, commaunde this stone that it be made bread.

4. But Iesus answered him, saying: It is wrytten, That manne shall not liue by breade onely, but by euery woorde of God.

1. Then Iesus was led aside. Christe went aside into the deserte for two causes: First that after the fast of fortie dayes as a newe man, or rather a heauenly, hee mighte come foorth to execute his office: Then that hee should not enter into so hard and notable an office, except he were tried with tēptations, as if he should so lay the foundation of his first exercise. Therfore let vs know that Christ by the direction of the spirite was led from the companie of menne, that the great doctour of the churche, and embassadour of God should come abroade as one rather sent from heauen, then taken out of some little towne and common sort of men. So God vsed Moses, when by his hand he would deliuer his law, he tooke him into the mount Sinai, and being led aside from the sight of the people, he kept him as it were in a holy sanctuarie. Exod. 24.12. It behooued Christ to be adorned with no fewer or lesse tokens of diuine grace and signes of power then Moses, least the maiestie of the gospell shoulde

be

be les then of the law: for if the Lord thought that doctrine which was the miniſter of death woorthy of rare honour; how much more honour doeth the doctrine of life deſerue? And if the ſhadowed figure of God hadde ſo great light, then with howe perfecte brightneſſe is it meete to haue his countenaunce beautified, whiche appeareth in the Goſpell? This ſame was the ende of his faſt: for Chriſt abſtained not from meat and drinke, that hee mighte geue an inſtruction of temperance: but that he might thereby haue the more authoritie, whyle he being exempt frō the common ſorte of men, doeth come foorth as an Angel from heauen, and not as a man from the earth. For I beſeeche you what maner of vertue was there in that abſtinence, not to eate meate, whome no hunger mooued to deſire the ſame? For it is certaine, and the Euangeliſtes doe plainly pronounce, that he no otherwiſe bare the hunger, then if hee had not bene clothed with fleſh. VVherefore it were a mere folye to eſtabliſh a Lenten faſt, as they call it, as an imitation of Chriſt. For there is no greater reaſon why we at this daye ſhoulde followe this example of Chriſte, then had in times paſt the holy Prophets, and other fathers vnder the lawe to imitate the faſt of Moſes? And we knowe that this neuer came in their minde. God almoſt for the ſame cauſe continued Eliah faſting in the mount, becauſe he was the miniſter that ſhoulde reſtore the lawe. They faine thēſelues to be followers of Chriſt, which through the Lent do daily faſt: that is, they ſo ſtuffe their belly at dinner, that vnto ſupper time they eaſily paſſe the time without meat. VVhat likeneſſe haue they with the ſonne of God? Greater was the ſparinge of the elders: but they alſo had no affinitie with the faſt of Chriſt, no more then the abſtinence of men commeth neere to the hunger of Angels. Adde alſo that neither Chriſte nor Moſes did yearely keepe a ſolemne faſte, but both of them did it only once in their whole life. And I woulde to God that they had onely plaide like apes with theſe follies. But it was a wicked and a deteſtable ſcorning of Chriſt, in that they attempted in theyr fained faſting to frame them ſelues after his doing. It is moſte vile ſuperſtition that they perſwade themſelues that it is a worke meritorious, and to be ſome part of godlineſſe and diuine worſhip. But this contumely is not to be borne: firſt againſt God, that they obſcure his notable myracle. Then againſt Chriſt: becauſe they taking his glorye from him, decke themſelues with his ſpoiles. Thirdly againſt the Goſpell, from the which no ſmall credite is taken, if this faſt of Chriſt be not acknowledged to be a ſeale of the ſame. God ſhewed a ſingular myracle when hee kept his ſonne from the neceſsitie of eating, and do they not in a madde boldneſſe ſpite at God, when they affecte to do the ſame by their owne power? Chriſt was noted with deuine glory by this faſting. And ſhall he be ſpoiled of his glory and brought in order, when as all mortall menne ſhall make themſelues his felowes? This was the ende which God appoynted to Chriſtes faſt, that it ſhoulde be a ſeale to the Goſpell: They that apply it to any other vſe: do they not take ſo much from the dignitie of the Goſpell? Therefore let this counterfetting ceaſe, which peruerteth the counſell of God, and the whole order of his workes. But of faſtes in their kinde I ſpeake not, (which I wiſh were more common amongſt vs, ſo that the ſame were pure) for it was mete to ſhew for what pur-

purpoſe Chriſt faſted.

Alſo Sathan tooke occaſion of hys hunger to tempte Chriſt, as a little after ſhall bee ſhewed more at large, nowe it muſte bee generally ſeene whye God woulde haue him tempted. For the woordes of Mathewe and Marke doe ſounde that hee was broughte into thys combate by the determinate counſell of God, which ſaye that hee was ledde by the ſpirite for thys cauſe into the deſerte. I doubte not but that God in the perſonne of hys Sonne, woulde ſhewe as in a moſte cleare glaſſe howe deadlye and importune an ennemie of mannes ſaluation Sathan is. For whereof commeth it to paſſe that hee ſhoulde aſſaile Chriſte ſo ſharpelye, and ſhoulde powre oute all his forces and violence againſt hym at thys time whiche the Euangeliſtes note, but becauſe he ſawe hym at the commaundemente of his father, prepared for the redemprion of mankinde? therefore hee then reſiſted in the perſoune of Chriſte, our ſaluation, as hee deadly perſecuteth daily the miniſters of the ſame redemption, whereof Chriſte was the authour.

But it is to bee noted wythall, that the ſonne of God did willinglye endure thoſe temptations, whereof it is nowe entreated, and that hee ſtriue wyth the Deuill as it were hande to hande, that by his victorie he might gette vs the triumphe. Therfore as ofte as Sathan aſſaileth vs, let vs remember that his violence canne no other way be ſuſtained and driuen backe, then by oppoſinge thys ſhielde againſte him, as for that cauſe the ſonne of God ſuffered himſelfe to bee tempted, that hee myghte ſtande betweene vs ſo ofte as Sathan ſtirreth anye exerciſe of temptations againſte vs. Therefore when hee ledde a priuate life at home, wee doe not reade that hee was tempted: but when hee vndertooke the office of a Redeemer, then hee in the common name of hys Churche came into the combate.

Then if Chriſte was tempted as in the publike perſonne of all the faithfull, lette vs knowe that theſe temptations whyche befall vnto vs, are not by fortune, or ſtirred at the pleaſure of Sathan without the permiſsion of God: But that the ſpirite of God, gouerneth theſe conflicts, whereby oure faithe is exerciſed, whereby is gathered a certaine hope, that G O D who is the chiefe and great captaine and gouernour, is not vnmindefull of vs, but that hee will helpe vs in oure ſtreightes wherein hee ſeeth vs ouermatched.

The woordes of Luke ſounde ſomewhat otherwiſe, That Ieſus ful of the holye Ghoſte, retourned from Iordan, in whyche woordes hee ſignifieth, that hee was then armed with a more plentifull grace and power of the ſpirite, that hee myghte bee the more ſtronge to endure ſuche bruntes, for the ſpirite did not in vaine deſcende vppon hym in a viſible ſhape.

And it is ſayde before, that the grace of G O D did the more ſhyne oute, becauſe that the cauſe of oure ſaluation ſo required. The ſame Euangeliſt and Marke, do teach that the beginning of his temptations was ſooner, for Sathan aſſaulted him forty dayes alſo before hys hunger: but the eſpeciall and moſte notable conflictes are here declared: that we may knowe that ſathan being ouercome in many conflictes, did more ſharply inuade, and laide on more ſtrongly with his whole force,

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if it might be, that at length he might oppreſſe him that yet was inuinſible. For as euery man is more exerciſed in ſpirituall battelles, ſo muche more vehemently doth God ſuffer him to be ſtricken. VVherefore lette vs learne neuer to bee wearied, vntill wee haue perfourmed the whole courſe of our warfare, and come to the marke. But at the firſt ſight it ſeemeth to be abſurde that Chriſt ſhould be ſubiect to temptations: for that men may be tempted, there muſt be ſinne and infirmitie: I anſwere, firſt that Chriſt had taken our infirmities, but without ſinne. Then it did no more derogate from his glory that he was tempted, then that he tooke vppon him our fleſh. For on this condition was he made manne, that he might take vpon him our affectiõs together with the fleſh. But al the difficultie doth conſiſt in the former clauſe, how Chriſt coulde be compaſſed about with our infirmitie, that he mighte be tempted of Sathan, and yet be pure and free from all ſinne. But the anſwere ſhall not be hard, if we remember the whole nature of Adam, when as yet the pure image of God ſhined there, and yet was ſubiect to temptations. Howe manye corporall affections there are in manne, ſo manye occaſions of tempting them doth Sathan take. And this is woorthely accompted the infirmity of humane fleſh, to haue the ſences mooued with the things obiecte: but ſuch as was not faulty of it ſelfe, except that corruption had bene added, whereby it commeth to paſſe, that Sathan doeth neuer aſſault vs, but that he geueth ſome wound, or at the leaſt doeth hurt vs with ſome prick. In this poynt the integrity of nature hath ſeparate Chriſt from vs, yet there is no meane condition to be imagined to be in him, as was in Adam, to whome it was onely geuen a poſsibilitie not to ſinne. And wee knowe that Chriſt was armed with that power of the ſpirite, that hee could not be pearced with the weapons of Sathan. *Then came the tempter.* The ſpirite of purpoſe doth geue this name to Sathan, that the faithfull might therby the more diligently take heede of him. VVherby we alſo gather that temptations which prouoke vs to euil, come not but from him. For that in Gen. 22. 1. Deut. 13. 3. God is ſayd to tempt, it belongeth to an other ende, that is, that he might trie their faith, or mighte take vengeaunce of the vnbeleeuers, or that he might laye their hypocriſie open, which obey not the truth from the heart.

MAT. 3. *That theſe ſtones.* Heere alſo the olde wryters played wyth weake deuices: for they ſay the firſt temptation was of gluttonie, the ſeconde of ambition, the third of couetouſneſſe. But it is ridiculous, if any man that is hungrie deſireth meat, that hee might ſatiſfie nature, to refer that to the intemperancie of the throte. Further, what dainties doe they imagine to be in bread, that he ſhould be accompted too delicate, that is content (as they ſay) with drie breade? But that we loſe no woordes in vaine, the only anſweare of Chriſt doth ſufficiently declare that Sathans purpoſe was otherwiſe. Truely the Sonne of God was not a rude and vnskilfull champion, that he knewe not howe to auoide the blowes of his enemie; that being ſtricken on the right ſide, hee ſhoulde raſhly holde his ſhield to the left. Therefore if Sathan had endeuoured to driue him to the delightes of gluttonie, he had the teſtimonies of ſcripture readye, wherewith he might driue him away. But he vttereth none ſuche, but taketh this ſentence, men liue not by breade, but by the ſecreate bleſſing of God, whereby we gather that Sathan ſtreightway aſſaulted the faith of

Chriſt,

Christ, that the same being extinguished, he might driue Christe to vnlawfull and wicked wayes to seeke his breade. And then doeth Sathan wounde to death, when he attempteth to bring this to passe, that we distrusting God, should otherwise prouide for our selues, then by his word is lawfull. Therefore the meaning of the woordes is: sith thou seest thy selfe forsaken of God, necessitie compelleth thee that thou shuldest prouide for thy self. Therfore get thee meat, which God prouideth not for thee. And althoughe he pretende the diuine power of Christe, whereby those stones should be tourned into bread; yet this one thing he seeketh, that Christe departing from the woorde of God, infidelitie shoulde folowe what soeuer he shoulde say. Therefore Christ aunswereth aptly, manne shall not liue by bread only, as if he shoulde say: thou commandest me to seeke some remedy, whereby I mighte helpe my selfe otherwise then God doeth permitte: But this were a poynte of distrust, without all reason, so long as God promiseth that he will nourish me. Thou Sathan tiest his grace to bread. But he contrarily witnesseth, if all meats were wanting, his onely blessing sufficeth to feede vs. Nowe we vnderstande what kinde of temptation this was: namely that, wherewith Sathan doeth assault vs daily. For the sonne of God woulde not subiecte himselfe to any vnaccustomed assault, but he had fightes common wyth vs, that we being defended with the same armours, shuld not doubt but that the victorie is in our hande.

4. *It is wrytten, manne shall not liue by bread onely.* This is first woorthy to be noted, that Christe vseth the scripture for his shielde. For thys is the right maner of fighting, if wee desire to obtaine the victorie. For Paule doeth not in vaine call the woorde of God the spiritual sworde, and armeth vs with the shield of faith. Ephe. 6. 16. 17. wherby we also gather, that the Papistes, as if they hadde made a couenaunt wyth Sathan, gaue ouer soules to be destroyed at his pleasure, when they maliciously suppresinge the scripture, spoyled the people of God of their weapons, by the whiche they coulde onely defende their saluation. They that willingly caste from them this armoure, and doe not dailye exercise themselues in the schoole of God, are woorthy euery moment to be slaine of Sathan, to whome they betray themselues vnarmed. And truely there is no other cause whye Sathan is so weakely withstoode, and that euerye where hee taketh awaye so many, but because that God reuengeth their slouthfulnesse and contempte of his woorde. Nowe the testimonie of Moses is to be sifted, whiche Christe citeth. Some wrongfully wrest the same to a spiritual life, as if he had sayd, that the soules are not nourysshed wyth visible bread, but with the word of God. And that is true in it selfe: but Moses hadde a further respecte: Deut. 8. 3. For when they wanted breade, hee declareth that the people had Manna, an extraordinarie maner of meate: that by this instruction it mighte be witnessed for euer, that the life of menne is not included in bread, but to depend vpon the pleasure and good will of God. Therefore woorde is not heere taken for doctrine, but for a decree which God hath publisshed for the preseruation of the order of nature, and nourishing his creatures: for hee casteth not menne from him when he hathe made them, but on that condition he geueth them life, that he might daily sustaine that whyche hee hath once geuen.

Heb. 1. 3. So sayeth the Apostle, all things are sustained by his mighty woorde: that is, the whole world is preserued, and euery parte of the same doeth remaine in his estate by his will and decree, whose power is spreade in euery place both aboue and belowe. Therefore though we eate breade, yet the maintenance of life is not to be attributed to the power of bread, but to the secreat grace which God geueth to bread to feede vs. VVherof also foloweth an other lesson, that God which nowe vseth bread for our nourishment, cā by other meanes as oft as he shal thinke good, prouide that we may liue. Also in this sentence of Moses their beastlinesse is condemned, which accompt of fulnesse and aboundance as their lyfe. Furthermore, distrust and vngodly carefulnesse is reprooued, which driueth vs to seeke vnlawfull meanes. And to this purpose is the answeare of Christe properly directed; for foode and other maintenances of thys present life, we must so trust God, that none of vs passe the bounds prescribed by him. If that Christ accompted it vnlawfull, to make bread of stones besides the commaundement of God: it is muche lesse lawfull to get thy liuing by deceits, thefts, violence and murthers.

Mathewe 4.

5. Then the Deuill tooke him vp into the holye citie, and set hym on a pinacle of the temple.

6. And sayde vnto hym: If thou be the Sonne of God, caste thy selfe downe: for it is wrytten that hee shall geue his Angelles charge ouer thee, and with their hands they shall lifte thee vppe, least at anye time thou shouldest dashe thy foote against a stone.

7. Iesus sayde vnto him: It is wrytten again: thou shalt not tempt the Lord thy God.

8. Againe the deuill tooke him vppe into an exceeding high mountain, & shewed him all the kingdōs of the world, and the glory of them,

9 And sayde vnto hym: all these will I geue thee, if thou wilte fall downe and worship me.

10. Then sayd Iesus vnto him. Auoide sathan: for it is wrytten. Thou shalt woorship the Lorde thy God, and him only shalt thou serue.

11. Then the deuill lefte hym, and beholde the aungelles came and woorshipped him.

Marke 1.

13. And the aungels ministred to him.

Luke 4.

5. Then the deuill toke him vp into an high mountaine, & shewed him al the kingdoms of the world, in the twinkling of an eie.

6 And the deuil said vnto him: al this power wil I geue thee, & the glory of those kingdoms: for that is deliuered to mee: and to whome soeuer I wil, I geue it.

7. If thou therfore wilt worship me, they shalbe all thine.

8. But Iesus answeared him, & sayd. Hence from me sathan: for it is wrytten. Thou shalt woorship the Lord thy God, & hym alone thou shalt serue.

9. Then he brought him to Ierusalem, and set him on a pinacle of the Temple, and sayde to him. If thou bee the sonne of God, cast thy self down frō hēce.

10. For it is wrytten, that hee will geue his angels charge ouer thee to keepe thee.

11. And with their hands they shal lift thee vppe, least at anye time thou shouldst dashe thy foot against a stone.

12 And Iesus answered & said vnto him: It is saide thou shalt not tempt the Lord thy God.

13 And whē the deuil had ended all his temptation, he departed from him for a season.

5. Then

5. *Then the deuil tooke him.* It is no great matter that Luke doth rehearse that temptation in the seconde place, which Mathewe placeth in the last place. For it was not the purpose of the Euangelists, so to set downe the order of the hystorie, as they would alwaies exactly obserue the poynte of time: but to gather the sum of the things, so as they might propose in a glasse or a table, those things which are most profitable to be knowen of Christ. Therefore let it suffice vs to knowe, that Christ was tempted 3. maner of wayes. But whiche was either the seconde or the thirde conflict, there is no cause why we should curiously seeke. In the exposition I wil folow the text set downe by Mathew. It is sayd that Christ was set vpon a pinacle of the temple. But it is demanded whether he was caried vp on high in dede, or whether it was done by a vision. Many do boldly affirme that it was a true and a reall cariage of his bodye (as they say) for they thinke it a thing vnworthy that Christe shoulde yeelde himselfe in daunger to sathans sleights. But this obiection is easily wiped away, that there is no absurditie in the permission of God, and voluntarie subiection of Christe, so that we thinke not that hee suffered any thing wythin, that is, in minde and soule. And that which foloweth after, that all the kingdomes of the worlde were sette in the sight of Christ, and that also which Luke wryteth, that hee was caried far in the twinkling of an eye, doth rather belong to a vision, yet in a doubtfull matter, & which without danger a man may be ignorant of. I had rather suspende my iudgement, then geue the contentious occasion of quarelling. Also it maye be that the 2. temptation did not presently without distance of time folow the first, nor the third the seconde, but it is more probable, that there was some distance, though by the woordes of Luke it is gathered that there was no long space betwene: for he sayth that Christ had rest geuen him for a seaſon. But this appertaineth much to the matter, to know what sathan went about in this kind of temptation, which is to be learned by the answer of Christ, as I said a litle before. Christ, that he might mete with the subtletye of the enemie, and beate backe his force, holdeth oute for a buckler, God is not to be tempted. VVhereby it appeareth that the deceites of the ennemies tended to this purpose, that hee liftinge himselfe vppe aboue measure, shoulde rashly rise vppe againste God. First sathan tried to drawe Christ to desperation, because he wanted meat and ordinarie meanes: nowe he procureth him to a vaine and proud confidence, that neglecting the meanes which were at hande, he should throw himselfe without necessitie into manifest daunger, and as though he should leape beyonde his boundes. But as it becommeth vs not to despair, when we are presſed with the want of all things, but that we shoulde depend vpō the assurance of God: so it is not lawfull for vs to set vp the combs, that we should lift vp our selues higher then God permitteth Now we vnderstand what the purpose of sathan was: namely, that Christ making a triall of his diuinitie, shoulde with a foolish and a wicked rashnesse rise vp against God.

6. *Hee will geue his aungels charge ouer thee.* This malice of sathan is to be noted, that hee abuseth the testimonie of the scripture, that might make the life of Christ deadly, and tourne his bread to poyson. For he ceaseth not to vse the same craft daily. And the sonne of God (who is a common exāple of al the godly) wold in his own person suffer this cōflict, that they

al might learne diligently to take hede to themſelues, leaſt vnder a falſe pretence of the ſcripture, they fall into the ſnares of ſathan. And it is not to be doubted, but that the Lord graunteth ſo much libertye to our enemy, that we ſhoulde not reſt in ſecuritie, but be rather bent to keepe our watches. But let vs not be like to ouerthwart men which reiect the ſcripture, as if it might be tourned euery way, becauſe that the deuill abuſeth the ſame: ſo for the ſame cauſe we muſt abſtain from meates, leaſt we be poyſoned. Sathan prophaneth the woorde of God, and endeuoureth to wreſt the ſame to our deſtructiō, but ſeeing it was ordained of God for our ſaluation, ſhal the counſel of God be to no effect, except that through our ſlouthfulneſſe, the healthful vſe of the ſame ſhould pearish vnto vs? But this matter needeth no long diſputation: only let vs ſee what Chriſt doeth teache vs by his example, which we muſt folow as a certaine rule. Doth he geue place to ſathan, wickedly wreſting the ſcripture? Doth he ſuffer the ſcripture wherwith he armed himſelf before, to be ſtakē away, or to be taken from him? Nay by obiecting the ſcripture again, he mightily ouerthroweth the wicked cauil of ſathan. Therfore ſo oft as ſathan by his ſubtleties pretendeth the ſcripture, & that vngodly mē vnder this ſame pretence ſhal ſet vppon vs, that they might circumuent our faith, let vs borow weapons for the defence of our faith, frō no other place then out of the ſcripture. But though this promiſſe; *(He wil geue his Angels charge ouer thee, &c.)* doth appertain to al the faithful, yet it eſpecially belongeth to Chriſt, who as he is the head of the whole church, ſo in his own right he gouerneth the angels & geueth them charge of vs. Wherfore in that, ſathan doth not yet deceiue, that by this teſtimonie he prooueth that the angels were geuen as miniſters vnto Chriſt, that ſhuld kepe him & bear him in their hands: but the deceit is this, that he draweth the keeping of Angels to a vaine and a raſh courſe, which is then promiſed to the children of God, while they kepe themſelues within their bounds, & walke in his waies. If this clauſe haue any force it in *(in al thy wayes)* then doeth ſathan malicioully corrupt & maim the ſaying of the Prophet, generally & confuſedly wreſting the ſame to wandring & erronious courſes. God commandeth vs to walke in our waies, & he ſayth that his angels ſhall be our keepers. Sathan pretending the cuſtodie of angels, doeth exhort Chriſt that he ſhoulde raſhly procure him danger: As if he ſhoulde haue ſayde: If in ſpite of God thou wilte caſt thy ſelfe to death, the Angelles ſhall defende thy life.

7. *It is wrytten thou ſhalt not tempt the Lord.* Chriſt anſweareth moſt aptly, it is not otherwiſe to be hoped that God doeth there promiſſe his helpe, then if the faithful do modeſtly commit theſelues to him to be gouerned: for we cānot otherwiſe truſt his promiſes, except we obey his commaundements. Further, when God is tempted many wayes, yet in thys place he is ſaid to be tempted, when as we neglecte his meanes which he putteth into our hād. For they which neglect the means which God appoynteth, do as if they tried his power and his ſtrength: As if any ſhould cutte away the armes and handes from a man, and after bid him worke. In ſumme, whoſoeuer deſireth to take a trial of the diuine power, where as it is not neceſſary, he tempteth God, by bringing his promiſſes to vnuſt examination.

8. *The deuil toke him into an hie mountaine.* That is to be had in memorie, which

whych I ſayde before, that it came not to paſſe throughe the imbecillitie of the nature of Chriſte, that Sathan helde his eyes; but by his free appoyntment and permiſsiō. Further, his ſenſes were touched and enticed wyth the glory of the kingdomes whiche were ſette before him, that no inwarde couetouſneſſe mooued his minde: when as the pleaſures of the fleſhe are caried and doe carie vs as wilde beaſtes to thoſe thinges that pleaſe vs: for Chriſt had the like ſenſe that wee haue, but no diſordered appetites. But it was a kinde of temptation, that Chriſt ſhould aske the enheritaunce which God promiſeth to his children, of anye other then of God himſelf. And heere the ſacrilegious boldneſſe of the Deuil doth bewraye it ſelfe, in that hee takinge the gouernment of the earthe from God, doeth vſurpe it to himſelfe. All theſe things (ſayeth hee) are mine, neither can they be obtained otherwiſe then at my hand. And wee muſt daily ſtriue with this aſſault, which both all the faithful do feele in them ſelues, and is more euidently ſeene in the whole life of the vngodlye. For thoughe wee ſette all our defences, richeſſe and commodities in the bleſsing of God: yet oure ſences prouoke vs therefroe, and driue vs to ſeeke the aſsiſtances of Sathan, as if one God were not ſufficiente. And a great parte of the worlde chalenging the righte and gouernmente of the earth from God, doeth imagine to themſelues that Sathan is the geuer of all good things. For whereof commeth it, that almoſte al doe addicte them ſelues to euill Artes, and theftes, and deceits, but that they aſcribe that to Sathan whiche was the propertie of God, to enriche wyth his bleſsinge whome hee pleaſeth? They pray wyth mouthe that God woulde geue them daily breade, but wyth the mouthe onely. For they make Sathan the chiefe, in diſtributing the richeſſe of all the worlde.

10. *Auoyde Sathan.* Luke hathe for it. *Goe after mee Sathan.* VVherefore ſome doe ſtande in vaine vppon that Aduerbe, when it was ſayde to Peter: Goe behinde, Mathewe 16.23. as if Sathan himſelfe heard not the ſame. But Chriſte commaundeth him ſimplie to depart. And nowe hee goeth forwardes in the ſame kinde of defence, holdinge foorth the ſcripture not as a ſhielde of bulle ruſhes, but as of right braſſe. And hee citeth a teſtimonie out of the law, that one God is to be worſhipped & ſerued. Alſo it is eaſily gathered by the applying and the circumſtāce of the place, to what ende the purpoſe of God belongeth, and what it profiteth. VVhen as the Papiſtes doe denie that only God is to be worſhipped, they ſhift off this place and ſuch like with a ſophiſticall Comment. That woorſhippe whiche they call *Latria*, they graunte as due onelye to God: but *dulia* they geue to the deade, and to their bones and their images. But this friuolous diſtinction of wordes being reiected, Chriſt doth chalenge a falling downe to woorſhip to God alone. VVhereby we are warned to haue conſideration rather of the matter, then of the word, ſo ofte as wee haue to doe wyth the woorſhip of God. The Scripture commaundeth to woorſhippe one God. It is to bee ſeene to what ende. If manne ſhall take awaye any thinge from his glorye, and geue the ſame to creatures, it is a ſacrilegious violating of the woorſhippe of GOD. And it is moſte euident that wee doe ſo, when as wee geue to creatures thoſe good things which we haue receiued, wherof God himſelf would be acknowledged to be the only author. But now as religion is properly ſpirituall, and the outwarde confeſsion of the ſame appertaineth to

the body: So not only the inward woorſhippe is due to God alone, but alſo the outward teſtimonie of the ſame.

11. Then the deuil left him, and beholde. Luke expreſſeth more, namely, *when he had ended all the temptation.* As if he ſhould haue ſaid that Chriſte had no reſt nor truce geuen him, vntill hee was exactlye tried with all kinde of temptations. He alſo addeth that he was onely left for a ſeaſon, that we might know that the reſt of his life was not altogether free from temptations, but that the violence of ſathan was reſtrained by God, that hee ſhould not importunately moleſt Chriſt, euen as God vſeth to doe with all his. For if ſometime he permitteth them to be more ſharply vexed, after he releaſeth them ſomewhat of that great conflicte, that they ſhould breathe a while, and gather vp their mindes, yet hee ſpareth them not, that they ſhould nouriſh ſlouthfulneſſe, but only that they ſhoulde prepare themſelues to new conflicts. That it foloweth after that the angels miniſtred vnto him; I accompt it as a comfort, that Chriſt ſhoulde feele that God the father had a care of him, and by his mighty aid ſhould be defended againſt ſathan. For the deſart it ſelf might haue encreaſed his griefe, when as he being depriued of all comfortes of menne, he liued amongſt wilde beaſtes, which Marke alſo expreſly noteth. Yet it is not to be thought that Chriſt was at any time forſaken of the Angels: but that place might be geuen to temptation. Somtime the grace of God, though it be preſent, yet is hid to the ſence and vnderſtanding of the fleſh.

Mathew. 4.

12 And when Ieſus had heard that Iohn was deliuered vp, he retourned into Galile.

17. Frō that time Ieſus begaime to preache and saye: Amende youre liues, for the kingdome of heauen is at hand.

Marke. 1.

14. Nowe after that Iohn was committed to priſon, Ieſus came into Galile, preaching the Goſpell of the kingdome of God,

15. And saying: The time is fulfilled, and the kingdome of God is at hand: repent & beleeue the Goſpell.

Luke 3.

19. But when Herode the Tetrarch was rebuked of Iohn, for Herodias his brother Phillips wife, and for all the euils which Herode hadde done:

20. He added yet this aboue all, that he shut vp Iohn in priſon.

Luke 4.

14. And Ieſus returned by the power of the ſpirite into Galile: and there went a fame of him throughout all the region rounde about.

15. For he taughte in theyr Synagogues, and was honoured of all men.

LVKE. 19. *But Herode the Tetrarche.* Only Luke in this place doeth ſhew the cauſe why Herode did caſt Iohn into priſon. Yet Mathew and Marke doe make mention of it in an other place. Ioſephus in the 18. booke of Antiquities ſayeth, becauſe Herode feared a tumulte of the people and new ſtirres, he ſhutte vp Iohn in the tower of Macherontis, becauſe he feared the credite of the man. Hee ſayeth that Herodias was not geuen to Phillip (whome hee affirmeth maried Salome) but that ſhe was geuen in mariage to an other Herode. But becauſe that in this matter he is taken forgetting himſelfe, and alſo he doth not ſette downe the death of Phillip in his right place, therfore a more certaine troath of the hyſtorie is to be ſought oute of the Euangeliſtes, and we muſt ſtande to their teſtimonie.

This is ſufficiently knowen, when Herode had the daughter of Areta king of the Arabians in mariage, he was enamored with the beautie of Herodias

Herodias his Neece,and by fraude tooke her away. And this iniurie he did to his brother Phillippe without puniſhment: for the ſame Ioſephus witneſſeth that he was a manne of a gentle and quiet diſpoſition. Alſo in this hyſtorie wee euidently ſee what rewarde remaineth in the worlde for faithfull and bolde miniſters of the truthe,eſpecially where they reprooue ſinnes. For ſcarce the hundred man doth admit correction: therfore if they be ſeuerely touched,they runne foorth into madneſſe. If this pride be founde in the moſte of the common people: no maruell if tyrantes doe more ſharply rage againſt them that reproue them,to whom nothing is more bitter then to be brought into order. Againe, in Iohn there ſhineth a notable example of conſtancie,wherewith it becommeth all godly teachers to be endued: that they ſhould not doubt to prouoke againſt them great and mighty men,as ofte as neceſsity ſhall ſo require. For hee ſeeketh not God ſincerely,that maketh acception of perſonnes. Further,when Luke ſayeth that this euill was added aboue all the reſt: Hee meaneth that his malice was then paſt hope, and that the ſinner is then come to the higheſt ſteppe,when as he is angry with the remedies: and doth not only refuſe correction, but alſo taketh vengeaunce vppon him that admoniſheth him,as vpon his enemie.

MAT. 12. *When Ieſus had heard.* The hyſtorie of Iohn ſeemeth not to agree with theſe, who witneſſeth that Iohn and Chriſt began the office of teaching both together at one time. But it is to be noted that our thre Euangeliſtes doe therefore in ſilence paſſe ouer that ſhorte time, becauſe the courſe of Iohn was not yet finiſhed, that is the preparation to receiue the Goſpell of Chriſte. And certainly,though Chriſte within that time executed the office of a teacher,yet he properly began not the preaching of the Goſpell,vntil he ſucceeded Iohn. Wherfore it is no abſurditie that the three Euangeliſts doe graunte and aſsigne that time to the miniſterie of Iohn, wherein Chriſte gathered his diſciples, as if they ſhould ſay: the morning paſsing,the ſunne aroſe. But that ſpeach is to be noted which Luke hathe,that Ieſus in the power,or by the power of the ſpirit, came into Galile,for it is to great purpoſe that we do not imagin any earthly or humane thing in Chriſt,but that the celeſtial and diuine power in him may come into our minde,and occupie our ſenſes.

MARKE. 14. *Preaching the Goſpell of the kingdome of God.* Mathew ſeemeth to haue ſomewhat differing from the other two. For he ſayth that after Chriſt went into Capernaum,and had left his country Nazareth, then at length he began his preaching: But Luke and Marke doe ſay that he taught openly in the countrey. But the anſweare is eaſie: For the Aduerbe of time in Mathewe ought not onelye to be referred to the nexte clauſe,but to the whole courſe of the hyſtorie. Therfore at his comming into Galile, Chriſt entred his courſe. Alſo the ſumme of the doctrine as it is deliuered by Mathew, differeth nothing from that which a litle before we read,that Iohn vſed. For it conſiſteth of two partes,repentance and the preaching of grace and ſaluation. Hee exhorteth the Iewes to conuerſion,becauſe the kingdom of God is at hand,that is,becauſe God will take his people into his hande to gouerne them,which is the ful and perfecte felicitie.

Marke ſpeaketh a little otherwiſe. *The kingdome of God is at hande: Repent and beleeue the Goſpell:* yet in the ſame ſence: for hauing ſpoken before

of reſtoring the kingdome of God amongſt the Iewes, hee exhorteth to repentaunce and faith. Yet it may be demaunded, ſith repentance doeth depende on the Goſpell, whye Marke ſeparateth the ſame from the doctrine of the Goſpell. It may be anſweared two wayes. For God ſometime ſo calleth vs to repentaunce, ſo that hee onely commaundeth that the life be chaunged to better. Afterwardes he ſheweth the conuerſion and newneſſe of life, is the gifte of his ſpirite, that we might knowe that we are not onely commaunded that which is our duetie, but that there is together offered the grace and power of obedience. If after this maner we take this whiche Iohn preached of repentance, the meaning ſhall be: the Lorde commaundeth you to tourne to him: but becauſe yee can not doe it by your owne induſtrie, he promiſeth the ſpirite of regeneration. VVherfore it behooueth you to embrace this grace by faith: though the faith which he requireth to be hadde in the Goſpell, ought not to be reſtrained to the gift of renouation. But it belongeth eſpecially to forgeueneſſe of ſinnes. For Iohn ioyneth repentaunce with faith: becauſe God doeth therefore reconcile himſelfe to vs, that as a father he may be worſhipped of vs in holineſſe and righteouſneſſe. Furthermore, there is no abſurditie if we ſaye that to beleeue the Goſpell, doeth ſignifie as muche as to embrace fre righteouſneſſe. For this ſpeciall relation betwene faith and remiſsion of ſinnes, is often found in the ſcripture: as when he teacheth that we are iuſtified by faith. This place may be expounded both wayes, yet let that principle remaine vnſtaken, that free ſaluation is offered vs of God, that being conuerted to him, we ſhould liue to righteouſneſſe. Therefore he promiſing vs mercy, doeth call vs to the denial of the fleſh. The Epytheton is to be noted wherewith Marke adorneth the Goſpell: For heereby we learne, that by the preaching of the ſame, the kingdome of God is erected and eſtabliſhed vppon the earthe, neyther doeth God raigne by any other meanes amongſt men. VVherby it alſo appeareth howe miſerable the condition of menne is wythout the Goſpell.

LVKE. 15. *Hee was honoured of all menne.* Thys is namely ſet downe by Luke, that we mighte knowe that the diuiine power did preſentlye from the beginning ſhine in Chriſte, which driue men not as yet infected with a malitious deſire of gainſaying, into admiration of him.

Luke 4.

Matthew. Marke.

16. *And he came to Nazareth where he had been brought vppe, (and as his cuſtome was) went into the Synagogue on the Sabeth daye, and ſtoode vppe to reade.*

17. *And there was deliuered vnto him the booke of the Prophet Eſaias, and when hee had opened the boke, he found the place where it was wrytte,*

18. *The ſpirite of the Lord is vpon me, becauſe he hath anoynted me, that I ſhould preach the Goſpel to the poore: hee hath ſent me, that I ſhoulde heale the broken hearted, that I ſhould preach deliuerāce to the captiues, & recouering of ſight to the blynd, that I ſhuld ſet at libertie thē that are bruſed.*

19. *And*

19. *And that I should preach the acceptable yeere of the Lord.*

20. *And hee closed vppe the booke, and gaue it again to the minister, and sate downe: and the eyes of al that were in the Synagogue were fastened on him.*

21. *Then hee beganne to saye vnto them, This day is this scripture fulfilled in your eares.*

22. *And all bare witnesse, and wondred at the gracious words, which proceeded out of his mouth: and sayd, Is not this Iosephes sonne?*

16. *Hee came to Nazareth.* The Euangelistes doe stand vpon this one thing, that they might shewe by what meanes Christ was made known, for which purpose Luke here reporteth a thing worthy to be remebred: that is, that he expounding the place of Isaiah, and applying it to the present vse, he turned the eyes of all menne vppon himselfe. VVhen he saith that he came into the Synagogue, according to the custom: we hereby gather that he did not onely speake to the people in the streetes and hygh wayes, but as much as hee might, he obserued the vsuall order of the Church. Also we see withall, though the Iewes were degenerate; yet in such confusion of thinges, and in the estate of the Churche miserablye corrupted, this good thing remayned, that they read the scripture before the people, that thereby they might take occasion of teaching and exhorting. VVhereby it also appeareth what was the right and lawfull maner of keeping the Saboth. For GOD did not therefore commaund his people to keepe holy dayes, as though that he was simply pleased with their reste: but rather that hee might exercise them in meditating his workes. Also because the mindes of men are dimme in considering the workes of God, it is necessary that they should be directed by the rule of the scripture: but though Paule numbreth the Saboth amongst the shadowes of the lawe, Colloss. 2. 17. yet in this poynt wee haue like cause to obserue it, as the Iewes hadde, that the people maye come togeather, to heare the word, to publike prayers, and to other exercises of godlynesse: for the which cause the lords day came in place of the Iewish saboth. Now, if the times be compared, it shall easily appeare out of this present place, that the corruptions of the popishe hierarchy are at this day more filthy & more deformed, then they were amongst the Iewes vnder Annas and Cayphas. For the reading of the scripture, which then was vsed, was not onely vnder the Pope growne out of vse, but with swoorde and fire was driuen out of the Churches: But that which they songe in an vnknown tongue, as it seemed, in mockerie. Christ rose vp to read, not onely that his voyce might be the better heard, but in signe of reuerence. For this doth the maiestie of the scripture deserue, that the interpreters of it should professe them selues to come modestlye and reuerentlye to handle the same.

17. *Hee found the place.* It is not to be doubted but that Christ of purpose chose this place. Some thinke that it was euen offered to him by God: but sith he had graunted him a free election, I doe rather referre it to his iudgment, that he chose this place before others. Also Isaiah pro-

miſeth in that place, that after the captiuitie of Babylon there ſhould yet be ſome witneſſes of the fauour of God, which ſhould gather the people from deſtruction, and out of the darknes of death, and ſhould with a ſpirituall power reſtore the Church afflicted with ſo manye calamities. But becauſe that redēption was to be proclaymed in the name & auctoritie of Chriſt alone: therefore he ſpeaketh in the ſingular number, & after a ſorte taketh vppon him the perſon of Chriſte, that he might the more effectually ſtirre vp the mindes of the godly to an aſſured truſt. It is certaine that the wordes which are here ſet downe cannot properlye be applyed to any, but to Chriſt alone, and that for two cauſes. Firſt, becauſe that he alone was endued with the fulnes of the ſpirite, that hee might be a witneſſe and a meſſenger of our reconciliation with God (by which reaſon Paul aſsigneth that peculiarly to him, which is commō to all the miniſters of the Goſpel, Ephe. 2. 17. that is, that they ſhuld preach peace to as many as are nigh and farre off:) then becauſe he only worketh and perfourmeth by the power of his ſpirit, whatſoeuer good things are promiſed.

18. The ſpirit of the Lord vpon me. This is therfore ſaid, that we might know that Chriſt aſwel in himſelf, as in his miniſters doth not the work of mā, or any priuate buſines, but that he was ſent of God to reſtore the ſaluation of the Church. For he teſtifieth that he doth nothing by the motion and counſell of man, but al things by the gouernment of the ſpirit, that the faith of the godly might be grounded vpon the auctoritie and power of God. That clauſe that next followeth, *Becauſe he hath annoynted mee*, is added to expound the former. For many do falſly boaſt that they haue the ſpirit of God, whē they are without the gifts of the ſpirit. But Chriſt by the annoynting, as by the effect proueth that hee is endued with the ſpirit of God. Then hee ſheweth to what end hee was endued with the grace of the ſpirit: namely, that he might preach to the poore: whereby we gather, that whoſoeuer are ſent of God to preach the Goſpell, ought firſt to be endued with neceſſary giftes, that they maye be able to diſcharge ſo great an office. VVherefore they are indeede to be laughed at, which vnder the pretence of the calling of God, doe vſurpe the place of Paſtors, when they are moſt vnapt to execute the office: as the horned biſhops in poperie, when they are more ignorant then any Aſſes, yet they proudlye cry out, that they are the Vicars of Chriſte, and that they only are the lawful gouernours of the Church. It is alſo expreſly ſaid, that the Lord doth annoynt his ſeruauntes: becauſe that the true and effectuall preaching of the Goſpell dooth not conſiſt in windy eloquence, but in the celeſtiall power of the ſpyrite: as Paule ſayeth. 1. Cor. 2, 1. & 4.

To the poore. The Prophet declareth what the eſtate of the church was before the beginning of the goſpel, and what al our condition is without Chriſt. Therefore he calleth them poore, broken, captiues, and blind, and bruſed, to whom God promiſeth reſtitution. But though the body of the people was oppreſſed with ſo many miſeries, that theſe titles might agree to euery member of the ſame: yet becauſe that manye in their pouertie blindneſſe, bondage, and to bee ſhorte, in death, doe flatter themſelues, or at leaſt ſenſeleſſe: therfore few are fit for the receiuing of this grace. And firſt we are taught here, to what ende the preaching of the Goſpell belon-

belongeth, and what it bringeth vs: that is, when we were wholly ouerwhelmed with all kind of euils, there God shineth vnto vs with his light of life, that he leading vs out of the great depth of death, might restore vs into a full felicitie. Truely this is no vsuall commendation of the gospell, that we gather such incomparable fruit of it. Secondly we see whō Christ calleth to him, and whom he maketh partakers of the grace committed to him: that is, they that are wretches in al poyntes, and are without all hope of saluation. But againe we are admonished, that we cannot any otherwise enioy these benefits of Christ, except we be humbled with a deepe feeling of our miseries; and as people hungarstarued, doe desire and seeke for him to be our deliuerer: for whosoeuer swell in pride, and sigh not vnder their captiuitie, and are not displeased with theyr owne blindenesse, they doe with deaffe eares dispyse this prophesie.

19. *That I should preach the acceptable yeere.* It seemeth to many to be an allusion to the yeere of Iubile, whose iudgement I doe not refuse. Yet it is worth the labour to note, how the Prophet taketh paines to aunswear a doubt, which might trouble and shake the weake mindes, seeing that the Lord had so long differred the promised saluation, and had holden them in suspence. Therefore he appoynteth the time of redemption in the counsell or goodwill of God, as he saith: chap. 49. 8. In an acceptable time I haue heard thee, in a day of saluation haue I helped thee. Paule to the Galla. 4. 4. calleth it the fulnes of time; that the faithfull may learne not curiously to enquire further then is expedient: but to reste in the will of God: and this one thing was sufficient for them, that the saluation in Christ was giuen, when God saw it good.

20. *And the eyes of all that were in the Synagogue.* I doubte not but that God had touched their heartes, that the straungnes of the matter might make them more attentiue, and so should giue eare to Christ speaking: for it was necessary that they should be stayd, least they presently should haue made a noyse, or at the leaste that they shoulde not breake off the course of the word, seeing that otherwise they were more bent and readye to contemne Christ, as we shall see.

21. *This day is fulfilled.* Christe doth not onely vse these three words: but prooueth in deede that the tyme is nowe come, wherein GOD would restore the decayed Church, that the exposition of the prophesie might be euident and plaine to the hearers, as the interpreters do rightly and in order handle the scripture, when they applye the same to the present vse: and he saieth, that it was fulfilled rather in their eares then in their eies: beecause the bare sight doth litle profit; except that doctrine had the chiefe place.

22. *They bare witnesse.* Here Luke first commendeth vnto vs the diuine grace which was in the mouth of Christe: then heeliuely paynteth out the vnthankfulnes of men. He calleth them the words of grace, or gratious wordes in the Hebrew phrase, wherein the power and grace of the holy Ghost was seene. Therefore the Nazarites are compelled to acknowledge with admiration, God speaking in Christ: yet they willingly hinder themselues from giuing the right and due honour to the heauenly doctrine. For when they obiect that he is the sonne of Ioseph, they do not amplyfie with this circumstaunce the glory of God, as it became the:

but

but malitiouſly they take this as an offence, that they might with the fairer colour refuſe whatſoeuer ſhalbe ſayde by the ſonne of Ioſeph. So at this day we ſee very many, who though they are enforced to graunt that to be the word of God, which they heare: yet they get them friuolous excuſes, wherewith they may exempt themſelues from the neceſsitie of obedience.

And truelye the cauſe why we are not ſo touched with the power of the Goſpell, as it were meete, commeth not by any other meanes, but that wee are a lette vnto our ſelues, and with our malice we choake the light, by beholding whereof, wee are moued whether we will or no.

Luke. 4.

Matth.	Marke.

23. Then he ſayd vnto them, you will ſurely ſay to me this prouerbe, Phyſition heale thy ſelfe: what ſoeuer we haue heard done in Capernaum, doe it here likewiſe in thine own countrey.

24. And he ſaid, verily I ſay vnto you, no prophet is accepted in his countrey.

25. But I tell you of a troath, manye widowes were in Iſrael in the dayes of Elyas, when heauen was ſhut three yeeres and ſixe monethes, when great famine was throughout all the land:

26. But vnto none of them was Elyas ſent, ſaue vnto Sarepta, a citie of Sydon, vnto a certain wydowe.

27. Alſo there were many lepers in Iſraell, in the time of Eliſeus the Prophet: yet none of them was made cleane, ſauing Naaman the Syrian.

28. Then all that were in the Synagogue, when they heard it, were filled with wrath,

29. And roſe vp, and thruſt him out of the citie, and lead him vnto the edge of the hill, whereon their citie was builte, to caſte him downe headlonge.

30. But he paſſed through the middes of them, and went his way.

23. Phiſition heale thy ſelfe. By the wordes of Chriſt it is eaſily gathered, that he was contemptuouſly receiued by the Nazarites: for he vttereth that, which he knew they thought in their mindes. Then he layeth the falt vppon them, why he ſtayeth from working miracles amongſte them: and he reproueth their malice, becauſe they gaue no reuerence to the Prophet of God. The obiection which he preuenteth is this: It is no maruell, if his countrey men haue him in no eſtimation, ſeeing that hee doth not ennoble his owne countrey, with miracles, as he doth ſtraunge places: therefore this is a iuſt reuenge, if he be reiected of his, which he leſſe eſteemeth then any other. To this purpoſe belongeth the common prouerbe, that a Phyſition ſhoulde beginne firſt with himſelfe and his owne people, before he ſhew his skill of curing to ſtrangers. The ſumme

of

of the obiection is, Chriſt did prepoſterouſly, for that with his myracle hee renoumed other cities of Galile, & had no reſpect to his own countrey. And this ſeemed to the Nazarites to be an honeſt excuſe, why they againe might refuſe him.

24. Verily, I ſay vnto you. Hee layeth to their charge that it is through their own fault, that he ſheweth not his power in miracles amongſt thē, as in other places. For the incredulitie of men, ſtayeth God that he work not for their ſaluation, as were to be wiſhed. Matth. 13.58, and Mar. 6.5. Therfore could not Chriſt doe miracles amongſt them, becauſe they beleeued not in him: not that it is in the will of men to tie the handes of God: but becauſe he depriueth them of the fruit of his workes, which through infidelitie make themſelues vnworthy. Therefore the aunſwere is aſmuch, as if Chriſte ſhould haue ſayde: If you wil be partakers of miracles, why doe you not giue place to God? Naye, why doe you proudlye reiect the miniſter of his power? Therefore you haue a iuſt reward of your contempt, that you being paſſed by, I ſhould rather ſhew my miracles in other places, that I am the Meſsias of God, to whom the reſtoring of the Church is committed. And truely that vnthankefulneſſe might not be borne, that when God would haue his ſonne brought vp in their citie, that they ſhould eſpyſe ſuch a nourſe. Vherefore of ryght he withdrew his hande from thence, that it ſhould not be ſcorned by ſo wicked contemners. But here we learne how much the Lord eſteemeth his word: for that he may puniſh the contempt of the ſame, hee taketh from amongſt them the graces, which are teſtimonies of his preſēce. For the vnderſtanding of this ſentence, *That a prophet is not eſteemed in his owne countrey*, let the readers looke what we haue ſaid in the fourth Chapter of Iohn about the end.

25. There were many widowes. After that Chriſt had layd the fault vpon them, that they were without miracles, he now proueth by two examples, that it ſhould not ſeeme abſurde, if God ſhould preferre ſtraungers before his owne houſholde people: and they ought not to laye the faulte vppon him, if that he obeyed the calling of God, as Elyas and Eliſæus did in times paſt. And ſharply he reſtraineth their vaine confidence, that they would haue him bound to them; becauſe he was brought vppe amongſt them. At what time (ſaith hee) the famyne continued for two yeares and a halfe, there were manye widowes in the lande of Iſrael: whoſe neede the Prophet was not commaunded to helpe, but he was ſent to a ſtraunger of the citie of Sydon. Likewiſe Eliſæus cured none of the Lepers of his owne countrey, but Naaman, that manne of Syria. And though he peculyarly nyppeth the Nazarits: yet hee alſo reproueth the vnthankefulneſſe of al the nation, for that almoſt al were wont ſo much the more vnworthily to deſpiſe the Lord, by how much he came neere to them. For how came it to paſſe, that God preferred the ſtraung woman before all the Iſraelites: but becauſe that the Prophet being thrown forth of them, was enforced to ſeeke entertainment in a prophane land? And wherefore would God that Naaman the Syrian ſhould be healed by Eliſæus, but for the reproofe of the people of Iſraell? Therefore the meaning is, that it now falleth out, as it did in times paſt, that God will ſend his power a farre off vnto ſtraungers, becauſe he is driuen backe by thē, that dwell at home with him. Yet Chriſte declareth that nothing of his

1.Ki.17.9
2.Ki.5.14

glory

glory is diminiſhed, in that he is nought ſet by of his countreymen: becauſe that God, to their ignominie and ſhame, can other where honour and exalt his ſonne, as in tymes paſt hee honoured his Prophets in the middeſt of the Gentiles. In this manner the fooliſh glorying of fleſh is beaten downe, when wee ſee the Lorde reigne not onelye where and when hee will: but euen in the vttermoſte corners, not regarding the lande which hee had choſen for a dwelling place for himſelfe. Alſo heere is a generall doctrine to be gathered, that it becommeth not vs to preſcribe God a lawe for the beſtowing of his benefites, but that at his pleaſure hee may rayſe the lowe and the moſt contemned menne, to honour, the chiefe being reiected. Neyther is it lawefull for vs to ſtyrre, if he altogether ouerthrow that order þ pleaſeth our iudgement. And the Antitheſis betweene Iſraell and the prophan nations muſt be noted. But it behooueth vs alwayes to conſider this, thas he chooſeth none beefore other for their own worthineſſe: but that rather commeth by the wonderfull counſell of God. Yet though the reaſon be hidden, it is neceſſary to honour and to worſhip the depth.

28. *They were filled with wrath.* They vnderſtoode to what purpoſe thoſe two examples tended, which Chriſt alleaged: that is, that the grace of God ſhould be traſterred to a place. Therefore they took it for theyr reproach. But wheras their conſciences ought to be touched to the quick, that their faults being corrected, they might ſeeke remedie, they are onely driuen into a madneſſe. So the wicked do not onely ſtubbornly reſiſt the iudgementes of God, but they cruelly riſe againſt his ſeruants. Hereby it appeareth what force theſe reproues haue, which come from the ſpirite of God: for they enflame their mindes with madneſſe, that willingly do ſcorne the ſame.

Further, when we ſee the mindes of menne to be ſo full of poyſon, that they waxe madde againſt God, ſo ſoone as they are ſharpely handled, we muſt aske the ſpirite of meekeneſſe, that the ſame fury cary not vs into this deadly battayle. When Luke ſaieth that Chriſt went thorow the middes of them, and ſo eſcaped their handes, hee declareth that he was delyuered by God not without a great myracle from the preſent death. By which example we are taught, although our aduerſaries prenaile, that our life ſeeme to be at their pleaſure: yet the power of GOD ſhall alwayes be the conquerer, to preſerue vs ſo long as he will keepe vs in this world, eyther he will binde their handes, or ſtrike their eyes with blindnes, or amaſe their heartes and mindes.

Matth. 4.

	Marke.	Luke.
13. *And leauing Nazareth, went and dwelt in Capernaum, which is neere the ſea, in the borders of Zabulon, and Nepthalim.*		
14. *That it might be fulfilled, which was ſpoken by Iſaias, the Prophet ſaying:*		
15. *The land of Zabulon, and the land of Nepthalim by the way of the ſea, beyond Iordan, Galile of the Gentiles:*		
16. *The people which ſate in darkneſſe, ſawe great*		

great light, and to them that sate in the region and shadow of death, light is risen vp.

13. *And leauing Nazareth.* I haue thought good therefore to adde this place of Matthew to the hystorie of Luke, becauſe it may be gathered, that Chriſt to this time was accuſtomed to frequent the citie of Nazareth: he bidding that citie farewell, that hee might auoyde daunger, hee went to Capernaum, and the cities thereaboutes. This hiſtory hath no difficultie, but that Matthew ſeemeth to abuſe the teſtimonie of the prophet into an other ſenſe. But if we weigh the naturall ſenſe of the Prophet, the applying of it to this preſent cauſe, ſhal be apt and eaſie. For Iſaias, after he had ſpoken of the moſt grieuous calamitie of the people, that he might comfort them in ſorow, promiſeth, when the people ſhall be brought to the loweſt ebbe, preſentlye delyueraunce ſhall followe, which, darkeneſſe being ſhaken off, ſhall reſtore the light of lyfe. The wordes are, the darkneſſe ſhall not be according to the affliction, that it had, when at the firſt he touched lightly the land of Zebulō, & the land of Nepthali, nor afterwarde when he was more grieuous by the way of the ſea, beyonde Iordan in Galile of the Gentiles. The people that walked in darkeneſſe, haue ſeene a great light. The Iſraelites were now oppreſſed with a double calamitie: for, firſt foure trybues or thereaboutes were lead into captiuitie by *Theglath Peleſer*. Then whē Salmanaſar ſtroke all the kingdome of Iſraell, there remayned a thirde plague: whiche the Prophet about the end of the eight chapter ſaieth, ſhalbe the ſharpeſt of all. But nowe in the wordes, which we haue rehearſed, there followeth a mittigation: becauſe God reacheth his hande to his people, death ſhall be eaſier to be borne then ſickneſſes were before. Although (ſaieth hee) the whole people ſhall be blotted out, yet the ſhining light of grace ſhall bring to paſſe, that there ſhalbe leſſe darkeneſſe in this latter deſtruction, then was in the double deſtruction of the tenne trybes. Alſo I doubte not but that the promiſe ought to be extended to the whole body of the people, which in ſhewe ſeemed to be in like miſerable and lamentable eſtate. For the Ievves do prepoſterouſly apply the ſame to the deliuerance of the citie of Ieruſalem: as if the lyght of lyfe had bene reſtored, when by the flight of king Sennacherib the ſiege was rayſed. Certeinly, it doth plainely appeare by the text, that the Prophet had a further regard. Therefore, when he ſhall promiſe a general reſtitution of al the church, it followeth that the lande of Zabulon, and the lande of Nepthalim, and Galile of the Gentiles, were comprehended in the number of thē, whoſe darkeneſſe of death were chaunged into the light of life. The returne of the people from Babylon was the beginning of this light, and as the morning. At the length the ſonne of righteouſnes Chriſt, came forth in his full brightnes, and by his comming hee vtterly abolyſhed the darknes of death. Therfore P. to the Ep. 5. 14. admoniſheth that in him was fulfilled, that which euery wher is foūd in the prophets: Awak thou that ſleepeſt, & ſtand vp from the dead. Now when wee knowe that the kingdom of Chriſt is ſpirituall, it is neceſſary that the light of ſaluation, which he bringeth, and what help ſoeuer we receiue from him, ſhould be agreeable to the nature of the ſame. Wherof it followeth that our ſoules are drowned in the darknes of eternal death, vntil he lighten thē with his grace.

Iſa 9.1
2. Ki. 15. 26
& 18. 9

The

The Prophet ſpeaketh of the ouerthrowing of a countrey: but the condition of mankinde is deſcribed as in a glaſſe, vntill it be ſette at lybertie by the grace of Chriſt. That they that ſate in darkeneſſe are ſayd to ſee a great light: ſo ſodeine and ſo notable a chaunge dooth amplyfie the greatneſſe of the diuine ſaluation. The lower Galile was called, Galile of the Gentiles, not onely becauſe it was ſo neere to Tyre and Sydon, but becauſe the Gentiles were there myngled amongſt the Iewes: eſpecially for that Dauid had graunted certaine cities to king Hiram.

Matth. 4.

18. *And Ieſus walking by the ſea of Galile, ſawe two brethrē, Simon, which was called Peter, and Andrew his brother, caſting a net into the ſea: for they were fiſhers.*

19. *And he ſayd vnto them, follow me, and I will make you fiſhers of men.*

20. *And they ſtraight way leauing the nets, followed him.*

21. *And when he was gone forth from thence, hee ſawe other two brethren, Iames the ſonne of Zebedeus, and Iohn his brother in a ſhippe with Zebedeus their father, mending their nets, and he called them.*

22. *And they without tarying, leauing the ſhip and their father, followed him.*

23. *So Ieſus went about all Galile, teaching in their Synagogue, and preachinge the Goſpell of the kingdome, and healing euery ſickneſs and euery diſeaſe among the people.*

24. *And his fame ſpread abroade through all Syria, and they brought vnto him all ſicke people, that were taken with diuers diſeaſes and grypinges, and them that were poſſeſſed*

Mar. 1.

16. *And as hee walked by the ſea of Galile, he ſaw Simon, and Andrewe his brother, caſting a nette into the ſea: for they were fiſhers.*

17. *Then Ieſus ſaide vnto them, follow me, and I will make you fiſhers of men.*

18. *And ſtraightway they forſooke their nettes, and followed him.*

19. *And when he had gone a litle further thence, he ſaw Iames the ſonne of Zebedeus, and Iohn his brother, as they were in the ſhippe, mending their nets.*

20. *And anon he called them: & they left their father Zebedeus in the ſhip with his hyred ſeruants, and went their way after him.*

Luke. 5.

1. *Then it came to paſſe, as the people preaſſed vpon him, to heare the word of God, that he ſtoode by the lake of Genezareth.*

2. *And ſaw two ſhips ſtanding by the lake ſide, but the fiſhermen were gone out of them, and were waſhing their nettes.*

3. *And he entred into one of the ſhippes, which was Simōs, and required of him, that hee would thruſt off a litle from the land, and he ſate downe, and taught the people out of the ſhip.*

4. *Now, when he had left ſpeaking, hee ſaide vnto Simon, launch out into the deepe, & let downe your nettes, to make a draught.*

5. *Then Simon anſwered & ſaid vnto him: maiſter, we haue trauelled all night, and haue taken nothing: neuertheleſſe at thy word I will let down the nette.*

6. *And when they had ſo done, they incloſed a great multitude of fiſhes, ſo that their net brake.*

7. *And they beckned to their partners, which were in the other ſhyp, that they ſhould come, & help them: who came then, and filled both the ſhippes, that they di ſincke.*

8. *Now when Simon Peter ſaw it, he fel down at Ieſus knes, ſaying, Lord, goe from me: for I am a ſinful man.*

ſed with deuilles, and thoſe which were Lunatike, and thoſe that had the palſie: and he healed them.

25. And there followed him great multitudes out of Galile, and Decapolu, and Ieruſalem, & Iudea, and from beyond Iordan.

9. For he was vtterly aſtonyed, and al that were with him: for the draught of fiſhes which they tooke.

10. And ſo was alſo Iames & Iohn, the ſonnes of Zebedeus, whiche were companyons with Simon. Then Ieſus ſayde vnto Simon: Feare not, from hence forth thou ſhalt catch men.

11. And when they hadde brought the ſhippes to lande, they forſooke all, and followed him.

MAT. 11. *And he walking.* Becauſe this hyſtorie is ſet down by Luke after two miracles, which wee ſhall ſee afterwarde, it was commonlye thought, that the myracle which is reported was wrought by him ſomwhat after they were called by Chriſt. But the reaſon which they follow hath but ſmall force: for it was not the purpoſe of the Euangeliſtes to write Chronicles from yeere to yeare in a certeine and diſtinct order of tymes: whereby it came to paſſe, that the order of dayes being not regarded, they accounted it ſufficient to gather ſummarilye the chiefeſt of the deedes of Chriſt: yet they kept an account of the yeares, that it might be euident to the readers how Chriſte beſtowed the courſe of three yeares from the beginning of his preaching, vnto his death. But thoſe myracles, which were wrought at that time, they ſet downe at lybertie, as hereafter by many examples ſhall more plainely appeare.

But now it appeareth by manye argumentes, that this hyſtorie is reported by the three: of the which yet this one may ſuffice the reader that is not contentious, that the three with one conſent doe teach, that Peter and Andrew, Iames and Iohn, were created Apoſtles. If they had beene called before, it ſhould followe that they had beene Apoſtats, that forſaking their mayſter, and deſpiſing their calling, had returned to their olde manner of life. This is the only difference betweene Luke and the other two, that hee onely rehearſeth the myracle, which the other doe omitte. But this is not vnuſuall amongſt the Euangeliſtes, to touch one part of a hyſtorie, omitting many circumſtances. Wherefore there is no abſurditie, if we ſay that one myracle is left out by two, which is reported by one. And that is to be remembred that Iohn ſaieth, 20.31. that of innumerable miracles of Chriſt, there were ſome choſen, which migh ſuffice for the prouing of his diuine power, and for the confirming of our fayth in him. Therefore it is no meruaile, if *Matthewe* and *Marke* doe briefly touch the calling of the foure Apoſtles, whoſe circumſtance Luke doth more at large ſet forth.

LV. 1. *Hee ſtoode by the lake.* Matthew and Marke call it the ſee of Galile, after the olde manner of theyr tongue. That lake in times paſte among the Hebrews was properly called *eindath*. The the language being

corrupted, the word was turned into Genezareth. The prophan writers doe call it Geneſar: on that part that bordered vppon Galile, they called it the ſea of Galile. The banke that was neere to Tiberias, was named after that citie. In an other place there will be a more fitte occaſion to ſpeake of the largeneſſe and cituation of the ſame. Now we will come to the matter it ſelfe. Luke ſaieth, that Chriſt going vp into Peters ſhyp, launched out a litle from the land, that he might the more commodiouſlye teache the people from thence, whiche were come out of diuers places, for the deſire they had to heare him: and when he had ended his teaching, by a miracle he ſhewed a token of his diuine power: for though it is vſuall to fiſhers to make many draughtes in vaine, and then with one good draught to recompence the labour that they had ſpent in vaine: yet the myracle was ſet forth by this circumſtaunce, that when they had taken nothing all the night (which yet is moſt fit for catching) ſodenly a great multitude of fiſhes was heaped into their nettes, which filled their ſhippes. Therefore Peter and his felowes doe eaſily acknowledge, that ſuch a pray, as exceeded meaſure, came not to them by chaunce, but was giuen them of God.

LV. 5. *Maiſter, wee haue trauayled all night.* It is not to be doubted but that Peter knowing that Chriſt executed the office of a teacher, and touched with a reuerence of him, did ſo call him: yet he had not ſo profited, as he deſerued to be accounted amongſt his diſciples. For it is not enough to thinke reuerently of Chriſte, except we embracing his doctrine with obedience of fayth, do hold that which he requireth of vs. And though hee had no taſte, or very ſmall taſte of the Goſpell: yet he ſheweth how much he attributeth to Chriſt, wheras being wearyed with labour, without profit, that which he in vaine had tried, he againe attempted. Therefore it cannot be denyed, but that Chriſt was great, and that his auctoritie much preuailed with him. But this perticular fayth had in one onlye commaundement of Chriſte, and that in a priuate earthlye buſines, had not made Peter a Chriſtian, nor giuen him a place amongſte the chyldren of God: but that from this beginnning of obedience, he ſhould at length be lead to a full obedience. But ſith that Peter was ſo ready to obey the commaundement of Chriſte, whome as yet hee did not know eyther to bee a Prophet, or the Sonne of God. No excuſe canne ſerue our ſlouth, that being taught that hee is our Lord, and king, and iudge, and being tenne times commaunded by him to doe our duetie, doe not yet ſtirre a finger.

LV. 6. *They incloſed a great multitude of fiſhes.* The ende of the miracle was, that the deitie of Chriſte beeing knowne, Peter and others ſhoulde yeelde themſelues to be his diſciples. Yet generallye by this example wee are taught not to feare that the bleſsing of God and happye ſucceſſe ſhal not folow our labour, as oft as at the commaundement and direction of Chriſte wee laye our handes to worke: But there was ſuch plentie of fiſhes as ſanke the ſhyppes, and aſtonyed the myndes of them that beehelde it. For it was meete that the diuine glorye of Chriſte ſhoulde bee reuealed by this myracle, that the credite might be wholly his.

LV. 8.

LV. 8. *Lorde, goe from mee.* Though menne in their dayly prayers doe deſire the preſence of God: yet it is neceſſary that aſſoone as GOD appeareth, that they ſhoulde be affrayde, and halfe dead with feare and amaſedneſſe, vntill he giue them comfort. There is good cauſe whye they ſhould ſo earneſtly pray for the preſence of God: for he beinge abſent, they are enforced to feele them ſelues to bee miſerable wretches: and his preſence is therefore fearefull, becauſe they then beginne to feele that they are nothing: nay, with what a heape of euils they are filled. After this maner Peter ſo reuerenceth Chriſt in this myracle, that he being amaſed with his maieſtie, would flee as much as he could. And this did not onely befall to Peter, but as by the text we doe gather, they were al afrayd. VVherefore we ſee that this feeling is planted in all men, that they ſhould be afraide at the preſence of God. And it is profitable for vs, that what fooliſh boldnes or pride ſoeuer is in vs might be humbled; ſo there ſhall preſently be giuen comfort, which may hold vs vp. Therefore Chriſt with a ſweete and friendly anſwere dooth recreate the mind of Peter, and forbyddeth him to feare. So the Lorde buryeth his in a graue, that then he may giue them life.

LV. 10. *From henceforth thou ſhalt catch men.* Matthew ſaieth, *I will make you fiſhers of men.* But Marke hath, *I will make you to be fiſhers.* By which wordes we are taught, that Peter and the other three were not onelye choſen of Chriſt to be diſciples, but created Apoſtles, or at the leaſt choſen in hope of Apoſtleſhippe. Therefore here is not onely diſcribed a generall calling to the fayth, but a ſpeciall calling to a certaine office.

I graunte that the office of teachinge was not yet committed vnto them: but yet Chriſte calleth and chuſeth them into his company, that he might frame them to teaching. And this is wiſely to be conſidered: for all are not commaunded to leaue their parentes and their old trade of lyuing, that they maye followe Chriſte on foote: but the Lorde is contente to haue ſome in his flocke and Churche, and to others hee appoynteth a proper ſtanding. Therefore lette them that haue the office of a publike perſon layde vppon them, knowe, that there is more to be required of them then of anye priuate perſons. So Chriſte chaunging nothinge in the common lyfe of others, dooth bring theſe foure from theyr worke, whereby they lyued before, that hee might vſe their help in a more notable office.

Alſo Chriſt choſe vnto him groſſe Idiotes no leſſe rude in witte, then voyde of learning, that hee myght frame them, naye, that hee might renew them with the grace of his ſpirite, that they might excell all the wiſemen of the world. For ſo it was his will to pull downe the pryde of fleſhe, and to giue a notable token of ſpirituall grace in them, that we might learne to aske the lyght of fayth from heauen, knowing that it cannot be obtained by our own induſtrie.

Furthermore, that he choſe not the vnlearned and rude, that he would leaue them alwayes ſuch: that which he did, maye not bee drawne into example: as if at this daye alſo ſuch Paſtors were to be ordayned, as are after to bee inſtructed to execute theyr office. For wee know what rule hee preſcribeth vs by the mouth of Paule: that is, that none may be called, except they be apt to teach. 1. Tim. 3. 2

And he did not chuſe ſuch, as if he preferred ignorauncе before knowledge: as ſome frantike men doe triumph to themſelues in theyr owne ignorauncе, and how much more they abhorre learning, ſo much the nerer they thinke themſelues to the Apoſtles. And his will was at the firſt to chuſe theſe baſe men, that he might ouerthrow the vanitie of the, that thinke that the vnlearned ſhall not enter into heauen. But after he ioyned Paule as a companion to theſe fiſhers: who from his youth was diligently trayned vp in learning, Act. 22.3. But yet it pertaineth nothing to the matter, to diſpute more ſubtilly of the maner of the metaphor: for that it was taken of the preſent matter: yet when Chriſte ſpake of the preaching of the Goſpell, he aptly alluded to fiſhing: becauſe that menne wandering, and ſcattered abroad in the world, as in a vaſt and confuſed ſea, are gathered togeather by the preaching of the Goſpell. But the hyſtorie which is recorded in the firſt chapter of Iohn differeth from this. For when Andrew was one of Iohns diſciples, he was by him delyuered to Chriſte, and after he brought his brother with him, and then they tooke him as their mayſter: but after they were receiued into a hygher office.

MAT. 22 *And they without tarying.* Here firſt appeareth the force of Chriſtes voyce, not that the onely voyce of Chriſte dooth ſo effectually pearſe into the hearts of men: but becauſe the Lord by his ſpirit doth inwardly driue all them, that he will draw and pull to himſelfe, that they may obay his voyce. Secondly, the aptnes to be taught, and the readineſſe to obey, is prayſed in the diſciples, which prefer the calling of Chriſt before all the buſines of the world. Eſpecially it becommeth the miniſters of the worde to marke this example, that all other cares being ſette by, they may addict & giue themſelues wholly to the Church, whereto they are appoynted.

MAT. 23 *Ieſus went about all Galile.* Matthew reportes the ſame things agayne in an other place. But there is no inconuenience, ſeeing Chriſte for a time ceaſed not dayly to worke almoſt innumerable myracles, that generally the courſe of the ſame is twiſe or thriſe mẽtioned. Now in the wordes of Matthew firſt it is to be noted, that Chriſt neuer reſted, that he might ſpread the ſeede of the Goſpel euery where. Alſo Matthew calleth it the Goſpell of the kingdome: whereby the kingdome of God is eſtabliſhed amongſt men, for theyr ſaluation. Therefore he maketh a difference betweene the perfect and eternall beatitude, and the proſperous and pleaſaunt things of this preſent life. That Mathew ſaith that Chriſt healed all diſeaſes, the meaning is, of what kinde ſoeuer they were. For it is certeine, that al were not healed of their diſeaſes, but there was no kind of diſeaſes that were offered him, that he healed not. And hee reckoneth the chiefe kindes of diſeaſes, wherein Chriſte ſhewed his power. The ſcripture calleth not all generally, that were vexed of the deuill, men poſſeſſed with deuils: but thoſe that with a ſecret vengance of God are deliuered bound to Sathan, that hee might poſſeſſe their mindes and ſenſes. They are called Lunatiks, in whom the force of the deſeaſe encreaſeth or decreaſeth, after the inclination of the moone, as they that are ſick of the falling ſicknes, and ſuch like: when we knowe that ſuche diſeaſes are not curable by naturall remedies, it foloweth that the deitie of Chriſt is here witneſſed, ſith that he cured them wonderfully.

21. So they entred into Capernaum, and straightwaye on the Sabboth day he entred into the Synagogue, and taught.

22. And they were astonyed at his doctrine: for he taught them, as one that had authoritie, and not as the Scribes.

23. And there was in their synagogue a man which had an vncleane spirit, and he cryed,

24. Saying, ah, what haue we to doe with thee, O Iesus of Nazareth? Art thou come to destroy vs? I knowe thee, what thou art, euen that holy one of God.

25. And Iesus rebuked him, saying, hold thy peace, and come out of him.

26. And the vncleane spirit tare him, and cryed with a loude voyce, and came out of him.

27. And they were all amased, so that they demaunded one of an other, saying, what thing is this? what new doctrine is this? for hee commaundeth the fowle spirites with authoritie, and they obey him.

31. And he came down into Capernaum, a citie of Galile, and there taught them on the Saboth dayes.

32. And they were astonied at his doctrine: for his worde was with authoritie.

33. And in the Synagogue there was a man, which had a spirit of an vncleane diuell, which cryed with a loud voyce,

34. Saying, oh, what haue we to doe with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I know who thou arte, euen the holy one of God.

35. And Iesus rebuked him, saying, hold thy peace, and come out of him. Then the deuil throwing him in the middest of them, came out of him, & hurt him not.

36. So feare came on them all, and they spake amongo themselues, saying, what thing is this? for with authoritie and power hee commaundeth the fowle spirites, and they come out.

It is to be thought that this manne possessed with a deuill was one of that company, which Matthew made mention of somwhat before. But the narration of Mark and Luke is not in vaine: because they shew certeine circumstances, which do not onely make the miracle more manifest, but also doe containe profitable doctrine. For the deuill doth craftilye graunt, that Christ is the holy one of God, that he might make men suspect that he hath some familiaritie with Christe: by which subtilty hee also endeuored to bring the gospel into suspitiō, & at this day he ceaseth not to attēpt the same. This is the cause why Christ causeth him to hold his peace. And it may be that this confession was violently wrested out of him: but these two do not differ betweene themselues, that hee being enforced to giue place to the power of Christ, that he might proclayme him to be the holy one of God, and yet subtilly he endeuoureth to couer the glorye of Christe, with his darknes. It is also to be nored, that hee doth so flatter Christ, that hee might crafrely conuey himselfe from his hand. And after this maner he fighteth with himselfe: for to what purpose is Christ sanctified of the Father, but that delyuering menne from the tyrannie of the Deuill, hee might ouerthrowe his kingdome: but beecause Sathan cannot abyde that power, whiche hee perceyueth to bee prepared for his destruction, hee desires to make Christe quiet, and

to be content with a vaine title.

MAR. 22. *They were astonied at his doctrine.* The Euangelists do meane that the power of the spirit did appeare in the wordes of Christe, which caused euen the prophane and colde hearers to wonder at them. Luke saith, that his word was with authoritie: that is, full of dignitie. Marke setteth it out more fully, and addeth an Antitheſis, that it was vnlike to the wordes of the Scribes. But when they were adulterous interpreters of the scripture, their doctrine was literall and dead, which shewed no force of the spirite, and there was no maiestie in it, but such colde
1. Cor. 4. 28 stuffe, as may at this daye be seene in the speculatiue dignitie of popery. Those maysters doe imperiously thunder out what soeuer they thinke good. But whē they in prophane maner do brabble of diuinitie, so that no religiō appeareth in their disputations, whatsoeuer they bring is filthy and toyish: for Paule hath not sayd in vaine, the kingdome of God standeth not in word, but in power.

In summe, the Euangelystes doe shewe, that when the maner of teaching was degenerate and verye corrupte, which touched the mindes of men with no reuerence of God, then the diuine power of the spirit was euidently seene in the words of Christ, which gate him credit. This is the power or rather dignitie and authoritie, whereat the people was astonyed.

LV. 33. *A man which had an vncleane spirit.* This speach auayleth asmuch, as if Luke should haue sayd, that he was stirred vp by the motion of the deuill. For by the permission of God, Sathan possessed the powers of the soule; so that hee woulde enforce them aswell to speake, as to other motions at his pleasure. Therefore, when menne possessed with diuelles doe speake, the diuelles doe speake in them, and by them, whom they haue authoritie to rule. It is probable that the tytle of the holy one of God was taken out of the common and accustomed maner of speaking: and therefore they so called the Messias: because he was seperate from al other, as one endued with a singular grace, and the head of al the Church.

MAR. 26. *The vncleane spirit tare him.* Luke vseth a more gentle word, yet in sense they agree very well: becawse they both would teache, that the departure of the diuell was violent and forcible. Therefore hee so threw down the wretched mā, as if he he wold haue torn him in sunder: yet Luke saith, that his purpose was in vaine, not that, that force was altogeather without hurt, or at the leaste without some payne: but that hee was after delyuered a hole and a sounde manne from the diuell.

LV. 36. *So feare came on them all.* The fruit of the myracle is, that they are enforced to thinke that there is in Christe somewhat more then appertaineth to men. And they wisely referre the glorye and power of the myracle to the doctrine. VVhat doctrine is this (say they) whereto the deuilles themselues are enforced to obey? They cal it a new doctrine, not in reproch, but becawse they acknowledge some vnusuall & extraordinarie thing in it. Therfore they do not accuse it of newnes, that they might discredit it: but this is rather a poynt of admiration, in that they deny it either to be common, or in the power of man. In this they onely offend,

that

that they continue ſtill in theyr doubting, when it becommeth the children of God to goe on in further profiting.

Matth.8.

14. And when Ieſus cãe to Peters houſe, hee ſawe his wiues mother layd down, and ſick of a feuer,

15. And hee touched her hand, and the feuer left her, ſo she aroſe and miniſtred vnto them.

16. VVhen the euen was come, they brought vnto him manye that were poſſeſſed with diuels: and hee caſte out the ſpirits with his word and healed thoſe that were ſicke,

17. That it might be fulfilled, which was ſpoken by Iſaias the prophet ſaying, he took our infirmities, and bare our ſickneſſes.

18. And when Ieſus ſaw great multitudes of people about him, he commaunded them to goe ouer the water.

Mar.1.

29. And aſſoone as they were come oute of the Synagogue, they entred into the houſe of Simon and Andrew, with Iames and Iohn.

30. And Simons wiues mother in law lay ſick of a feuer, and anon they told him of her.

31. And hee came and tooke her by the hande, and lyfte her vpp, and the feuer forſooke her by & by, and she miniſtred vnto them.

32. And when euen was come, & the ſoune was down, they brought to him all that were diſeaſed, and them that were poſſeſſed with diuels.

33. And the whole citie was gathered together at the dore.

34. And hee healed manye that were ſicke of diuers diſeaſes: and hee caſte out manye deuilles, and ſuffered not the deuilles to ſaye, that they knew him.

35. And in the morning verye earlye before day, Ieſus aroſe, & wente out into a ſolytary place, and there prayed.

36. And Simon and they that were with him followed after him.

37. And when they had found him, they ſayd vnto him, all men ſeeke for thee.

38. Then hee ſayd vnto them, lette vs goe into the nexte townes, that I maye preache there alſo: for I came out for that purpoſe.

39. And hee preached in theyr Synagogues throughout all Galile, and caſt the deuils out.

Luke.4.

38. And he roſe vp, and came out of the Synagogue, and entred into Simons houſe. And Simons wyues mother was taken with a great feuer: & they required him for her.

39. Then hee ſtoode ouer her, and rebuked the feuer, and it left her: and immediately she aroſe, and miniſtred vnto them.

40. Now when the ſunne was downe, all they that had ſicke folkes of diuerſe diſeaſes, brought thẽ vnto him, and he layde his handes vpon euery one of them, and healed them.

41. And deuilles alſo came out of manye, crying, & ſaying, Thou art the Chriſte the ſonne of God: but hee rebuked them, and ſuffered them not to ſaye, that they knewe him to be Chriſt.

42. And when it was daye, hee departed, and went forth into a deſerte place, and the people ſought him, and came to him, and kept him, that he ſhould not depart from them

43. But hee ſayde vnto them, ſurely I muſt alſo preache the Goſpell of the kingdome of God to other cities: for therefore am I ſent.

29. MAR. *They entred into the houſe* It may bee eaſily gathered, that

Mat. doth not rehearſe this hiſtory in his order, by this, that Mark ſaith, that Chriſt namely had but foure diſciples onely following him. Alſo when he came out of the Sinagogue, & went ſtraight into Peters houſe, it is eaſily ſeene that the time was not exactly obſerued by Mathew. Alſo the Euangeliſtes ſeeme to haue reported this miracle for ſome ſpecyall cauſe, not that it was more notable then the reſt, or more worthy to be remembred: but becauſe that in it hee gaue to his diſciples a priuate and ſecrete token of his grace: then that the healing of this one woman gaue an occaſion, or was the procuring of many miracles; ſo that they came to him from al places to aske his help. Yet the power, which Chriſt ſhewed here, Luke doth amplifie in one word, ſaying that Peters mother in law was taken with a great feuer: for it was the more certeine and notable declaration of diuine power, in a moment of time, and only by touching, to take away ſo vehement & ſo grieuous a diſeaſe. And though he could haue done it onely with a becke, yet hee touched her hand, eyther to ſhew his affectiō, or for that he knew that this ſigne was then profitable: for wee knowe that he freely vſed outward ſignes, as the time required.

39. LV. *He rebuked the feuer.* Though this ſpeech may ſeeme harde to the reader not ſufficiently exerciſed in the ſcripture, yet it wanteth not a reaſon. For the feuer and other diſeaſes, famine, peſtilence, and all kinde of miſery are the officers of God, by whom he executeth his iudgments. Therfore, as at his commandement and appoyntment, it is ſaid that hee ſendeth forth ſuch meſſengers: ſo alſo doth he rebuke & cal back, whē he thinketh good. *Matth.* & *Mark* cōceale how he healed others. Luke ſaith it was by laying on of hands. And it was a ſigne of reconciliation vnder the law. wherefore neither without cauſe, nor out of time, doth Chriſt alſo lay his handes vpon thē, whom he abſolueth from the curſe of god. It was alſo a ſolemne manner of conſecration, as ſhall more at large be ſayd in an other place. But I ſimply interprete that Chriſt layd his hands vpon the ſicke, that commending them to his father, hee might obtaine grace and delyuerance from diſeaſes.

17. MAT. *Which was ſpoken by Iſaias.* This ſeemeth to bee cited litle to the purpoſe: nay, this propheſie ſeemeth to bee wreſted into a contrarye ſenſe. For Iſaias doth not ſpeake there of myracles, but of the death of Chriſt: nor of temporall benefites, but of the ſpirituall and eternal grace. And that which is certeinly ſpoken of the vices of the ſoule, Matthewe applieth to corporal diſeaſes. The anſwer is not hard, ſo that the readers conſider not onely what Chriſt outwardly beſtowed vppon theſe ſicke people, but to what end he healed their diſeaſes. They felte the grace of Chriſt in their bodyes: but we muſt looke vppon the ende. For it were very prepoſterous to ſtay vpon the outwarde benefit, as if the ſonne of God were a Phiſition of the bodyes. What then? namely, hee gaue ſight to the blinde, that he might ſhew himſelfe to be the light of the world: he reſtored life to the dead, that he might proue himſelfe to be the life & the reſurrection. The ſame is to be thought of the lame, and of the ſicke of the palſie: wherfore let vs follow this analogie, that what benefites ſoeuer Chriſt beſtowed vpon men in the fleſh, we may referre the ſame to that ſcope which Matthew propoſeth: that is, that he was ſent of his father, that he might delyuer vs from al euils and miſeries.

MARKE. 34. *Hee ſuffered not the deuils to ſaye that they knewe him.* There might be two cauſes why he ſuffered them not: one generall, that as yet the appoynted time of his full reuelation was not come: the other ſpeciall which we touched a litle before, that he refuſed them as preachers and witneſſes of his Godhead, which through their praiſing, coulde doe nothing elſe but ſlaunder and diſcredite him. And this laſt is wythout doubt, for the deadly diſcorde ought to bee ſhewed which the authour of eternall ſaluation and life ſhoulde haue with the prince of death and his miniſters.

MAT. 18. *When Ieſus ſawe great multitudes.* I doubt not but that Mathew doeth briefly touche that which others doe more fully and plentifully ſet forth: That which is concealed by Math. the other two do expreſſe: before it was day Chriſt went ſecretely into a deſert place, to ſeeke reſt. Marke ſayeth after, that Peter tolde him that all men ſoughte hym. And Luke ſayeth that the people came thither. Nowe that Math. ſayeth that he went ouer to the further ſhoare; both they ſay that he did it, that he might goe through all Galile, that he might preach in all places. But the further ſhoare in my iudgemēt, is called not that which is right ouer againſt it on the further ſide, but in reſpect of that place which was belowe Capernaum. Therefore he ſo went ouer parte of the lake, that he would not leaue Galile. It is to be noted that he ſayeth, that hee went or was ſent for that ende: for in theſe woordes he witneſſeth, howe readily he was bent to fulfil his office. But if any man ſhall aske whether it were better for the miniſters of the Goſpell, to runne hither and thither, that they might in al places ſparingly and ſlenderly taſt the doctrine of God; or remaine teachinge their hearers perfectlye whome they haue once wonne: I anſweare, the purpoſe of Chriſte whereof mention is heere made, was groūded vpon a moſt notable cauſe, becauſe it was agreeable to the commandemēt and calling of the father. For Chriſt was in ſhort time to goe throughout Iudea, that hee mighte euerye where waken the mindes of men, as with the ſounde of a trumpette, to heare the Goſpell, which matter ſhall more largely be entreated of other where.

Mathewe.	Marke 3.	Luke 6.
	13. Then he went vppe into a mountaine, and called vp vnto hym whome he woulde, and they came to him.	*12. And it came to paſſe in thoſe daies that he went into a mountaine to pray, and ſpente the night in praier to God.*
	14. And he appoynted twelue, that they ſhoulde be with him, and that he might ſend them to preach,	*13. And when it was day, he called his diſciples, & of them he chooſe twelue, which alſo hee called Apoſtles.*
	15. And that they might haue power to heale ſickneſſes, & to caſt out deuils.	*14. Simon whom he named alſo Peter, and Andrewe hys brother, Iames and Iohn, Philip and Bartlemewe,*
	16. And the firſt was Simon, and he named Simon, Peter.	*15. Mathewe and Thomas: Iames the ſonne of Alpheus, & Simon called Zelous,*
	17. Then Iames the ſonne of Zebedeus, and Iohn, Iames brother, (and named them Boanarges, which is the ſonnes, of thunder.)	*16. Iudas Iames brother, and*
	18 And	*K 5. Iudas*

18. And Andrew, and Phillip, and Bartlemewe, and Mathew, and Thomas, and Iames, the sonne of Alpheus, and Thaddeus, and Symon the Cananite:

19. And Iudas Iscariot, who also betrayed him.

Iudas Iscariot, which was also the traitour.

17. Then hee came downe with them, and stoode in a plaine place, with the companie of his disciples, and a greate multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of him.

18. And they that were vexed with foule spirites, and they were healed.

19. And the whole multitude sought to touche him: for there went power oute of him, and healed them all.

MARKE. 13. *He went vp into a mountaine.* By this election hee doeth not as yet ordaine the Apostles, that they shoulde presently execute their office: but onely in hope of Apostleship, he adopteth them as disciples to keepe him companie, wherin the interpreters haue bene deceiued, which vnaduisedly doe confound these places with the tenth chapter of Math. And the woordes doe euidently declare, that they were only appoynted that they shoulde after be of that ambassage, which is enioyned them in Mathewe. And Marke and Luke doe afterwardes in the right place sette downe their sending foorth, which Mathewe doeth there make mention of. And it is no maruell if that the heauenlye master woulde a little frame and accustome them to so harde a charge, whose rudenesse coulde not be restrained by long vse of discipline. Both the Euangelists saye that Christ went vp into a moutaine. Luke declareth the cause, that he might the more freely pray out from companie, which he was wont to do very often, as may be seene in other places. But this example ought to be a perfecte rule to vs, that we doe begin with prayer, so oft as pastours are to be chosen for Churches: otherwise what soeuer we attempt, shall not prosper. For the Lorde did not praye so muche for his owne sake, as that hee might prescribe a lawe for vs: for we want wisedome and councell, and though we were moste prouident, yet wee cannot in any thing be easier deceiued then in this. Now how can we be out of daunger of offending, except the Lord should moderate our affections, considering howe greate the force, or rather the violence of fauoure and loue, or of hatred, or of ambition is to drawe vs away? Furthermore, though there be great diligence vsed in the election, yet all things shall prosper ill, except the Lorde take vppon him to gouerne those that are chosen, and endew them with necessary giftes. What then? will some manne say: Did not Christ earnestly require of his father that he would rule his election? I graunt this, and withall I adde, that by this testimonie he declared howe carefull he was for his Churche: therefore hee prayed not his father, after a dailye maner, but spent all the night in prayers. But if he that was full of the holy Ghost did so earnestly and carefully pray his father to be gouernoure of his election, howe much is our necessitie greater.

MARKE. 13. *And called vnto him whome he woulde.* I doubte not but that Marke woulde hereby signifie that they were taken to this so honourable an office by the meere grace of Christe, not for their owne woorthinesse. For if thou vnderstande that they were chosen that were

more

more notable then others, this cannot agree in Iudas. Therfore the meaning is, that the Apoſtleſhyppe was not beſtowed according to the merites of menne, who were nothyng woorthy to be liſte vppe into that eſtate, but by the free mercy of God: And ſo that was fulfilled that Chriſt ſayde other where, you haue not choſen mee, but I haue choſen you. Iohn. 15. 16. In the ſame ſence alſo Paul often commendeth the purpoſe of God in his Apoſtleſhippe. But heere do ariſe moe queſtions. Firſt, why hee choſe Iudas of a determinate purpoſe, whome hee knewe to bee vnwoorthy of that honour, and ſhould become a traitour. Then, why God being ſo earneſtly beſoughte of his ſonne, ſuffered ſo faithleſſe and wycked a manne to creepe into the chiefe order of hys Churche, as if he had deſpiſed Chriſte. Thirdly, whye hee woulde that the firſt fruites of hys Churche ſhoulde be polluted with ſo vile a reproache. Fourthlye, whye Chriſt wittingly and willingly preferred Iudas before honeſt and faithfull miniſters. The firſt Obiection is thus aunſweared: It was the will of the Lorde purpoſely to meete with ſuch offences that ſhould fal out, leaſt we ſhoulde be troubled beyonde meaſure, ſo often as wee ſee falſe teachers occupie a place in the churche. Or that of profeſſours of the goſpell there become Apoſtates. And alſo in the perſon of one manne, he gaue an example of a horrible defection, leaſt they that are placed in higher eſtate of dignitie, ſhoulde flatter themſelues too much. Yet lette vs not ſaye that Chriſt ſuffered the repulſe. VVhen the father in woonderful councel adioyned one deuill to eleuen Angelles, yet hee ſo gouerned the falling out of the matter, that his falling awaye ſhoulde confirme the Faithe of the Churche, rather then ſhake the ſame. Thys ſame aunſweare may be geuen to the thirde queſtion. In the firſt beginnings it was ſpeedely ſhewed what the eſtate of the Churche ſhoulde be, leaſt the weake ſhoulde waxe faint at the fall of any of the reprobate: for it is vnmeete that the ſtabilitie of the Goſpell ſhoulde depende vppon menne. As concerning the laſt Obiection, Chriſte did not preferre Iudas before the holy and the godly diſciples: but he lifted him vppe on high, from whence he was to fall, becauſe he woulde he ſhoulde be a ſpectacle to all men, and an inſtruction to all ages, that no man ſhoulde abuſe the honour geuen him of God: then the pillers falling, that they that ſeeme to be of the common ſort of the faithfull might remaine ſtedfaſt.

Eph. 3. 7
Col. 1. 25

LVKE. 13. *VVhich alſo he called Apoſtles.* This may be expounded two wayes: Either that he after conſecrating them into their office, gaue thys name vnto them: Either that he gaue them thys title in hope of the dignitie to come: that they mighte knowe to what purpoſe they were ſeparate from the common ſort, & for what vſe they were ordained. VVhich latter expoſition doeth agree with the woordes of Marke: for hee ſayth, that Chriſt did this, that they ſhould be with him, and that he might ſend them to preache. Therefore his will was, that they ſhould be hys companions, vppon whome he would after lay a greater charge, for when hee ſayeth that they ſhould be with him, and that he would ſend them foorth to preach, he doeth not appoynt that they ſhould be both in one moment of time, as I haue ſayde before.

MAR. 16. *And he named Symon, Peter.* Although it behoueth al chriſtians to be liuing ſtones of the ſpiritual tẽple, yet chriſt for the meſure of grace which he wold beſtow vpõ Simõ, gaue him a peculiar name, neither doth his

his ſhamefull infirmitie in denying the Lord hinder this: for with this title his inuincible power and conſtancie, which continued euen to death, is ſet foorth. Yet the Papiſtes are to be laughed at, which thereof gather that the church was grounded vpon him, as ſhalbe ſhewed more at large in the 16. chapter of Mathewe. Chriſt called the ſonnes of Zebedeus, the ſonnes of thunder, for that he would geue them a ſoũding voyce, wherwith they ſhoulde thunder throughout all the worlde. And the thunder out of the mouth of Iohn is heard to this day, and it is not to be doubted but that his brother ſhoke the earthe while hee liued. But the woorde is corrupte, for the perfecte pronounciation ſhouldee be *BENÆ Reges* or *Ragas*. But it is not vnknowen howe eaſily woordes are chaunged when they are tranſlated into an other tounge.

Mathew 5.

1. *And when he ſaw the multitude, hee went vp into a mountaine: and when he wat ſet, his diſciples came to him.*

2. *And he opened his mouthe and taught them, ſaying:*

3. *Bleſſed are the poore in ſpirite, for theirs is the kingdom of heauen.*

4. *Bleſſed are they that mourne: for they ſhalbe comforted.*

5. *Bleſſed are the meeke: for they ſhall inherite the earth.*

6. *Bleſſed are they which hunger & thirſt for righteouſneſſe: for they ſhall be filled.*

7. *Bleſſed are the merciful: for they ſhall obtaine mercy.*

8. *Bleſſed are the pure in heart: for they ſhall ſee God.*

9. *Bleſſed are the peacemakers: for they ſhalbe called the children of God.*

10. *Bleſſed are they which ſuffer perſecution for righteouſneſſe ſake: for theirs is the kingdome of heauen.*

11. *Bleſſed are you when men reuile you, and perſecute you, and ſay all maner of euill againſt you for my ſake falſly.*

12. *Reioyce, I ſay, and be glad: for great is your rewarde in heauen: for ſo perſecuted they the Prophets whiche were before you.*

Marke.

Luke 6.

20. *And hee lifted vp his eyes vpon his diſciples, & ſayd. Bleſſed be ye poore: for yours is the kingdome of heauen.*

21. *Bleſſed are yee that hunger nowe: for ye ſhall be ſatisfied. Bleſſed are ye that wepe now: for yee ſhal laugh.*

22. *Bleſſed are yee when menne hate you, and when they ſeparate you, and reuile you, and put out your name as euill, for the ſonne of mans ſake.*

23. *Reioyce you in that day, and bee glad: for beholde youre rewarde is greate in heauen: for after this maner their fathers did to the Prophets.*

24. *But woe be to you that are riche: for yee haue receiued your conſolation.*

25. *VVoe be to you that are full: for yee ſhall hunger. VVoe be to you that nowe laugh: for yee ſhall waile and weepe.*

26. *VVoe be to you when al men ſpeake well of you: for ſo did their fathers to the falſe Prophets.*

MAT. 1. *He went vp into a mountaine.* They that ſay that this is another ſermon of Chriſtes, and not that which is ſet down in the 6. chap. of Luke, are drawen with too light and friuolous an argument: for that Mathew ſayeth, that Chriſt ſpake in the mountaine to his diſciples, and that Luke ſeemeth to note, that he ſpake vnto them in a plaine place. For they doe very

very prepoſterouſly read the wordes of Luke, adioyning them together, that Chriſt came downe into a plaine place, and that he lifting vppe hys eyes vpon his diſciples, ſpake thus. For it was the purpoſe of both the Euangeliſtes, to gather together into one place, the principall poynts of the doctrine of Chriſte, which did belong to the rule of godly and holy life. Therfore though Luke had firſt made mention of a plaine place, yet hee doeth not in a continuall courſe proſecute the ſame hyſtorie, but from myracles hee paſſeth to doctrine, neither aſsigning time nor place. As in *Mathewe* there is no noting of the time, but only of the place. And it is very likely that Chriſt did not ſo preach, but after hee hadde choſen the twelue. But I woulde not be too curious in keeping the order of time, which I did ſee not regarded by the ſpirite of God. For this ought to ſuffice the godly and modeſt readers, that they haue heere ſet before theyr eyes a briefe ſumme of the doctrine of Chriſt, gathered out of many and diuers of his ſermons, wherof this was the firſt, where he entreateth with his diſciples of true felicitie.

2. *He opened his mouth*. Heere in the Hebrew phraſe is the figure *Pleonaſmes* vſed, for that which were corrupt in other tongues, is vſuall amongſt the Hebrewes, to ſay he opened his mouthe, for, he began to ſpeake. And though many thinke it to be an Emphatycal kinde of ſpeache, vſed whē either ſome weighty or notable matter is vttered either in good parte or in euill. Yet becauſe many places of ſcripture doe gainſaye the ſame, the firſt expoſition doeth pleaſe me beſt. Alſo let their ſubtile ſpeculation go, which doe teach that Chriſt allegorically led his diſciples into the mountaine, that he might carie their mindes on highe, farre from earthly cares and ſtudies, for by going vp the mount, he rather ſoughte a ſecreate place out of the way, that being farre from company, he might refreſh himſelf a litle with his diſciples from wearineſſe. And firſt it is to be conſidered for what cauſe Chriſte ſpake to his diſciples of true felicitie. VVe knowe that not only the common people, but alſo the wiſe men were herein deceiued, thinking him to be happy that led a mery & a quiet life, free from all griefe, and had what he deſired. And certainly by the iudgement almoſte of all menne, felicitie is eſteemed by the preſent ſtate. Therefore Chriſt, that he might accuſtome his to the bearing of the croſſe, reprooueth this wicked opinion, that they are happy which nowe liue wel and proſperouſly according to the fleſh. For it cannot be that they ſhould paciently ſubmit their necke to beare ſorowes and iniuries, which accounte patience to be an enemie to a bleſſed life. Therefore it is one comforte whereby the bitterneſſe of the croſſe and of all miſchiefes is mitigated & alſo made ſweet, while wee are perſwaded, that in the midſt of miſeries we are happy: becauſe that our patience is bleſſed of the Lord, & ſhortly there ſhall folow a more ioyfull ende. I graunt that this doctrine doeth muche diſagree from common ſenſe: but ſo it behooued the diſciples of Chriſt to be taught wiſedome, that they might accounte their felicitie to be out of this world, and beyond the vnderſtāding of fleſh. And though carnall reaſon will neuer allowe that which Chriſt here teacheth, yet hee propoſeth no fantaſticall deuice, as in times paſt the Stoickes did ſporte with their Paradoxes: but in deede he declareth, why they are truly happie, whoſe eſtate is accounted miſerable. Therefore let vs remember that this is the chiefe poynte of the doctrine: that Chriſt denieth that they are miſerable

miſerable and wretched that are oppreſſed with the iniuries of the wicked, and are ſubiect to diuers dangers. And Chriſt doeth not only proue that they are of a peruerſe iudgement, which meaſure the felicity of man by the preſent ſtate, becauſe that the miſeries of the godly ſhall ſhortly be chaunged into better: but alſo hee exhorteth them to patience, by propoſing a hope of reward before them.

3. *Bleſſed are the poore in ſpirite, for.* In Luke there is a bare Metaphor. But Mathewe doeth more plainly expreſſe the minde of Chriſt, becauſe that the pouerty of many is accurſed and vnhappy. Therefore when there be many oppreſſed with euils, which yet ceaſe not inwardly to ſwell wyth pride & cruelty, Chriſt pronounceth them happy, which being tamed & ſubdued with troubles, do ſubmit thēſelues wholely vnto God, and being inwardly humbled, they commit themſelues into his cuſtody: others do interpreat thē pore in ſpirite, which do arrogate nothing to thēſelues, but throwing downe al truſt in fleſh, they acknowledge their own nede. But becauſe it is neceſſary to be one, and the ſame ſenſe in the wordes of Luke and Mathewe. It is not to bee doubted but they are called poore which are oppreſſed & afflicted with aduerſities. This only is the difference that Mat. by adding that Epithyte, doth reſtraine the felicity to thē only, which vnder the diſcipline of the croſſe haue learned to be humble. *For theirs is.* We ſee that Chriſt doth not puffe vp the minds of his diſciples with a vain perſwaſion, or harden them with a hard hearted obſtinacy, as the Stoicks do: but he calling them to the hope of eternal life, he encorageth thē to patience: becauſe by this meanes they ſhuld enter into the heauenly kingdō. But it is worth the labor to note, that no mā is pore in ſpirit, but he that is brought to nothing in himſelf, & repoſeth himſelf in the mercy of God. For they that are brokē or ouerwhelmed with deſperation, when they fret againſt God, are of a lofty and proude ſpirite.

4. *Bleſſed are they that mourne.* This ſentence is not only next to that which goeth before, but it is as an Appendix or confirmation of it. For it was wont to be iudged, that troubles make a man vnhappy, becauſe they alwayes doe drawe ſorow and griefe with them, and that nothing is more cōtrary to felicitie then ſorow. But Chriſt doth not only deny that they that mourne are miſerable, but hee teacheth that they are holpe, euen by that ſorowe to happy life. For that they are by this meanes framed to receiue eternall ioy, and pricked forward as with ſpurres, leaſt they ſhould ſeeke any comforte any other where. So Paule ſayeth to the Romaines, chapter. 5. 3. we reioyce in tribulations, knowing that tribulation bringeth foorth patience, and patience experience, and experience hope, and hope maketh not aſhamed.

5. *Bleſſed are the meeke.* He meaneth thoſe meke and quiet, which are not eaſily prouoked with iniuries, & are not geuen to frowardnes for euery offence, but are ready rather to ſuffer any thing, then to do as the wicked do. But it ſeemeth very abſurde that Chriſt promiſeth the enheritance of thē earth to ſuche. For they rather vſurpe the gouernment of the earthe, which courageouſly repell all iniuries, and if at anye time they be hurte, they are ready with the hand to reuenge the ſame. And certainly experience teacheth, that the wicked do ſo much the more boldly and ſtoutlye go on forward, for that they are the more gently borne with. And hereof roſe that deueliſh prouerbe. They muſt howle with the wolues: be-

cauſe

cauſe that whoſoeuer maketh himſelfe a ſhepe, is preſently to be deuoured of the wolues. But Chriſt oppoſing his owne aid and the helpe of his father, againſt the fury and violence of thoſe euilles, doeth not wythout cauſe declare that the meeke ſhalbe Lordes and enheritors of the earth. The children of this world doe not thinke themſelues otherwiſe in ſafegard, except they ſharply reuenge what euill ſoeuer is done them, and ſo with force and armes defend their life. But ſith it is certaine that Chriſte is the onely keeper of our life, there remaineth nothing elſe, but that we ſhoulde hide our ſelues vnder the ſhadowe of hys wings. Alſo it behoueth vs to be ſheepe, if we couette to be accounted of his flocke. If anye Obiecte, that this heere ſpoken is againſt experience: Firſte I woulde hee ſhoulde weigh howe vnquiet thoſe cruell men be, ſo that they euen trouble themſelues: So that in ſo troubleſome a life, thoughe they were the Lords of the earth a hundred times, yet in poſſeſsing all things they poſſeſſe nothing. But for the children of God I aunſweare, though they can in no place ſette their foote vppon their owne grounde, yet they quietly enioy a dwelling place vpō the earth. And this is not an imagined poſſeſsion, for they dwel vpon the earth, which they know is graunted them from God. Alſo they are armed wyth the hande of God agaynſte the tempeſt and rages of all miſchiefes, and though they be ſet forth againſt all the dartes of Fortune, and ſubiecte to all inconuenience of euilles, and compaſſed aboute wyth all daungers: yet they dwell ſafelye vnder the defence of God, ſo that at leaſte they maye taſte nowe the fauoure of God. And this is ſufficient for them, vntill at the laſt daye they enter into the enheritance of the world.

6. *Bleſſed are they which hunger.* To hunger and to thirſt, is by the figure Synecdoche, taken for to want, to be without things neceſſarye, and alſo to be defrauded of their owne right. That which Mathew ſayth, to hunger after righteouſneſſe, is a placing of a part for the whole. Yet hee amplifieth the vnworthines, when he ſayth that by carefull ſighing they get nothing but that which is righteous: as if he ſhould ſaye: they are bleſſed, which though they moderate their deſires, ſo that they deſire nothing to be geuen them, but that which is right; doe yet neuertheleſſe languiſhe as hungry ſoules. For though their carefulneſſe wherewith they bee troubled, is ſcorned at, yet it is to them a preparation to felicitie, becauſe they ſhall at length be ſatisfied: for God will at length heare their ſighes, and wil heare their iuſt deſires, whoſe office it is to fil the hungry with good things as it is in the Virgines ſong.

7. *Bleſſed are the merciful.* This ſentence alſo is hard & cōtrary to the iudgemēt of man. For the world accouñeth them happy, which are careleſſe of the miſeries of other men, & prouide for their own eaſe: but Chriſt here calleth thē bleſſed, which are not only ready to bear their owne harmes, but do alſo take other mēs vpon thēſelues, that they may help thē that are in miſery, & willingly ioyn thēſelues to thē that are troubled, and put on the ſame affections, that thereby they maye the more willingly employe themſelues to helpe them. Hee addeth, *for they ſhall obtaine mercy*, that is, not onely with God, but alſo amongeſt men themſelues, whoſe mindes God will bowe to humanitie. But though ſometimes the world is vnthankful, and beſtoweth the woorſt reward vpon them that deſerue beſt, it ought to ſuffice vs, that there is fauour laide vp with God for the mercifull and

kinde,

kinde, ſo that they ſhall haue him kinde and mercifull againe to them.

8. Bleſſed are the poore in heart. Chriſte ſeemeth heere to ſaye nothynge but that which is agreeable to the iudgement of all men. Al confeſſe that cleanneſſe of heart is mother of all vertues, but yet it is ſcarce the hũdred man that doeth not accompt ſubtletie as a moſt notable vertue. Heereof it commeth to paſſe that they are commonly thought bleſſed, which are moſt ſubtile in craftie conueiances, whiche by euill meanes doe craftelye circumuent them with whome they haue to doe. Therefore Chriſte agreeth not with the iudgemẽt of the fleſh, while he calleth them bleſſed, which are not delited with craftineſſe, but walke ſincerely amongſt men, and in words and countenance pretend no other thing, then they thinke in heart. And becauſe the ſimple are laughed at as men nothing warye, and becauſe they doe not with deceite enoughe prouide for themſelues, Chriſte calleth them higher: that if they be not wiſe enough to deceiue vpon earth, they ſhall enioy the ſight of God in heauen.

9. Bleſſed are the peacemakers. He doeth not only meane them which loue peace, and flee from quarels as muche as in them lieth, but doe alſo diligently ende diſſentions raiſed vppe amongeſt others, are the authours of peace vnto all, and doe take awaye the occaſion of hatreds and diſpleaſures. Neither is this raſhly ſpoken, for, ſith it is a painefull and a troubleſome matter to pacifie them that diſagree amongſt themſelues, the quiet men which ſtudie to maintaine peace, are enforced to beare this crueltie, that they heare the reproches, the complaints, and the quarelles on bothe partes. And thereof it riſeth that euery man would wiſh to haue them al patrons to be on his ſide. Therefore, leaſt we ſhould hang vppon the fauour of men, Chriſte commaundeth vs to regarde the iudgmente of his father, who being the God of peace, accounteth vs for his children, while we nouriſh peace, although our labor pleaſe not men, For *to be called*, ſignifieth as much, as to be accounted.

10. Bleſſed are they which ſuffer perſecution. The diſciples of Chriſt haue great neede of this doctrine, and how much the lother and more hardly fleſh doth admit the ſame, ſo much more dilygently it muſt be meditated. Neyther canne we vnder any other condition war vnder Chriſt, then that the greater parte of the world will ryſe vp in hatred agaynſt vs, and ſhall perſecute vs euen to death. So ſtandes the matter, Sathan the prince of the world wil neuer ceaſe to arme his children with madnes, that they may ſtrik the members of Chriſt. This is very monſtrous, and againſt nature, that they which loue righteouſnes ſhould be vexed as enemies, which they haue not deſerued. Therefore Peter ſaieth, if you auoyde from euill deedes, who is he that will harme you? But in ſo vn-
1. Pet. 3. 13. brydeled wickednes of the world, it falleth out too often, that the good men through the zeale of righteouſnes do enflame the diſpleſures of the wicked againſt them.

But this is the lotte, eſpecially of Chriſtians, to be hated of the greateſt number of men for fleſh cannot beare the doctrine of the Goſpel: none can beare to haue their faultes reproued. They are ſayde to ſuffer for righteouſnes, which thereby kindle the diſpleaſures of the wicked, and prouoke theyr fury agaynſt them: becauſe that with a care of right and equitie they oppoſe themſelues againſt euill cauſes, and defende the good as muche as in them lieth. And in this behalfe the truthe of God hathe

worthely

woorthely the chiefe place. VVherfore by this note Chriſt diſcerneth his Martyrs from wicked men and euil doers. Now I returne to that which I ſayd euen now: Syth all that will liue godly in Chriſt muſt ſuffer perſecution, as Paule witneſſeth, this admonition doth generally belong to all the godly. If that at any time the Lord ſpareth our weakeneſſe, and permitteth not the wicked to vexe vs at their pleaſure: yet it is meete vnder a ſhadowe and at leiſure to meditate this doctrine, that we maye be prepared as oft as nede require to come forth into the field, nor come to the battell except we be well furniſhed. But ſith the condition of the godlye is moſte miſerable throughe the whole courſe of this life: Chriſte for a good cauſe raiſeth vs vp in hope of a heauenly life. And heerein the ſentence of Chriſt differeth much from the inuentions of the Stoicks, which commaunde euery manne to be ſatisfied with his owne opinion, that hee might be his owne chuſer of felicitie. And Chriſt doeth not vncertainlye plant felicitie vppon a vaine imagination, but groundeth the ſame vppon hope of a rewarde to come. 2. Tim. 3. 12.

11. VVhen men reuile you. Luke ſayeth, when they hate you, and ſeparate you, and reuile you, and put out your name as euill. By whiche woordes Chriſt would comfort his faithfull ones, that they ſhoulde not faynte in their mindes, though they ſee themſelues deteſted before the worlde. For this was no ſmall temptation, to be throwne out of the Churche as wicked and prophane. For ſith he knewe that nothing was more deadlye to the hypocrites, then that hee might foreſee with howe furious a violence the ennemies of the Goſpell were enflamed againſt his little and deſpiſed flocke; his will was perfectlye to arme them that they ſhoulde not bee ouerthrowen, though a great heape of reproches ſhould hang ouer them to ouerwhelme them. And heere appeareth howe popiſh excommunication is to be feared as nothing, while that thoſe tyrantes ſeperate vs from theyr ſynagogues, becauſe we will not be deuorced from Chriſt.

12. Reioyce and be glad, for. That wee ſhoulde not be ouerthrowen wyth vniuſt reproches, he declareth that there is a remedy at hand: for aſſoone as we lifte vppe our mindes to heauen, then preſently a great occaſion of ioy doeth offer it ſelfe, that it maye ſwallowe vppe the heauineſſe. The ſporte which the Papiſtes make wyth the name of rewarde, is heere eaſily wiped away. Neither is there, as they dreame, a mutuall relation, betweene rewarde and merite: but it is a free promiſſe of a rewarde. Further, if wee conſider howe maimed and corrupte thoſe good deedes are which come euen from the beſt menne, God ſhall neuer finde any worke woorthy a rewarde. Againe theſe clauſes are to be noted, for my ſake, or for the ſonne of man, alſo they ſhall ſay all maner of euil againſt you falſely: leaſt they which ſuffer perſecution for their owne faultes, ſhould preſently boaſt themſelues to be Martyrs of Chriſte: As the Donatiſtes in times paſt pleaſed themſelues wyth this only title, that they had the magiſtrates againſte them. And at thys daye the Anabaptiſtes, thoughe they diſturbe the Churche wyth theyr doating dreames, and ſlander the goſpell, yet they glory that they beare the enſignes of Chriſte, when as they are condēned righteouſly. But Chriſt pronounceth none bleſſed, but they which ſuffer in a iuſt defence of his quarell.

For ſo perſecuted they the Prophetes. This was purpoſely added, leaſt the Apoſtles hoping to triumph without ſweat or trauell, ſhould faint in perſecutions.

ſecutions. For becauſe that euery where in the ſcripture the reſtitution of all things is promiſed in the kingdom of Chriſt, it was daungerous leaſt they ſhould in a vaine hope lift vppe themſelues, and neuer thinke of the warfare. And it may be gathered out of other places, that they imagined that the kingdome of Chriſt, was full of richeſſe and pleaſures. VVherefore Chriſt doth not without a cauſe admoniſh them that the ſame troubles are prepared for them, which the Prophetes ſometime had experience of, for as much as they ſucceede in their place. Neither doeth he ſay that the Prophets were before them only in reſpecte of time: but becauſe they were of the ſame order, therefore it behooued them to frame themſelues after their example. That common fancie of nine beatitudes is ſo friuolous, that it neede no long confutation.

LVKE. 24. *VVoe be to you riche men.* As Luke rehearſeth onely foure principall bleſsings: ſo nowe he oppoſeth foure curſes, that the ſentences might anſwere one to the other. But this Antitheſis doeth not only tende to ſtriking a feare in the wicked, but to the ſtirring vppe of the faithfull, leaſt they ſhould ſleepe in the vaine and captious ſnares of the world. For we knowe howe quickely and readily a man may be made drunke with proſperitie, or entangled with the faire ſpeaches of men: whereby alſo it doeth often come to paſſe that the children of God doe enuie at the reprobate, to whome they ſee all things flowe proſperouſly and happelye. Further, he curſſeth the riche, not all of them, but they that take their cõfort in the worlde, that is, they ſo reſt in their fortune, that they forgette the life that is to come. Therefore hee meaneth that richeſſe are ſo farre from making a man bleſſed, that they often become an occaſion of deſtruction. Otherwiſe God doeth not remooue rich men out of his kingdome, ſo that they make not ſnares for themſelues, or by fixinge theyr hope in the earth, doe ſhut the gate of heauen againſt themſelues. It was aptly ſayde of Auguſtine, who that he might ſhewe that richeſſe of themſelues are no hinderance to the children of God, doeth ſaye that poore Lazarus was receiued into the boſome of riche Abraham. In the ſame ſence doth he curſe them that are ful and haue aboundance, becauſe they being puffed vppe with a confidence in preſent ioyes, that they refuſe all heauenly ioyes. The ſame is to be thought of laughter: for now by laughter he vnderſtandeth them that are geuen to the pleaſure of Epicures, & are drowned in the pleaſures of the fleſh, and doe flee from all troubles that are to be endured, for the defence of Gods glory. The laſt woe tendeth to the correction of ambition: for there is nothinge more common then to ſeeke the praiſes of men, or at the leaſt to be entãgled with them. Chriſte therefore ſheweth that the fauour of men is venimous & deadly, that he might feare his diſciples from it. But this admonitiõ eſpecially belongeth to teachers: who haue more neede to feare ambition then anye peſtilence, for it can not be but that they ſhoulde defile the pure doctrine of God, when as they ſeeke after the fauour of men. That Chriſt ſayeth *All men*, ought to be referred to the children of this world. which ſpeake well of none but of deceiuers and falſe prophets. For the faithfull and good miniſters of ſounde doctrine haue their praiſe and fauoure wyth good men. Therfore the wicked loue of the fleſh is here condẽned: for he can not be the ſeruaunte of Chriſte that ſeekes to pleaſe menne, as Paule teacheth. Gal. 1. 10.

Mathewe

Mathewe 5.

13. Ye are the ſalt of the earth: but if the ſalt haue leſt his ſauoure, wherewith ſhall it bee ſalted? It is thence forth good for nothing, but to be caſt oute, and to be troden vnder foote of men.

14. Yee are the lighte of the worlde: a citie that is ſette vppon a hill, can not be hidden.

15. Neither do menne light a candle, and putte it vnder a bushell, but on a candleſticke, and it geueth light vnto al that are in the houſe.

16. Lette your lighte ſo shine before men, that they may ſee youre good workes, and glorifie your father which is in heauen.

Marke 9.

49. For euerye manne ſhall bee ſalted with fire: and euerye ſacrifice ſhalbe ſalted with ſalte.

50. Salte is good: but if the ſalte bee vnſauerie, wherewith ſhall it bee ſeaſoned? Haue ſalte in youre ſelues, and haue peace one with another.

Marke 4.

21. Alſo he ſayd vnto them: Is the candle lyghte to bee putte vnder a bushel, or vnder the table, and not on a candleſticke?

Luke 14.

34. Salte is good: but if ſalte haue loſte his ſauoure, wherewith ſhall it be ſalted?

35. It is neither meete for the lande, nor yet for the dunghill, but men caſt it out. He that hathe eares to heare, let him heare.

Luke 8.

16. No manne when hee lighteth a candle, couereth it vnder a veſſell, neither putteth it vnder the table, but ſetteth it on a candleſticke, that they that enter in, may ſee the light.

Luke 11.

33. No manne lighteth a candle, and putteth it in a priuie place, neither vnder a bushell: but on a candleſticke, that they which come in, may ſee the light.

MATH. 13. *Yee are the ſalte of the earth.* That which is proper to the doctrine, he doeth attribute to the perſons, to whom the miniſterie of the ſame was committed. For Chriſte by calling his Apoſtles the ſalte of the earth, doeth meane that it is their office to ſeaſon the earth: becauſe that menne haue nothing but that which is vnſauerie, vntill they bee ſeaſoned with heauenly doctrine. And after hee admoniſheth them to what they are called, and pronounceth a grieuous and horrible iudgement againſt them, except they perform their office. And he ſheweth that the doctrine which was laid vppe with them, is ſo adioyned to a good conſcience and to a godly and vpright life: ſo that the corruptiō which were to be borne with in others, is deteſtable in them, and to be accounted as monſtrous: as if he ſhould ſay, if other menne are vnſauery before God, there is ſalte geuen to you, wherewith they may be made ſauery: but if you be vnſauery, frō whence ſhal you haue remedy, that ought to helpe others? But the Lorde doeth excellently proſecute his Metaphore, when hee ſayeth that when other things doe degenerate from their owne nature, are yet after their corruption profitable ſome way: but that ſalte is hurtfull, ſo that it alſo maketh the very dunghilles barren. This therefore is the ſum. The ſickneſs is very incureable, whē that the miniſters & teachers of the word doe corrupte and make themſelues vnſauerye: becauſe they oughte with their ſalte to ſeaſon the reſt of the worlde.

Furthermore, this admonition is not only profitable for the miniſters; but alſo for the whole flocke of Chriſte: for ſith it was the will of God that the earth ſhoulde be ſeaſoned with his word, it foloweth that what ſoeuer wanteth this ſalte, is vnſauorie before him, although it ſauour neuer ſo well vnto menne. VVherefore there is nothing better, then to admit that ſeaſoning, by which meanes only our vnſauerineſſe is amended. But yet let the ſeaſoners take heede that they nouriſhe not the worlde in his corruption, and eſpecially that they infecte it not with a vile and corrupt ſauour. Therefore the wickednes ſe of the Papiſtes is not to be borne with. As thoughe it were the purpoſe of Chriſte, to geue vnto hys Apoſtles an vnbrideled libertie, and to make them tyrauntes ouer ſoules, and not rather to admoniſhe them of their duetie, that they turne not oute of the righte waye. Chriſte declareth what maner of teachers hee woulde haue for his Churche. They that by no lawe doe chalenge themſelues to be Apoſtles, doe vnder this couer maintaine what abhomination ſoeuer they pleaſe to bringe in, becauſe Chriſte called Peter and ſuche lyke, ſalte of the earth. And yet they doe not conſider howe grieuous and ſeuere a threatninge is added, that they are woorſte of all if they become vnſauerie. This ſentence is placed by Luke abruptly, but to the ſame end that it is red here, ſo that it neede not any peculiar expoſition.

MARKE. 49. *Euery manne ſhall be ſeaſoned with fire.* I haue ioyned theſe woordes of Marke to the former woordes of Mathewe: not that they doe altogether agree in ſenſe, or that they were vſed at the ſame place or time, but rather that the readers may the better by thys compariſon perceiue the diuers vſe of the ſame ſentence. VVhen as Chriſt hadde ſpoken of the euerlaſting fire (as Marke reporteth) hee on the other ſide exhorteth his, that they ſhoulde nowe rather offer themſelues to the Lorde, to be ſeaſoned with fire and ſalte, that they may be made holy ſacrifices, leaſt that by their ſinnes they purchaſe to themſelues that fire whiche is neuer quenched. To be ſeaſoned with fire, is an vnproper ſpeache, but becauſe that the nature of ſalte and fire is like in purging and trying out of humours, therefore Chriſte applied the ſame woorde to bothe. Nowe we vnderſtande the occaſion of thys ſentence· namelye, that the faithfull ſhoulde not refuſe to be ſalted with fire and ſalte, ſince without this they cannot be made holy to God. And he alludeth to the commaundemente of the lawe, where the Lorde expreſlye forbiddeth that no oblation bee made without ſalte. And nowe in the Goſpell he teacheth the faithfull to be ſeaſoned, that they may be ſanctified. VVhen after he addeth, Salte is good: he generally extendeth it to al, whō God once vouchſafeth to ſeaſon with his woorde, and hee exhorteth them that they alwayes keepe their ſauoure. The Metaphore is ſomewhat the harder, becauſe that hee calleth whatſoeuer is ſeaſoned by the name of ſalte: yet the ſenſe is not made any thing the doubtfuller by it, for when they haue through their careleſneſſe loſt their ſauour whiche they had by the grace of God, there is no more remedye. And ſo they are vtterly loſt, that corrupt their faith, (wherby they were conſecrate) and themſelues, ſeeing that a good ſauour cānot be obtained by any other ſeaſoning. Furthermore, they are become corrupt by forſaking the grace of God, and are woorſe then the infidels, euen as ſalte corrupteth the earth and the dunghill.

Leuit. 2. 13.

MAR.

MARKE. 50. *Haue ſalte in your ſelues.* This woorde maye be taken heere diuers wayes, as it maye ſignifie either a ſeaſoning of good ſauoure which is obtained by faith, or the wiſedome of the ſpirite: as when Paule commaundeth that oure communication ſhoulde be ſeaſoned with ſalte, hee meaneth that it ought to be purged and pure frō all prophane follies and corruptions, and to be filled with ſpirituall grace, which maye edifie, and with his ſauour maye perfume all that ſhall heare it. If this expoſition ſtande, then the laſt clauſe muſt be vnderſtode of mutual peace, which is nouriſhed with that ſalte. Yet becauſe it is more probable that this latter ſentence doeth depende of the former ſpeache, Chriſt ſeemeth to me to exhort his diſciples to preſerue the force and ſtrengthe of theyr faith, which may alſo helpe others. As if he ſhoulde haue ſayde, you muſt doe your diligence, that you be not onely ſeaſoned within, but alſo that you may ſeaſon others: yet becauſe ſalte doeth bite with hys ſharpneſſe, he therefore doeth preſently admoniſh, that the ſeaſoning ſhoulde ſo be tempered, that peace may yet remaine ſafe. Col. 4. 6.

MATH. 14. *You are the lighte of the worlde.* Thoughe wee be all children of the light, after that we be lightened with faith, and are commanded to beare burning lightes in oure handes, leaſt wee wander in darkeneſſe, and alſo to ſhewe the waye of life to others: yet becauſe the preaching of the Goſpell was committed to the Apoſtles aboue all others, & at this day commaunded to the paſtours of the Church, therefore Chriſt geueth thys title peculiarely to them: as if he ſhoulde haue ſayd, that they were on thys condition placed in ſuche a degree, that they mighte geue lighte as from an highe to all others: After hee addeth two ſimilitudes. A towne ſette vppon a hill cannot be hidde, neither is it vſe to hide a candle when it is lighted: By which woordes he woulde ſignifie that they ſhould ſo liue, as if they were ſette oute to be looked vppon of all menne. And certainly, the higher a manne is placed, the greater hurte he doeth by hys euill example, if he behaue himſelfe peruerſly. Therefore Chriſte willed hys Apoſtles to bende themſelues the more to godly and holy life, then any meane men of the common ſorte: becauſe that all mennes eyes were ſette vppon them as vppon lanternes, neither are they by any meanes to be borne wyth, except that godlineſſe and integritie of life doe anſweare to the doctrine, whereof they are miniſters. The applying of this ſimilitude by Marke and Luke ſeemeth to be vnlike, for there Chriſte generally admoniſheth them, diligently to take heede leaſt any manne beinge in darkeneſſe ſhoulde nouriſh vppe himſelfe in a liberty e of ſinning: for that which is hidde for a ſeaſon, ſhall at lengthe bee reuealed. And thys is the meaning, excepte that Chriſt rehearſed both theſe ſentences abruptly not depending of the text.

MATH. 16. *Let your light ſo ſhine before menne.* After that he had taught his diſciples, that they are ſo placed that their vices as well as their vertues are ſeene farre off, either for good or for euill example: nowe he commādeth them ſo to frame their life, that they may mooue all men to glorifie God. Let men (ſayeth he) ſee your good woorkes. For as Paul witneſſeth, the faithfull doe prouide for good things, not only before God; but alſo before men. For that he doeth after commaunde them in ſecrete and priuily to doe their good woorkes, is only ſpoken to reprooue their ambition. But now he commendeth to them a farre other end, that is, the glory 2. Cor. 8. 21.

of God alone. Furthermore, if the glory of good workes cannot be rightly attributed to God, except they be acknowledged as receiued frō hym, and he accounted as the only authour of them: Heereby it appeareth that without open and groſſe contempte of God, freewil cannot be exalted, as if that good workes either in parte or in whole ſprang out of the power of man. Againe it is to be noted howe louingly God dealeth with vs, in calling good woorkes ours, whereof by right he ſhoulde aſcribe the whole praiſe vnto himſelfe.

Mathewe 5.	Marke.	Luke. 16.
17. Thinke not that I am come to deſtroy the lawe or the Prophets. I am not come to deſtroy them, but to fulfill them.		*17. Nowe it is more eaſie that heauen and earth ſhoulde paſſe awaye, then that one title of the lawe ſhoulde fall.*
18. For truely I ſaye vnto you: Till heauen and earth pearish, one iote, or one title of the lawe ſhall not ſcape, till all things be fulfilled.		
19. VVho ſoeuer therfore ſhall breake one of theſe leaſt commaundements and teache men ſo, he ſhall be called the leaſt in the kingdome of heauen: but whoſoeuer ſhall obſerue and teache them, the ſame ſhall be called great in the kingdome of heauen.		

17. Thinke not. Though Chriſt was of that perfection of life, that he might rightly ſay that he came to fulfill the law, yet he doth not here entreat of life, but of doctrine. Becauſe that he did proclaime that the kingdome of God was come, and did ſtirre vppe the mindes of menne wyth an vnwoonted hope, and did alſo receiue his diſciples by baptiſme: It is probable that the mindes of many doubted and diligently ſought to what purpoſe that newneſſe tended. Nowe Chriſt declareth that his doctrine is ſo farre from any diſſenting with the lawe, ſo that it agreeth very well with the lawe and the Prophets, and not ſo onely, but it bringeth a full perfection to the ſame. And it ſeemeth that he was eſpecially led by two cauſes to teſtifie this conſent of the law and the Goſpel. Aſſone as there ſprings out any newe kinde of teaching, the common people take it, as if there ſhoulde be an alteration of all things. And the preaching of the goſpell was in that order, (as I ſayde euen nowe) that made them hope that the Churche ſhoulde bee altered into an other eſtate then it was before: they did therefore thinke that the olde and vſuall kinde of gouernment was aboliſhed. VVhich opinion had bene very hurtfull many wayes: for the godly woorſhippers of God, woulde neuer haue embraced the Goſpell, if it had beene a defection from the lawe, and the light and troubleſome ſpirites would aſſay by taking ſuche an occaſion greedily to ouerthrowe the ſtate of religion: for we knowe howe ouerthwartly raſhneſſe lifts vp it ſelfe in new things. Furthermore, Chriſte ſawe very manye of the Iewes, which thoughe they profeſſed that they beleeued the lawe, yet they were altogether prophane and degenerate, for the eſtate of thinges amongeſt that people were ſo decaied, and all thinges were filled wyth ſuche corruptions, ſo that through either ſlouthe or malice, the Prieſtes kadde quenched the pure lighte of doctrine, ſo that there remayned no great

greate reuerence of the lawe. If that there hadde beene brought a newe kinde of doctrine, that ſhoulde haue diſcredited the lawe and the Prophetes, then religion hadde beene miſerably ſhaken. This ſeemeth to be the firſt cauſe why Chriſte denied that hee came to deſtroye the lawe, as it may be eaſily gathered oute of the texte. For to confirme the ſame, he preſently addeth that it cannot be that one iote or title of the lawe ſhuld paſſe vnfilled, and hee accurſeth thoſe teachers, that doe not labour faithfully in mainteining the authoritie of the ſame. And the ſeconde cauſe was, that hee might take away the vile reproche whiche the rude and ignoraunt woulde charge him with. For it appeareth that the Scribes charged hys doctrine wyth this faulte, in ſo muche as he preſently inueigheth againſt them.

VVee muſt conſider this purpoſe of Chriſte, that he ſo calleth and exhorteth the Iewes to receiue the Goſpell, that yet hee keepeth them vnder obedience of the lawe: then hee mightily refelleth thoſe vnwoorthye reproches and cauilles, wherewith the ennemies ſought to bringe his preaching into ſlaunder and ſuſpition. For if anye minde to reſtore thinges confuſed into a better eſtate, hee muſte alwayes vſe this wiſedome and moderation; that the people maye knowe that the eternall woorde of God is touched thereby, and that there is no newe thing thruſt in, whych derogateth any thing from the ſcripture: leaſt any ſuſpition of repugnancie ſhoulde weaken the faith of the godly, and leaſte that raſhe vnadviſed menne ſhoulde become inſolent vnder pretence of holineſſe: Laſtly, that the prophane contempte of the woorde of God maye be ſtaied, and that religion be not brought into no reputation amongſt the vnlearned. And this defence of Chriſte wherewith hee excuſeth his doctrine, oughte to comforte vs, if we at this day ſuffer the like reproaches. The ſame faulte was alſo obiected againſt Paule, that hee was an Apoſtate from the lawe of God, wherefore it is no maruell if the Papiſtes out of the ſame mould doe coyne the like againſte vs. And by the example of Chriſte it is meete to auoide ſlaunderous reportes, yet ſo, that the truthe may be freely profeſſed, though it be ſubiecte to many vniuſt reproches. *I came not to deſtroy.* God hadde promiſed a newe couenaunt at the comming of Chriſte, but hee ſheweth alſo that it ſhall not be diuers from the firſte, but that thys rather was the ende that the league whiche he hadde made with his people from the beginning, might be ſanctified for euer. I will wryte (ſayeth hee) my lawes in their heartes, and I will forgette their ſinnes: By theſe woordes hee is ſo farre from departing from the former couenaunt, that hee rather affirmeth that it ſhall then be eſtabliſhed and confirmed when as the newe ſhall come in place. And that was the meaning of the wordes of Chriſte, when hee ſayde that he came to fulfill the lawe. For hee fulfilled it truelye, quickeninge the deade letter with his ſpirite: then hee in deede perfourmed that whyche before was ſhewed onelye vnder figures. So that the curſſe beinge abrogate, the ſubiection is taken awaye, and a libertye purchaſed for the faithfull, and nothynge is derogated from the doctrine of the lawe, but onelye expoundeth the minde of the lawe geuer, as appeareth Galathians the thirde and the fourthe Chapiters.

Act. 21. 21.

Ier. 31. 33.

Therefore, as concernynge the doctrine, wee maye not imagine anye abrogation of the Lawe by the comminge of Chriſte. For ſithe it is

an euerlasting rule of a godly and a holy life, it must be vnchangeable, as the iustice of God is one, and the same whiche is therein comprehended.

As concerning the Ceremonies, thoughe they maye be accounted as a certaine addition to the same, yet the onely vse of them was abrogate: but the signification was the more approoued. So that the commyng of Christ did not derogate anye thing from the ceremonies, but rather the truth of the shadowes being shewen foorth, doeth obtaine the more assured credite vnto them: while wee beholding the perfecte effecte, doe acknowledge that they are not vaine nor vnprofitable. Therefore lette vs learne to keepe this sacred knotte of the lawe and the gospel inuiolable, which many do wickedly dissolue: And it doeth much auaile to the establishing of the truth of the gospell, while wee heare that it is nothing else but the fulfilling of the law, so that in a mutuall consent they shewe that God is the authour of them both.

18. Till heauen and earth pearish. Luke vseth other woordes, but the same sense. *It is more easie for heauen and earth to passe away, then that one title of the lawe shoulde fall.* For it was the will of Christ to teach in both places, that there is nothing so sure in the whole frame of the worlde, as is the certaine truth of the lawe, and that in euery poynte of the same. Some doe verye subtillye play with the woorde *vntill*, as if that the passing of heauen and earth which shall be in the last daye of iudgement, shoulde putte an ende to the lawe and the Prophets. And truely, as the tongues shall then cease, and prophesies be abolished, so I thincke that the wrytten lawe wyth the expolition shall cease. But because I thinke that Christe spake more simply, I will not feede the readers eares with suche deuices. Therefore lette it suffice vs to vnderstande this, that heauen shoulde fall, and the whole frame of the worlde shoulde come together, rather then the certaintie of the lawe shoulde wauer. But what is the meaninge of this; all thinges of the lawe shall be perfourmed euen to the least title? For we see how farre menne are from the perfecte fulfilling of the lawe, euen they that are regenerate with Gods spirite. I aunsweare, this fulfilling is not referred to the life of menne, but to the perfecte truthe of the doctrine, as if hee shoulde say, there is nothing inconstante in the lawe, and nothyng putte rashly in the same: Therefore it cannot bee that one letter of the same should vanish away.

19. VVho seeuer therefore shall breake. Heere Christe spealeth namelye of the preceptes of life, or of the ten woordes, according to which prescript order, it becommeth all the children of God to frame their liues. Therefore he pronounceth them to be false and peruerse teachers, which keepe not their disciples vnder obedience of the lawe: and that they are vnwoorthy to haue a place in the Churche, whiche diminish the authoritie of the lawe in the least parte of the same: and that they are good and faithfull ministers of God, whiche teache the obseruation of the lawe, as well in example of life as in woordes. Also hee calleth them the leaste commaundements of the lawe, according to the sense and iudgement of men: for thoughe there is not like waight in all the commaundementes, but while they be compared betweene themselues, some are lesse then other: yet may we nothing soner esteme and account that, as little, wherof the heauenly lawgeuer hath youtchsaued to geue a commaundemente.

For

For what sacriledge were it contemptuously to receiue that, which commeth out of his mouth? For by this meanes his maiestie should haue bene abased: wherefore whereas Christ calleth them the least preceptes, is a kinde of yeelding to our vnderstanding. When hee sayeth he shall be called least, is an allusion to that was sayde before of the commaundementes, but the meaning is euidente, they that bring the doctrine of the law into contept, yea though it be but in one sillable, shal be reiected as the woorst sort of men. The kingdome of heauen is taken for the renouation of the Church, or the second state of the Church as it then began to arise by the preaching of the Gospell. So in Luke 7.28. Christ accounteth him that is least in the kingdome of GOD, greater then Iohn: the reason of the speache is, because God restoring the world by the hand of his sonne, framed his kingdome perfectly. Therefore Christe will not that any teachers be admitted into his churche after the same be renewed, but suche as are faithfull interpreaters of the lawe, and wil endeuour to keepe the doctrine of the same sounde. But it is demaunded whether the ceremonies were accounted amongst the commandements of God, which are not required now to be obserued. I answere, the purpose and the end of the lawgeuer is to be considered: For God commaunded the ceremonies, that the outwarde vse of them might be temporall, and the signification eternall: hee breaketh not the ceremonies, that holdeth the effecte of them, and omitteth the shadowe. Nowe sith Christe banisheth them out of his kingdome, which accustome menne to the contempte of his lawe: their beastlinesse is monstrous, that are not ashamed wyth sacrilegious indulgence, to remit that which God doth so seuerely require, and vnder pretence of a veniall sinne to beat downe the righteousnesse of the law. Againe that title is to be noted which he geueth to good and holy teachers, that is, to such as exhort men not only in words, but especially in example of life to keepe the lawe.

Matth. 5.

	Marke.	Luke.
20. *For I saye vnto you, excepte your ryghteousnesse exceede the righteousnesse of the Scribes & Pharises, yee shall not enter into the kingdome of heauen.*		
21. *Yee haue heard that it was sayde to them of the old time. Thou shalt not kill: for whosoeuer killeth, shalbe culpable of iudgment.*		
22. *But I saye vnto you, whosoeuer is angrye with his brother vnadvisedlye, shall be culpable of iudgement. And whosoeuer saith to his brother, Racha, shalbe worthy to be punished by the councel: and whosoeuer shall say, Foole, shalbe worthy to be punished with hell fire.*		

20. *Except your righteousnes exceede.* He reprehendeth the Scribes, which endeuoured to charge the doctrine of the Gospell, as though it were the ouerthrow of the law. Hee disputeth not this matter, but onely dooth shewe briefly that they haue nothing lesse in their mindes, then the zeale

of the lawe: as if he ſhould haue ſayde, they pretend that they hate mee, becauſe they woulde not breake the lawe; but it appeareth by their lyfe how coldly they eſteeme the law, nay how ſecurely they ſcorne at God, while that with a painted and faigned righteouſneſſe they beare vp thẽſelues amongſt men. This is the iudgement of moſt of the interpreters. But ſee if hee doe not rather reproue the corrupt kind of teaching, which the Scribes and Phariſes vſed in teaching the people. For when as they reſtrayned the lawe of GOD onely to outward dueties, they framed their diſciples as Apes to hypocriſie. And I ſpeake not againſt it, that they lyued as wickedly, nay worſe then they taught. Therefore I do willingly ioyne theyr glory of falſe righteouſneſſe with their wicked doctrine: yet it dooth eaſily appeare by thoſe wordes that followe (what it is that Chriſt doth eſpecially inueigh againſt in this ſentence) where as he purging the lawe from their wicked commentes, doth reſtore the ſame to his former puritie. In ſumme, that which was wickedly obiected, (as we haue ſayde) againſt him, he forcibly returneth backe vpon themſelues. Behold, ſaid he, how perfect and apt interpreters of the lawe they are: for they doe frame a righteouſneſſe which ſhall ſhutte the gate of heauen againſt the followers of it. It muſt be remembred, that we ſaid otherwhere, that for the amplifying of the matter, the Phariſes are ioyned to the Scribes: becauſe that ſecte had got the reporte of holynes to themſelues before all others. Though they are deceyued that thinke they are ſo called of a ſeparation, as menne ſeparate from the common ſorte of men; they challenged a degree proper to themſelues. For they were called *Pheruſiim*, that is interpreters: becauſe that they not contente with the ſimple letter, profeſſed that they hadde the kaye, to gather the ſecrete vnderſtanding: whereof their greate heape of mixed inuentions ſprange, when as they drawing the maiſterſhip to themſelues with a wicked pleaſure and like boldnes they durſt intrude their own inuentions in ſteede of the ſcripture.

21. You haue heard what was ſayde. This ſentence and others following doth agree with that, that goeth before. For Chriſt dooth more at large ſhew in their kindes how ouerthwartly they doe wreſt the law; ſo that their righteouſnes is nothing els but droſſe. But they are deceiued that thought, that this was the reformation of the law, and that Chriſte extolled his diſciples into a higher degree of perfection, then Moſes euer could bring his groſſe and carnall people vnto, which was hardly fitte to learne the firſt elementes. So went the opinion, the beginning of righteouſnes was in tymes paſte delyuered in the lawe, but that the perfection is taught in the Goſpell.

But Chriſte meant nothing leſſe, then to chaunge or alter anye thing in the commaundementes. For God hath therein once eſtabliſhed a perfecte rule of lyfe, whereof he will neuer repent. But beecauſe that the lawe was corrupted with adulterous commentes, and was wreſted into a prophane ſenſe, Chriſt delyuereth the ſame from ſuch corruptions, and ſheweth the right vnderſtanding of it, from the whiche the Iewes were fallen away. And the doctrine of the law doth not onely beginne, but alſo perfourmeth an vpright lyfe: as maye be gathered out of this one Chapter, in that it requireth a perfect loue of God and our neighbour: ſo that he that is endued with ſuch a loue, wanteth nothing of

the

the chiefe perfection. Therefore the law, by the commaundements of good lyfe, leadeth men to the marke of righteouſneſſe. Therefore Paule accounteth it weake, not in reſpect of it ſelfe, but in reſpect of our fleſh. For if the lawe did onelye giue an entraunce to true and perfect righteouſneſſe, then was *Moſes* proteſtation in vaine; I take heauen and earth to recorde this day againſt you, that I haue ſette before thee the waye of lyfe & death. Againe, & now O Iſrael, what doth the Lord thy God require of thee, but that thou ſhouldeſt wholly cleaue vnto him. This promiſe were alſo in vaine, and to no purpoſe, hee that doth theſe thinges ſhall liue in them. And it euidentlye appeareth out of other places of ſcripture, that Chriſt meant not to alter any thing in the commaundementes. For he commaundeth them, that woulde through their good workes enter into lyfe, to obſerue nothing but the commaundements of the lawe: and neyther hee nor his Apoſtles doe giue anye other preceptes of godly and holy lyfe. And truely they doe great iniurie to God the auctour of the law, which imagine that hee did onelye frame the eyes, handes, and feete to a feigned ſhewe of good workes, and that onely the Goſpell teacheth vs to loue GOD from the hearte. Therefore let that errour paſſe, that the wantes of the law are here amended by Chriſte: for we may not imagine Chriſte to be a new lawgiuer, to adde any thing to the eternal righteouſneſſe of his father: but as a faithfull interpreter he is to be heard, that wee might know, what manner of law it is, to what purpoſe it tendeth, and how farre it reacheth.

Deu. 30. 19

Deu. 10. 12

Leuit. 18. 5

Now it remaineth for vs to ſee what Chriſt condemneth in the Phariſes, and what his interpretation differeth from their commentes. The ſumme is, that they had tranſlated the doctrine of the lawe to a politike order, as if it ſufficed to doe the outward dueties. So it came to paſſe, that he thought himſelfe free from manſlaughter, that had not with his hand killed a mā. And he that had not defiled his body with adultery, thought himſelfe chaſte and pure before God. But this profanation of the lawe might not be borne, when as it is certaine, that *Moſes* did euerye where require a ſpirituall worſhip of God: and God, who delyuered the ſame by the hand of *Moſes*, according to his owne nature ſpake as well to the heartes, as to the handes and eyes. Chriſte alleadgeth the wordes of the law, but he applyeth himſelfe to the common capacitie of the ſimple, as if he ſhould ſay: the Scribes haue as yet deliuered vnto you, but a literall expoſition of the law, as if it were ſufficient if a man keepe his hands from manſlaughter & violence. But I admoniſh you to looke deeper into the matter: and becauſe that charitie is the perfection of the lawe, I ſay that thy neighbour is iniuried, as oft as any thing is vncharitably done againſt him. The laſt clauſe that he rehearſeth, that he ſhalbe culpable of a iudgment that killeth a man, doth confirme that which I ſaid euen now, that Chriſt reproueth that fault: that the law of God, which was giuē to gouerne the mindes of men, was turned into a polytike gouernement.

22. *But I ſay vnto you.* He doth not oppoſe his anſwere againſt the cōmandement of *Moſes*, but againſt the cōmon fantaſie of the Scribes. Alſo becauſe that the Phariſes did boaſt of antiquity (as commonly a long preſcription of time is pretēded for defence of errors) Chriſt calleth the people backe to his auctoritie, whereto al antiquitie ought of right to giue place: whereby we gather that the trueth is much more to be eſteemed thē either antiquitie or cuſtome.

Whoſo-

VVhosoeuer shall say vnto his brother. Christ setteth down three degrees of condemnation, besides the violence of the handes: wherby hee declareth that that commandement of the law, doth not only restraine the hands, but all affections contrary to brotherlye charitie: as if he shoulde haue saide, they that are onely angry with their brethren, or doe proudly lyft vp themselues, or doe hurt them with any opprobrious words, are murderers.

Now sith it is euident, that this word *Racha* is placed in the middest betweene anger and manifeste reproofe, I take it to bee an interiection of contempt or despite. And though Christe adiudgeth them onely to hell fire, which breake out into open reproofes, yet hee acquiteth not anger from this punishment: but alluding to the iudgementes of the world, he declareth that GOD will become iudge of that priuate and secrete wrath, that he may punish the same. And beecause that hee proceedeth further, that sheweth his indignation with bitter speech, hee saieth, that hee shall be found guiltie before a heauenly councell, that he may haue a greater punishment. And he adiudgeth them to hell fire, which breake out into reproaches, signifying that hatred or whatsoeuer else is against charitie, sufficeth to purchase the reward of eternall death, though no violence be offred. It is not to be doubted, but that this worde *Gehenna* is borowed: for with the Hebrewes it signifieth a valley. Also the valley of Hennon was an infamous place: becawse of their detestable superstition, for that they there offered their children to idolles. Heereof it came to passe, that holy men vsed that word for hell, that that vile vngodlynes might be had in the greater detestation, that the people might abhor that so detestable and horrible a name. And it appeareth that this manner of speach was vsed in Christ his time, and hell was called almoste by no other name then *Gehenna*, the worde somewhat altered from the natural sound.

Matthew. 5.	Mark.	Luk. 12.
23. *If then thou bring thy gifte to the altar, & there remembrest that thy brother hath ought against thee.*		
24. *Leaue there thine offering before the altar, and goe thy way: first, be reconciled to thy brother, and then come and offer thy gift.*		
25. *Agree with thine aduersary quickly, whiles thou art in the way with him, leaste thine aduersary delyuer thee to the iudge, and the iudge delyuer thee to the sergeaunt, and thou be cast into prison.*		58. *VVhileſt thou goeſt with thine aduerſarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayſt bee liuered from him, leaſt hee bring thee to the iudge, & ỹ iudge deliuer thee to the iayler, and the iayler caſte thee into priſon.*
26. *Verily I saye vnto thee, thou shalt not come out thence, till thou hast payd the vttermost farthing.*		59. *I tell thee, thou shalt not departe thence, till thou hast payd the vtmoste mite.*

23. *If thou bring thy gift.* VVith this clause he confirmeth and also expoundeth the former doctrine. The summe is, that we doe then satisfie that commuundement of the lawe, wherein wee are forbydden to kil,

kill, if we nouriſh agreement and brotherly loue with our neighbours. And that he might the better perſwade vs to it, Chriſt pronounceth that euen the dueties of religion are not accepted of God, but refuſed of him, if we diſſent amongſt our ſelues. For in that he commaundeth them, that haue hurt any one of their brethren, to be firſt in fauour with him, beefore that they offer their gifte: hee declareth that there is no entraunce for vs vnto God, ſo long as through our faulte wee are at enmitie with our neighbours. If that men pollute and corrupt with their hatreds their whole worſhip which they offer, we hereof gather how much he eſteemeth mutuall concord amongſt vs. Yet here may a queſtion be moued, whether it be not abſurde that the dueties of charitie are more accounted of, then the worſhippe of God. For wee muſt ſay, that eyther the order of the law is prepoſterous, or els the firſt table ſhould be preferred before the ſecond.

This is eaſily aunſwered: for the wordes of Chriſte doe tend to no other purpoſe, but to ſhew that they doe in vaine and falſly profeſſe them ſelues worſhippers of God, which doe contemptuouſly diſpiſe their brethren, which they haue vniuſtly iniuried. For vnder this one kinde hee noteth all the outward exerciſes of relygion by the figure *Sinecdeche:* by which outwarde exerciſes men doe oft counterfeit holyneſſe, rather then truely teſtifie the ſame. And it is to be noted that Chriſt, after the maner of that time, ſpake of the ſacrifices. At this day our eſtate is vnlike: yet the ſame doctrine remaineth: that is, whatſoeuer we offer vnto God is corrupt, except we be at one with our brethren as much as it lyeth in vs. The ſcripture calleth almes, Philip. 4. 18. ſacrifices of a ſweete ſauour: yet we heare out of Paule his mouth, 1. Cor. 13. 2. 3. that he that beſtoweth all his goodes vppon the poore, is yet nothing, except hee haue charitie. Alſo God deoth not take nor acknowledge them for children, excepte they againe do ſhew themſelues to men as brethren. And though Chriſt doth commaunde them only that haue iniuried their brethren, to apply themſelues to appeaſe them: yet vnder this one kinde hee ſheweth howe precious brotherly concord is before God. And this ſetteth out much more, that he commaundeth to leaue the gifte before the altar, as if hee ſhoulde haue ſayde: in vaine doe menne come to the Temple, or offer ſacrifices to GOD, ſo longe as they are at diſcord with their neighbours.

25. *Agree with thine aduerſarie.* Though Chriſt ſeemeth to goe further, not onely to exhorte them to reconciliation, which haue done iniurie to their brethren, but them alſo which haue bene iniuried: yet I thinke that he had a further regard: namely that he might cut off all occaſion of hatreds and diſcordes, and ſhew the meanes to maintaine good will: for from whence ſpring all iniuries, but that all men are too carefull to hold their owne right? that is, they are giuen too much to mainteine their owne commoditie, with the loſſe of other men: For almoſt all men are blinded with a peeuiſhe loue of them ſelues; ſo that they flatter themſelues, euen in the worſt cauſes. Therefore Chriſt, that he might preuent diſcordes, hatreds, ſtrifes, and all iniuries, forbiddeth that ſelfe loue, and commaundeth his diſciples to bend themſelues to moderation and equitie, that parting from the extremitie of their right, they might with ſuch equitie redeeme peace and friendſhip.

It were to be wiſhed, that there ſhould neuer fall any ſtrife or controuerſie amongſt vs: and ſurely men ſhould neuer fall into contention or ſtrife, if there were ſuch loue amongſt them as ought to be. But becauſe that it can hardly bee brought to paſſe, but that ſome ſtrifes will ariſe, Chriſt ſheweth a remedie how the ſame may preſently be ended: namelye, if we bridle our luſtes, and be ready e rather to paſſe it ouer with our loſſe, thē to proſecute our right with an vnappeaſable rygour. But chriſt vſed this exhortatiō diuerſe times, as it appeareth out of the 12. of Luke, where as the ſermon which he made in the mount is not ſet downe, but an epitome gathered of diuerſe ſentences of Chriſt. VVhereby it alſo appeareth what it is to be in the way: that is, beefore thou commeſt to the Iudge. *Leaſt thine aduerſary delyuer thee to the Iudge.* Some expound this clauſe metaphoricaly, that the heauenly Iudge wil deal with extremitie of law; ſo that he will forgiue nothing at all, except wee endeuour to pacifie thoſe contentions, which we haue with our neighbours. But I take it ſimply, that Chriſt, admoniſheth vs, that this is profitable for vs euen amongſt men. For the couetous deſire is often daungerous to the contentious. Yet I doe not deny but that the ſimilitude may bee aptly applyed to God: that is, that he ſhall feele iudgement without mercy, that is rygorous to his brethren, or bendeth himſelfe wholy to contention. But the Papiſtes are more then ridiculous, which by expounding this place allegorically, doe build their purgatory: but there is nothing more euidente, then that Chriſt doth ſpeake of maintaining good will amongſt men. They make no religion without ſhame, to peruerte his wordes, and to drawe them to a ſtraunge ſenſe, ſo that they might deceiue the vnlearned. But becauſe they are vnworthy of any long confutation, I will ſhewe in one onely word, how ſhamefull their ignorance is. They imagine the aduerſary to be the deuill, and that Chriſte commaundeth his faythfull ones to be louing vnto him: therefore that the Papiſtes maye finde out a purgatorie, it behoueth them firſt to be brethren & friends to the deuill.

It is well knowne that a quarterne is the fourth parte of a pound, but in this place it is taken for a farthing, or any other ſmal peece of money, as it alſo appeareth out of Luke. Now, if I would vſe cauilles, I woulde here alſo refell the folly of the Papiſtes. For if he that is once in purgatorie ſhall neuer goe out from thence, vntill he haue payde the vtterꝛmoſt farthing: it followeth that thoſe rites, which they call the ſuffrages of the lyuing for the dead, are in vaine. For Chriſt doth not admit others to make ſatiſfaction for the releaſe of the debter, but expreſly requireth of euery manne the payment of his owne debt. If then their Maſſes and other ſacrifices be vnprofitable, howe hotely ſoeuer their fire of Purgatorie doe burne, yet their Prieſtes and Monkes kytchens ſhall wax cold: for which cauſe they haue ſo painefully ſtriuen for the ſame.

Matth. 5.	Mark.	Luke.
27. *Yee haue heard that it was ſayde to them of old time, Thou ſhalt not commit adulterie.*		
28. *But I ſay vnto you, that whoſoeuer looketh on*		

on a woman to lust after her, hath committed adultery with her already in his heart.

29. VVherefore if thy right eye cause thee to offend, pluck it out, and cast it from thee: for it is better for thee, that one of thy members perishe, then that thy whole body should be cast into hell.

30. Also if thy right hande make thee to offende, cutte it off, and caste it from thee: for better it is for thee, that one of thy members perishe, then that thy whole bodye shoulde bee caste into hell.

27. Thou shalt not commit adultery. Christ proceedeth in his disputation, prouing that the law of God is not only a gouernour of life, to fram the outward behauiour after a pollitike maner: but it also requireth the perfect and whole affections of the heart. But that must be remembred, which I gaue warning of before. Although Christ reporteth the words of the law, yet it is the grosse and adulterous sense, which false interpreters had gathered, that he reproueth: for he had said before, that he came not to be a new lawgiuer, but a faythfull interpreter of the law alreadie giuen. And for that it might be obiected, that that interpretation had cõtinued long, Christ expreslly graunteth it: but after this maner he answereth it, that the long continuance of errour ought to bee no preiudice to the truth.

28. Hee that looketh vpon a woman. The purpose of Christ is generally to condemn the lust of the flesh. Therfore he saith that they are adulterers before God, not only that defile other mens wiues, but they also that pollute their eyes with an vnchaste looke. But it is a figuratiue kinde of speeche, because that not only the eyes doe make men guiltie of adulterie, but also the blinde burning lustes of the hearte. Therefore Paule placeth chastitie in the body and the spirit, 1. Cor. 7. 34. But Christ thought it sufficient to confute that grosse opinio, which had taken place: because that they did thinke that they should auoyd nothing but outward adulterie. Notwithstanding, because the eyes, for the moste parte, procure the mindes to such filthy deuises, and lust entreth as it were by these dores. Christ vseth this manner of speach, when as he would condemne concupiscence, and that may easily be gathered by that word lust: whereby we are also taught, that not they onely are to be accounted adulterers, which conceaue whoredome in their mindes with full consente: but they also that admitte any prickes or motions of the same VVherefore the hypocrisie of the Papistes is too grosse and careless, which deny concupiscence to be sinne, vntil the whole hart do yeeld consent. But it is not so to be merueiled at, that they lessen sinne as they doe, when as it behoueth them to be dul and slow in accounting of their sinnes, which ascribe righteousnes to the deserres of their works.

29. If thine eye Because in the weakenesse and imbecilitie of flesshe, Christe might seeme to vrge men too seuerely, he preuenteth and aunswereth all those complayntes. In summe he declareth, though that bee hard, difficult, troublesom, or sharp, which God commandeth: yet we can make no excuse therby: because that the righteousnes of God ought to be more ef-

eſteemed of vs, then all other thinges which are moſte deare & precious to vs. As if he ſhould haue ſayde, there is no cauſe whye thou ſhouldeſt obiecte to me, that thou canſt ſcarſly turne thine eye hether and thither: but that they are caught in ſnares before thou art aware For thou muſt rather forſake and leaue thine eyes then to departe from the commaundementes of God. Yet, it is not Chriſtes meaning that the body ſhould be lamed, that we might obey God. But becauſe that all men doe gladly deſire that their ſenſes may not be ſo maymed, but that they maye haue the free vſe of them, Chriſte dooth hyperbolically teach vs to cut away any thing that hindreth vs from that obedience vnto God, which hee requireth of vs in his lawe. And this hee dooth of purpoſe, becauſe that men do in this behalfe too licentiouſly nouriſh vp themſelues. If the mind were pure, the eyes and handes would alſo be obedient, which haue no proper motion of their owne. But we doe herein offende grieuouſlye, that we are not ſo carefull as wee ought to bee in auoydinge deceitfull baytes, ſo that rather with an vnbrydeled libertie we doe willingly prouoke our ſelues to euill.

Matth. 5.	Marke.	Luke. 16.
31. It hath beene ſayde alſo, whoſoeuer ſhal put away his wife, let him giue her a teſtimoniall of diuorcement.		*18. VVhoſoeuer putteth away his wife, and maryeth another, committeth adultery: and whoſoeuer maryeth her that is put away from her husbād, committeth adultery.*
32. But I ſay vnto you, whoſoeuer ſhall put away his wife (except it bee for fornication) cauſeth her to commit adultery: and whoſoeuer ſhall marry her, that is diuorced, committeth adultrie.		

31. VVhoſoeuer ſhall put away. Becauſe there will be a more conueniēt place to entreate of this doctrine more at large in the 19. after Mathew: I will now briefly touch that which Chriſt ſaith here. As the Iewes did falſlye thinke that they had doone their duetie towardes GOD, if after a politike ſorte, they had obſerued the law: ſo againe they fondly imagined that it was lawefull for them to doe whatſoeuer the politike law did not forbidde.

The diuorcementes which they were wont to make with their wiues Moſes had not forbidden, in reſpect of an outwarde order: but onely for reſtraint of luſt he had cōmanded to giue a byll of diuorcement to thoſe wiues that were put away. And it was a certeine teſtimonie of manumiſsion, that the woman might after be free from the yoake and power of her husband. And the husband did alſo confeſſe that hee did not put away his wife for any fault, but becauſe he did not lyke her. From hence ſprang that errour, that they thought no fault to bee in ſuch a diuorcement; ſo that they ſatiſfied the law: but they tooke a very wrong rule of a godly and holy lyfe, out of the ciuil lawe. For the politike lawes are ſometime bent to mens manners: but God in giuing a ſpirituall law did not regarde what menne could doe, but what they ought to doe. Therfore a perfect and vpright righteouſneſſe is therein contayned, though we haue not power to fulfill the ſame. So Chriſt dooth admoniſhe vs that that is not preſently lawful before God, which the polytike law of Moſes

Moſes doth tollerate. He ſaith, that vnder the pretence of the law, he abſolueth himſelfe, that putting away his wife, giueth her a bill of diuorcement. But the band of matrimonie is holyer, then that it may be broke & vnknitte at the will, or rather pleaſure of men. For though manne and wife doe ioyne themſelues togeather with a mutuall conſent: yet GOD doth ioyne them and knit them togeather in ſuch a knot, that cannot be diſſolued, that after it is not lawfull for them to depart. Yet hee putteth an exception, except it be for fornication. For that woman is worthylye put away, which hath traiterouſly broken matrimonie: for the band being broken through her fault, the man is ſet at libertie.

32. *Cauſeth her to commit adultery.* Becauſe the byll of diuorcement did permit, that the woman ſo ſeparated, might enter into new mariages, hee is worthily condemned as a baud or a betraier, that againſt all lawe and right, caſteth of his wife to others, which was giuen to him of God.

Matthew 5.	Marke.	Luke.
33. *Againe, yee haue hearde that it was ſayd to them of old time, Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine oathes to the Lord.*		
34. *But I ſay vnto you, ſweare not at al, neyther by heauen: for it is the throan of God:*		
35. *Nor yet by the earth: for it is his footſtoole: neyther by Ieruſalem: for it is the citie of the great king.*		
36. *Neyther ſhalt thou ſweare by thine head: becauſe thou canſte not make one hayre white or blacke.*		
37. *But let your communication be, yea, yea: nay, nay: for whatſoeuer is more then theſe, commeth of euill.*		

33. *Thou ſhalt not forſweare thy ſelfe.* This alſo is not a reproofe of the law, but rather a true interpretation of the ſame: for God hath not onely condemned in the law al periuries, but vaine & light ſwearing, which derogateth from the maieſtie of his name. For not only he doth take the name of God in vaine, that ſweareth falſly, but he that vſeth the name of God in friuolous matters, or raſhly and contemptuouſly in common ſpeach. Further, when as the law of God condemneth euery prophaning of the name of God, the Iewes did imagine the fault to be onely in periuries. Chriſt reproueth this groſſe errour, that they thought it lawfull for them to abuſe the name of God without reproofe; ſo that they were not forſworne. It is commaunded that we ſhould religiouſly performe our oathes to God. For he that doth defraud and deceaue his neighbours after that he hath vſed the name of God for it, doth iniury, not to men onely, but to God. But the fault is in reſtraining that to one point, which extendeth more largely. Some apply this word *perfourme*, to vowes promiſed to God for relygions ſake. But the word doth beſt agree to al couenauntes and promiſſes confirmed by adding the name of God thereto: for then is God made a witneſſe between both parties, to whom they pledge their faith.

34. *Sweare not at all.* This clauſe, *not at all*, hath deceiued many: ſo that they thought that Chriſt had generally condemned all oathes. And many good men were driuen to this vnmeaſurable rigor, through the vnbrideled libertie of ſwearing, which they ſawe abounde throughout the world. And the Anabaptiſtes vnder this pretence haue kept a great ſtir, as though Chriſte would ſuffer vs to ſweare for no cauſe, for that hee forbiddeth to ſweare at all. But we muſt not fetch an expoſition out of any other place, then out of the wordes of the text: preſently there followeth, neither by heauen, nor by the earth. VVho ſeeth not that theſe kindes of oathes are ſet downe for interpretation ſake, which by this numbring of theſe perticuler oathes, might interprete the former ſentence? The Iewes had certaine extraordinary or indirect (as menne ſaye) maner of oathes: and when they ſwore by heauen, earth, or the altar, they counted this almoſt for nothing. And as one ſinne ariſeth of an other, ſo vnder this colour they faigned, that they did not ſo openly prophane the name of God. Chriſte, that he might meete with this ſinne, ſaieth, that they may not at all ſweare, either after this maner, or after that, neither by heauen, nor by the earth, &c. VVhereby wee gather that this phraſe (not at all) is not referred to the ſubſtaunce, but to the maner of ſwearing: as if he ſhould haue ſaide, neither directly nor indirectly: otherwiſe it were in vaine to rehearſe theſe kindes. VVherefore the Anabaptiſtes doe ſhewe their groſſe ignoraunce, and their delight in contention, while that frowardly they enforce one word, and with cloſed eies doe paſſe by the whole meaning of the ſentence. If any obiect that Chriſt permitteth no oath: I aunſwere that the interpreters wordes muſt bee vnderſtoode according to the meaning of the law. Therefore this is the ſumme that the name of God is taken in vaine other waies then by periury. Therefore we muſt refraine from all ſuperfluous oathes: but where as there is cauſe, the law doth not only permitte, but alſo commandeth to ſweare. So Chriſtes meaning was nothing elſe, then that al thoſe oathes are vnlawful, which by any abuſe prophane the ſacred name of God, the reuerence whereof they ought to preſerue.

Neyther by heauen. They are deceiued that ſay, that Chriſte reprooued theſe formes of ſwearing, as corrupt, becauſe that God alone ſhoulde be ſworne by: for the reaſons which he bringeth doe rather bend to the cõtrary parte: becauſe that then alſo the name of God is ſworne by, when as heauen and earth are named: becauſe there is no parte of the worlde, wherein God hath not imprinted ſome note of his glory. Yet this opinion ſeemeth not to agree with the commaundement of the law, whereas God expreſly commaundeth to ſweare by his name, nor yet with diuerſe places of the Scripture, whereas he complayneth, that he is iniuried ſo oft, as his creatures are ſworne by. I aunſwere it is an offence lyke to idolatrie, when as eyther the power of iudgement, or the auſthoritie of trying witneſſes is giuen to them. For we muſt conſider the end of ſwearing: namely, that menne doe appeale vnto God, as the reuenger of periurie, and the defence of trueth. And this honour cannot be giuen to another, but that his maieſtie ſhalbe prophaned. And for this cauſe the Apoſtle ſaieth, that one cannot ſweare, but by the greater: and this was peculyer to God alone, that he ſweareth by himſelfe. So whoſoeuer ſwore in tymes paſte by Moloch or by any other Idoll, did ſo much diminiſhe

from

from the glory of God, in that an other was placed in his roumth, as vnderſtander of the thoughtes, & Iudge againſt their ſoules. And they that at this day doe ſweare by Angelles or dead Saintes, doe ſpoyle GOD of his honour, and do aſcribe a vain godhead to thoſe creatures. But there is an other thing to be conſidered, when as heauen and earth are ſworne by, in reſpect of the maker. For the relygion of an oath is not ſetled vpon the creatures: but God alone is called to witneſſe, they being brought forth as ſeales of his glory. The ſcripture alſo calleth heauen, the ſeat of God, not that he is included therein, but that menne might learne to lyfte their mindes on high, ſo oft as they thinke of him, and that they ſhoulde not imagine any earthly or baſe thing of him. Yea, the earth alſo is therfore called his tooteſtoole, that we might knowe that hee being euerye where, could not be contained in any certaine place. The holy neſſe of Hieruſalem did depende of the promiſſe: therefore it was holy, becauſe the Lorde had choſen it for the ſeat and palace of his Empyre. VVhen men ſwear by their head, they lay their lyfe as pledge of their good meaning, which is their ſinguler gyft of God.

37. *But let your communication be.* Secondly, Chriſte preſcribeth a remedy: namely, that menne ſhould deale truely and faythfully amongſt themſelues: for then playne ſpeach ſhall be of more value, then an oath is amongſt them, that knowe no other but corrupt and falſe dealing. And truely this is the beſt way to reproue and correct vices by, to note the fountaines from whence they ſpring. From whence commeth this raſh readineſſe of ſwearing, but that in ſo much vanitie, in ſo manye deceites, vnconſtancy and ſickleneſſe, nothing almoſt is beleeued? Therfore Chriſte requireth trueth and conſtancy in our wordes, that wee ſhoulde not neede to ſweare anye more. For, the repetition aſwell of the affirmation, as of the denyall, is for this purpoſe, that wee ſhould keepe our promiſſes, that all vpright dealing maye thereby appeare. And becauſe that this is the true and lawefull kinde of bargayning, where men ſpeake no otherwiſe with their tongue, then they thinke in their hearte, Chriſt ſaieth that whatſoeuer is more, proceedeth of euill.

And I allowe not their iudgemente, that attribute the faulte of ſwearinge to him, that dooth not beleeue the ſpeaker. But in my iudgement Chriſte teacheth, that it proceedeth of the vices of men, that they are enforced to ſweare: for if there were vpright dealinge amongſte them, if they were not diuerſe nor inconſtant of theyr worde, but mayntayned that ſimplicitie, which nature teacheth: yet it followeth not but that it is lawefull to ſweare, ſo ofte as neede requireth: for manye thinges may bee well vſed, which ryſe of an yll beginning.

Matth. 5	Marke.	Luke. 6.
38. *Yee haue hearde that it hath bene ſayd, An eye for an eye, and a tooth for a tooth.* 39. *But I ſaye vnto you, reſiſte not euill: but whoſoeuer ſhall ſmite*		29. *And to him that ſmyteth thee on the one cheeke, offer alſo the other: and him that taketh away thy cloak, forbid not to take*

ſmite thee on thy right cheek, turne to him the other alſo.

40. And if any one will ſue thee at the lawe, and take away thy coate, let him haue thy cloake alſo.

41. And whoſoeuer will compell thee to goe a myle, goe with him twaine.

take thy coate alſo.

30. Giue to euery man that asketh of thee: and of him that taketh away thy goodes, aske thē not againe.

38. An eye for an eye. Heere is an other fault reproued, that whereas God had by his law commanded the Iudges and magiſtrates to reueng iniuries with like puniſhment, euery man vnder that pretence would reuenge themſelues. Therefore they thought they did not offende, ſo that they did not firſt prouoke any: but being iniuried, did recompence lyke for lyke.

But Chriſt teacheth vs otherwiſe, though the Iudges are commaunded to defend all men, and are ordained reuengers to bridle the wicked, and to reſtraine their violence: yet euery one ought patiently to ſuffer the iniuries done vnto them.

39. Reſiſt not euill. There is two wayes of reſiſting: the one, when as without daunger we driue awaye iniuries: the other, when wee recompence like for like. But though Chriſt permitteth not his, to repell violence with violence: yet he forbiddeth not them to withſtand vniuſt violence. And Paule can interprete vs this place beſt, when he commaundeth to ouercome euill with good, rather then to ſtriue with euill doing, Ro. 12. 17. For the Antitheſis is to be noted betweene an offence and the correction of a fault. Here he ſpeaketh of reuengmēt: and Chriſt, that he might take that lybertie from his diſciples forbiddeth them to reſiſt euil with euil. And alſo he ſtretcheth the law of patience further, that we ſhoulde not onely receiue iniuries without grudging, but rather prepare our ſelues to beare new iniuries. In ſumme, this is the purpoſe of this admonition, that the faythfull ſhould learne to forgette what miſchiefes ſoeuer are done vnto them, leaſt that when they are hurte, they breake into hatred or enuie, or deſire to hurt againe: but that they ſhuld frame themſelues to a greater patience, if that miſchiefes and iniuryes ſhould encreaſe and ſtirre vp more and more.

Whoſoeuer ſhall ſtrike thee. Iulianus and ſuche lyke did wickedly cauill at the doctrine of Chriſte, as if it did vtterlye ouerthrowe all lawes and iudgementes. For as Auguſtine ſayde very aptly and wiſely in his firſte Epiſtle, The counſell of our Sauiour was for no other purpoſe, then to frame the mindes of the faithfull to a moderation and equitie, that for one or two iniuries they ſhould not fayntе nor waxe wearie. And it is true that Auguſtine ſaieth, the lawe is not giuen for outwarde workes, if thou vnderſtand them rightly.

I graunt that Chriſte reſtraineth our handes aſwell as our mindes: but whereas a manne cannot defende him ſelfe and his, from iniuries, without reuenge, the wordes of Chriſte let not, but that lawfullye, and without offence he may auoyde the daunger comming. Certeinly Chriſt would not teach his diſciples to whet the mallice of the wicked, whiche burns too hotte before with a delight to iniury them.

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And to turne the other cheeke, what were it elſe, but a prouocation to further miſchiefe? Therefore it is not meete nor conuenient for an interpreter to ſtand vppon the ſillables, but to marke the purpoſe of him that ſpeaketh. And there is nothing more vncomely for Chriſtes diſciples thē to play and cauil with the wordes, whereas the meaning of their maiſter is playne. And it is not harde to vnderſtande what Chriſtes purpoſe is: namely that the end of one trouble is the beginning of an other: and ſo the faythful muſt through the whole courſe of their life, with continual ſteppes paſſe through many iniuries. Therfore when they are once hurt, he woulde by that inſtruction frame them to bearing, that by ſuffering they might learne to be patient.

40. *And if any will ſue thee.* Chriſte toucheth the other faulte, which is when the wicked diſturbe vs with ſuites. And in this behalfe hee alſo commaundeth vs to haue our mindes ſo armed to patience, that our coat being taken way, we ſhuld be ready to giue our cloake alſo. It ſhalbe but folly for any man to ſtand vpon the wordes. Firſt, to giue vnto the enemies whatſoeuer they deſire, rather then to goe to lawe with them: For ſuche a facilytie were as a fanne, to kindle the mindes of the wicked to theftes and robberies, from the which wee know Chriſte his minde was farre. Then what meaneth this, that thou ſhouldeſt giue thy cloak to him that vnder colour of lawe, woulde take away thy coate? That is, if any man oppreſſed with wrongfull iudgement loſeth that which is his, & yet is ready to leaue the reſt, if neede be, deſerueth no leſſe praiſe of patience, then he that ſuffereth himſelfe to be twiſe ſpoyled, before hee wil goe to lawe.

Therefore the meaning is, that Chriſtians, when any attempt to ſpoile them of parte of their goodes, ſhuld be ready to be wholy ſpoyled. Hereby we gather, that they are not altogether ſecluded from iudgements, if they at any time haue place giuen them of iuſt defence: for though they lay not forth their goodes to the ſpoyle; yet they goe not from this doctrine of Chriſt, which perſwadeth them to beare oppreſſion with pacience. Truly it is a rare example, that any man ſhould come to ſue in the court with quiet and patient affection. But becauſe it may be that one maye defende a good cauſe, not in reſpect of his owne priuate commoditie, but for the common wealth, it is not lawfull ſimplye to condemne the thing it ſelfe, vntill the corrupt affection doth appeare. The diuerſe Phraſes in Matthew and Luke, doe not alter the ſenſe. A cloake is commonly of greater value then a coat: therefore when *Matthew* ſaith that thou muſt giue thy cloake to him that taketh awaye thy coat, hee meaneth, that when we haue a ſmall loſſe, we ſhould be willing and readye to beare a greater loſſe. But the wordes of Luke do agree with the olde prouerbe, my coat is nearer then my cloake.

LV. 30. *To euery one that asketh, giue.* Mathew hath the ſame words, as we ſhall ſee ſhortly after. For it may eaſily be gathered by the text, that Luke doth not ſpeake here of them, that by entreatie and prayers doe ſeeke for help: but of the contētions and violence, which the wicked vſe in taking away other mennes goodes. Aske not againe, ſaieth he, of him, that taketh away thy goodes. Yet, if any manne had rather reade theſe two ſentences a ſunder, there is no difference in the matter, and ſo it is

an exhortation to be ready and willing to giue. As concerning the ſecond clauſe, where Chriſte forbiddeth to demaunde againe thoſe things, which were vniuſtly taken away, is vndoubtedly an expoſition of the former doctrine: that is, that we ſhould not take grieuouſly the loſſe of our goodes. But that muſt not be forgotten, which I ſpake of euen now, that the wordes are not to be vrged ſophiſtically, as though it were not lawfull for a godly manne, to recouer againe that, which is his, if at anye time God ſhall giue him a iuſt remedie: but onely preſcribeth to vs a law of patience, but that we ſhould paciently waite, vntill the Lord himſelfe ſhall take an account of thoſe ſpoyling theues.

Matth. 5.	Mark.	Luk. 6
42. Giue vnto him that aſketh, and from him that woulde borowe of thee, turne not away.		*34. And if yee lende to them, of whom yee hope to receiue, what thanke ſhall yee haue? for euen the ſinners lend to ſinners, to receiue the like.* *35. Lende, looking for nothing againe, and your reward ſhal be great.*

42. To him that aſketh. Though the wordes of Chriſte, reported by Matthew, doe ſounde, as if hee commaunded to giue to all, without reſpect or choyſe: yet we may gather an other meaning out of Luke, who fetteth out the whol matter more fully. Firſt, it is certein & the purpoſe of Chriſt was to frame his diſciples to be liberall rather then prodigall. But it were fond prodigalitie raſhly to conſume thoſe things, which the Lord hath giuen. Further, we ſee what a rule of charitie the holye Ghoſt hath deliuered other where. Therfore let vs hold this, that Chriſt doth exhort his diſciples here: firſt, & they be liberal & charitable. Further, this is the maner that he preſcribeth them, that they ſhuld not think that they had don their cuetie, when they had holpē ſome few, but that they ſhuld endeuor to helpe al with their liberalitie, & that they ſhuld neuer be weary, while that the Lord doth giue them abilitie. Further, that no man cauill at the wordes of Matthew, let vs conferre them with Lukes wordes. Chriſte ſaith that we doe no duetie to God, while that in lending or doing other dueties we looke for any reward againe: and ſo he maketh a diſtinction betweene charitie and carnal friendſhip. For prophane men doe loue togeather not franckly, but with an affection of reward & gaine: and ſo it commeth to paſſe, that euery man, in that he loueth others, doth ſeeke to be beloued himſelfe, euen as Plato alſo doth wiſely weigh the ſame. But Chriſt requireth of his diſciples charitie, without hope of gaine, that they ſhould endeuour to helpe the poore, from whom there is no hope to haue ought againe. Now we ſee what it is to beare an open hande for them that aske: namely, to be liberally minded towardes all that neede our helpe, and which cannot recompence the beneſit they receiue.

L V. 35. *Lend.* This ſentence was corruptly reſtrayned, as if that in this place Chriſte did not onely forbidde his to commit vſury: But this hath

hath a further meaning, as it appeareth out of the former sentence. For after that Christ had declared what the wicked are woont to do: that is, that they doe loue their friendes, and helpe them, of whom they hope for some recompence, and they lende to them that are like themselues, that they may receiue the like from them againe. He addeth, what he requireth of his disciples more then this: namely, that they should loue theyr enemies, that they should freely doe good, and freely lend. Now we see that this clause, *looking for nothing*, is corruptly vnderstoode of vsury to be so perticularly applyed: when as Christ onely exhorteth his to mutual offices of charitie, and saith, that the hyrelings shall haue no fauour before God: not that he simply condemneth those benefites, which are doone with hope of recompence: but he teacheth that it maketh nothing to testifie their charitie: because that hee onely is accounted liberall towardes his neighbours, which helpeth them without anye respecte of his owne commoditie, but hath only regard of the neede of them that he helpeth. But whether it be lawfull for Christians sometime to take some gayne of that which is lente, I will not dispute here at large, least of a corrupte sense, I should moue a question out of time (which I now confuted:) for I shewed euen now, that Christ meant nothing else, then that the faithfull shoulde exceede the prophane menne in lending: that is, that they should maintaine free liberalitie.

Matth. 5.	Mark.	Luke. 6.
43. Yee haue heard that it hath bene said, Thou shalt loue thy neighbour, and hate thine enemy.		*27. But I saye to you which heare. Loue your enemies, do wel to them, which hate you.*
44. But I saye vnto you, loue your enemies: blesse them that curse you: doe good to them, that hate you: and pray for them, which hurte you, and persecute you.		*28. Blesse them, which curse you, and pray for them, which hurte you.*
45. That yee may be the children of your father, which is in heauen: for he maketh his sunne to arise on the euill and the good, and sendeth raine on the iust and the vniust.		And a litle after.
46. For if yee loue them, which loue you, what rewarde shal ye haue? Doe not the Publycans euen the same?		*32. For if yee loue them, which loue you, what thank shal you haue? for euen the sinners loue those, that loue them.*
47. And if yee be friendly to your brethren onelye, what singuler thing doe you? do not euen the Publicans likewise?		*33. And if yee doe good for them, which doe good for you, what thanke shall yee haue: for euen the sinners doe the same.*
48. Yee shall therefore be perfect, as your father which is in heauen is perfect.		And a litle after.
		35. VVherefore loue yee your enemies, and yee shall be the childrē of the most high: for he is kind vnto the vnkind, and to the euil.
		36. Be yee therefore merciful, as your father is mercifull.

43. *Thou shalt loue thy neighbour.* It is wonderfull that the Scribes were falē to that abſurditie, that they reſtrained the name of neighbour to their welwillers, when as nothing is more manifeſt nor more certeine, thē that God meaneth al mankind, when he ſpeaketh of our neighbours. For becauſe that euery man is addicted to himſelfe, ſo oft as ſome priuate commodities doe ſeparate ſome men from others, that mutuall communication is left, which nature it ſelfe doth teach. Therfore God, that he might keepe vs within the band of brotherly loue, he teſtifieth, that al they that are men, are our neighbours, for that common nature dooth tie them to vs. For ſo oft at I looke vpon man, it is neceſſary that I ſhould beholde my ſelf as in a glas: becauſe that he is my bone and my fleſh. And thogh the greater parte moſte commonly doth ſeperate it ſelfe from that holy ſocietie: yet the order of nature is not violated through their wickednes: becauſe that God is to be conſidered the auēthour of the fellowſhippe. VVhereby we gather that the commaundement of the lawe is generall, which commandeth vs to loue our neighbour. But the Scribes eſteeming neighbourhood according to euery mans minde, will haue none to bee accounted neighbours, but they that through their deſertes were worthy to be beloued, or at the leaſt, they that woulde deale friendly with them againe. And this did common ſenſe teach them: and therefore the children of the world were neuer aſhamed to profeſſe their hatredes, wherfore they could yeelde any account. But charitie, which God commendeth in his law, regardeth not what euery man deſerueth, but ſtretcheth out it ſelf to the vnworthy, to the peruerſe & to the vnthākful. But Chriſt reſtoreth this to the natural ſenſe, and deliuereth it from corruptiō: wherby that alſo appeareth that I ſaid before, that Chriſt did not make newe lawes: but only reproue the corrupt comments of the Scribes, wherwith the puritie of the law of God had bene corrupted.

44. *Loue your enemies.* This one poynt containeth in it all the former doctrine. For whoſo euer can frame his minde to loue his enemies, wyll eaſily temper himſelfe from all reuenge, and wil be patient in affliction: but much more ready to help thoſe that be in miſerie. Further Chriſt in a few wordes ſheweth the way and maner of fulfilling this commandement: Loue thy neighbour as thy ſelfe. For he ſhall neuer ſatiſfie this cōmaundement, that baniſheth not the loue of himſelfe, or rather deny him ſelfe, and ſo make much of thoſe men, which GOD hath ioyned to him, that he goeth on to loue euen thoſe, of whom he is hated. And by theſe wordes we learne, how farre the faithfull ought to bee from reuenge, wherein they are not onely forbidden to aske of God, but ſo to remitte & wholy to put our of their minds, ſo that they ſhal wiſh wel to their enemies, yet in the meane while they ceaſe not to cōmit their cauſe to God, vntill hee take vengeaunce of the reprobate. For they deſire as muche as lyeth in them, that the wicked ſhould return to a perfect mind, & ſo they ſeeke for their ſalnation, that they ſhuld not periſh. Yet with this comfort they eaſe al their troubles, that they doubt not, but that god wilbe a reuēger of that obſtinate malice, that he might declare þ he had a care of the innocent. This is a very hard thing, & altogether againſt the nature of fleſh, to recompence good for euil: but we muſt not ſeeke any excuſe out of our faultes or infirmities, but we muſt rather ſimplye ſeeke what the law of charitie requireth, that we vſing the power of the heauenly ſpirit,

and

and that by ſtriuing we might ouercome what affections in vs were cõtrary to the ſame. This was the cauſe why the monkes and ſuche like rables imagined that theſe were counſelles and not precepets, becauſe that they meaſured what was due to GOD and to hys lawe, by the balance of mannes ſtrength. And yet the monks were not aſhamed to challenge to themſelues a perfection, becauſe they did voluntarily bind themſelues to obſerue his counſelles, and howe faithfully they performe the ſame which they doe onely vſurpe in woordes, I doe nowe omit to ſaye. And howe prepoſterous and fond a deuiſe it is of counſels, doeth hereof appeare. Firſt, becauſe it cannot be ſayd without iniurie to Chriſt, that he counſelled his diſciples, and did not according to his authority command that whiche was righte. Then it is more then follie to ſette the dueties of charitie at ſuche liberty, whiche depende vppon the lawe. Thirdlye, that woord, *I ſay to you*, ſignifieth in this place as muche as to denounce or to commaunde, which they haue corruptly expounded to counſell. Laſtly, that he expreſly eſtabliſheth it as a thinge neceſſarilye to be done, is eaſily prooued by Chriſtes woordes, while he preſently addeth,

45. *That you may be the children of your father.* When he expreſly ſayth that no manne can be otherwiſe the childe of God, except hee loue them that hate him, who nowe dareth ſay that we are not bounde to obſerue thys doctrine? For it is as much as if hee ſhculde haue ſayde: who ſoeuer will be accounted a Chriſtian, let him loue his ennemies: ſurely it is a horrible monſter that the worlde in three or foure ages ſhould be ſo ouerwhelmed with thicke darkeneſſe, that it could not ſee that to be expreſly commanded, which who ſoeuer negleſteth, he is wiped out from amõg the number of the children of God. Further it is to be noted that hee propoſeth not the example of God to be followed, as though that what ſoeuer hee did, became vs. For he puniſheth the vnthankefull, and often driueth the wicked out of the worlde, in which reſpect he propoſeth not himſelfe for vs to followe: for the iudgement of the worlde belongeth not to vs, but is proper to him: but hee woulde that we ſhoulde be followers of hys fatherlye goodneſſe and liberalitye. And not onelye the prephane philoſophers did ſee that, but ſome of the moſte wicked contemners of godlineſſe coulde make this confeſſion, we are in nothing more lyke to God then in being liberall. In ſumme, Chriſte witneſſeth that this is a note of our adoption, if we doe good to the euill and to them that are vnwoorthy. Yet thou muſt not vnderſtande that wee by this liberalitie are made the children of God, but becauſe the ſame ſpirite (whiche is the witneſſe, earneſt, and ſeale of our free adoption) doeth reforme the wicked affections of the fleſh, which ſtriue againſt charitie. Chriſte prooueth of the effecte that none elſe are the children of God, but they which ſtewe it in gentleneſſe and clemencie. And for that phraſe Luke ſayeth, *yee ſhall be the children of the moſte high:* Not that any man getteth this honour to hymſelfe, or that he then beginneth to be the ſonne of God, when that he loueth his ennemies: but becauſe it is the accuſtomed maner of ſpeaking in the ſcripture, to propoſe the benefites of the free grace of God in ſteade of rewarde, while that he woulde encourage vs to doe well. And this is the reaſon, becauſe he had regarde to what ende we are called: namelye, that the image of God beinge repaired in vs, wee ſhoulde liue holily and godly.

Hee maketh his ſonne to riſe. He rehearſeth two teſtimonies of the goodneſſe of God towardes vs, which are not onely moſt knowen vnto men, but common to all, when that rather ſocietie it ſelfe ſhoulde prouoke vs to performe the ſame one to another, though by the figure Synecdoche it comprehendeth many other like.

46. *And doe not the Publicanes?* Luke vſeth in the ſame ſenſe thys worde ſinners that is, naughty and wicked men: not that the office of it ſelf was to be condemned: (for the Publicanes were gatherers of tolle, and as it is lawfull for Princes to ſette the taske, ſo is it lawfull to demaunde and gather the ſame:) But becauſe thys maner of menne was wont to be couetous and ſnatching, yea faithleſſe and cruell. then, becauſe they were accounted amongeſt the Iewes as miniſters of vniuſt tyrannie. Therefore if any man ſhall gather out of the woordes of Chriſt, that the Publicanes were the woorſt of all men, he ſhal argue amiſſe; for he ſpeaketh after the common maner of ſpeach: as if he ſhould ſay, they that are almoſt without all humanitie haue yet ſome kinde of mutuall loue, while they ſeeke their owne commoditie.

48. *Be yee therefore perfecte.* This perfection requireth not an equalitie, but is only referred to a likeneſſe. Therfore though we be far from God, we are accounted to be perfecte as hee is, while we bende to that marke, which he propoſeth to vs in himſelfe. If any interpreat it otherwiſe, lette there be made no compariſon here betweene God and vs, but the perfection of God is called, firſt the free and meere liberaltie, whiche is done without accounte of gaine, then, the ſingular goodneſſe which ſtriueth with the malice and vnthankfulneſſe of menne: The which appeareth by the wordes of Luke. *Be you mercifull as your heauenly father.* For mercy is oppoſed to bought loue, which is tied to a priuate commoditie.

Mathewe 6.	Marke.	Luke.
1. *Take heede yee geue not your almes before men, to be ſeene of them, or elſe yee ſhall haue no reward of your father which is in heauen.*		
2. *Therefore when thou geueſt thine almes, thou ſhalt not make a trumpet to be blowne before thee, as the hypocrites doe in the Synagogues and in the ſtreetes, to be praiſed of men. Verely I ſaye vnto you they haue their reward.*		
3. *But when thou doeſt thine almes, lette not thy left hand know what thy right hand doeth.*		
4. *That thine almes may be in ſecreate, and thy father that ſeeth in ſecreate, hee will reward thee openlye.*		

1. *Take heede.* Chriſt doeth in this place exhort his diſciples to a ſyncere ſtudie of good workes: that is, that they ſhould ſtudie ſimplie to doe wel before God, and that they ſhoulde not boaſt themſelues before men. It is a moſt neceſſary admonition: becauſe that in vertues ambition is alwaies to be feared, and there is no woorke ſo laudable, that is not thereby often corrupted and defiled. But by the figure Synecdoche vnder this one kind is there a generall doctrine deliuered: For hee ſpeaketh of almes no more

then

then he speaketh a little after of prayers. Yet in many copies the woorde *Righteousnesse* is vsed for almes, as the olde interpreter also translated it. But that is of no wayght,for both wayes it sufficiently appeareth,that he correcteth this disease of ambition, whileſt that in doing well,it seeketh glory of men.

2. *When thou geuest thine almes.* Heere hee reproueth by name,the faulte which was commonly vsed and in custome,wherein the desire of vayneglory may not onely be seene,but almoste felt with the handes. For they emptied their baskets amongst the poore in the corners of the streetes,& in publike places where they vsed their publike meetings. In that they sought the publike places that they might haue many witnesses,shewed& appeared manifest,and vainglorious boasting: and not satisfied with that, they also vsed the sound of trumpettes. They fained that they called the poore vnto them (as they neuer want pretences):yet nothing was more euident,then that they sought commendation and praise. Further,when we serue the eyes of men,we then make not God the iudge and examiner of our life. Therfore Christ sayeth not without cause,that they that boast themselues after this sort,haue their reward now already: for they cannot haue regard to God, that haue their eyes possessed with such vanitie. By the same reason all hypocrites are called couetous of vaine glorye. For when hypocrites were called by prophane gesters which played counterfait persons vpon the stage & in playes:the scripture geueth thys name to men of a double and dissembling heart: Althoughe there are diuers kindes of hypocrites. For some though they be most guiltie to themselues,yet most impudently they chalenge to be accounted for good men before the worlde,and they endeuour to couer those faults whereof they are conuict in their owne conscience. Others do so securely nourish vppe themselues,that they dare also chalēge vnto themselues a perfect righteousnes before God. Others do wel,not for a desire of righteousnesse,nor for the glory of God,but onely that they may get themselues a fame and opinion of holinesse. Christ now noteth this later kinde,and rightly calleth them hypocrites, whiche while in their good woorkes they propose themselues no good end,they put the persons of others vppon them,that they might seeme holy and good worshippers of God.

3. *Let not thy left hand know.* The meaning of this speach is,that we ought to be content that God alone is witnesse of our doings, and so to bende our selues in obedience to him, that we be not caried about with vanitie. For it falleth often out that men doe not sacrifice so muche to God as to themselues. Therefore Christes meaning is that we shoulde not be caried away with contrary thoughts, but wholely bende oure selues to this,that we may worship God with a pure conscience.

4. *That thine almes may be in secreate.* This sentence seemeth contrary to many places of scripture,where wee are commaunded to edifie oure brethren wyth good examples. But if we consider the purpose of oure sauioure,we may not stretch the woordes any further. He commandeth hys disciples freely, and wythout all ambition to applye themselues to good woorkes. That this may be done,he willeth them not to looke for the beholding of menne,that they maye thinke it sufficient that God alone approoue their deedes. But this simplicitie taketh not away the care and diligence of profiting others by our example.

And

And a little before he doeth not precisely forbid to do good deedes before men, but condemneth the vaine ostentation. *Thy father which seeth in secreat.* He couertly condemneth the folly which raigneth euery where amongst men, that they thinke their labour to be lost, if they haue not many witnesses of their good deedes. Therefore he sayeth that God needeth not a great light to see and knowe their good deedes by: for he knoweth euen those that seeme to be buried in darkenesse. Therefore there is no cause why we shoulde thinke those things lost which menne see not, nor can beare witnesse of, because that God hathe his seate euen in the darkest dennes. And hee ministreth the aptest remedye for curinge this disease of ambition, while hee calleth vs to the beholding of God, who maketh to vanish, and vtterly blotteth, all vaine glory oute of our mindes. In the seconde clause which foloweth next, Christ warneth vs in seeking for a reward of our good woorkes, patiently to wait to the last day of the resurrection. Thy father, sayeth he, shall rewarde thee openly: VVhen? euen then when the morning of the last day shal arise, those things which are nowe hidden in darkenesse, shall be laid open.

Mathewe 6.	Marke.	Luke.
5. *And when thou prayest, be not as the hypocrites: for they loue to stande, and pray in the Synagogues, and in the corners of the streetes, because they woulde be seene of menne: verely I saye vnto you, they haue their rewarde.*		
6. *But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, praye vnto thy father which is in secreate, and thy father which seeth in secreate, shall rewarde thee openly.*		
7. *Also when yee praye, vse no vaine repetitions as the heathen: for they thinke to be hearde for their muche babling.*		
8. *Be yee not like them therefore: for your father knoweth whereof ye haue neede, before ye aske of him.*		

5. *VVhen thou prayest.* He teacheth nowe the same of prayers, whych he taught before of almes. And this is too grose and shamefull prophaning of the name of God, that hypocrites praye or rather faine themselues to pray openly, that they may haue glory of menne. But sith that hypocrisie is alwaies ambitious, it is no wonder that it is so blinde: therefore he commaundeth his disciples, if they will praye rightlye, to enter into their chamber. And though some, because it seemeth at the first to be absurde, doe expounde it allegorically of the inwarde parte of the heart, yet there is no neede of this subtletie. VVe are commaunded in very manye places of the scripture, to pray to God or praise him in the publike assembly or company of men, and before al the people, to testifie our faith or thankfulnesse, that also we might stirre others by our example to doe the lyke. And Christ doeth not forbidde vs this, but onely admonisheth vs to haue God before our eyes so oft as we prepare our selues to prayer. Therfore these woordes are not to be vrged, *Enter into thy chamber.* As thoughe hee commaunded vs to flee from the company of menne, and should affirme that we coulde not pray rightly if any were by. For he speaketh by com-

parison,

pariſon, ſignifying that we ſhould rather ſeeke a ſecreate place, then deſire the company of men which ſhoulde ſee vs praying. And it is conuenient for the faithfull, to drawe themſelues from the companye of menne, that they may the more freely powre out their deſires and ſighs before God. A ſecreate place is alſo profitable for an other cauſe, that their mindes may bee the rather ſequeſtred and free from all allurementes: therefore Chriſte himſelfe did very often hide himſelfe in ſome ſecreate place that he might pray: but this is not the matter that is entreated of in this place, for he only reprooueth the deſire of vaine glorye. But this is the ſumme, whether a man pray alone, or whether he pray before others, yet he muſt haue this affection, as if he were ſecreat in his chamber, and had no other witneſſe but onely God. When Chriſt ſayth that we ſhall haue a reward for our praiers, he declareth ſufficiētly that what reward ſoeuer the ſcripture in diuers places doeth promiſſe vs, is not paied as of dette, but is a free gifte.

7. *Vſe not muche babling.* He reprehendeth an other fault in praier: namely much babling. And he vſeth two wordes, but in the ſame ſenſe. For *Battologia* ſignifieth a ſuperfluous and vnſauerie repetition: but *Polulogia* is a vaine babling. Chriſt reprooueth alſo their fooliſhneſſe, which, that they might perſwade and entreate God, do powre oute many woordes. And that diligence in praying which is ſo often commended in the ſcripture, is not contrary to this doctrine. For where the prayer is conceiued with earneſt affection, the tounge doeth not runne before the minde. Alſo the fauour of God is not obtained with a vaine heape of woordes: but the godly heart doeth rather ſende oute his affections, which as arrowes ſhall pearce the heauens: yet their ſuperſtition is heere condēned, which thinke they pleaſure God and doe him ſeruice with their longe murmured praiers, with which errour wee ſee Poperie ſo infected, that the greateſt force of their prayer is ſuppoſed to conſiſt in many wordes. For the mo wordes any manne hathe muttered, the more effectually he is accounted to haue prayed. Alſo they doe daily reſounde out in their churches long and tedious ſongs, as though they would allure Gods eares.

8. *For your father knoweth.* This one remedye is ſufficient to purge and take away this ſuperſtition which is heere condemned. For from whence commeth this fooliſhneſſe, that men ſhould thinke that they haue profited muche, where as they weary God with their muche babling, but becauſe they imagine him to be like a mortal man, which hath nede to be taught and admoniſhed. But who ſoeuer is perſwaded that God hath not only a care of vs, but knoweth alſo oure neceſsities, and noteth oure deſires and cares before he is admoniſhed, he vſeth not many woordes, but thinketh it ſufficient to make his prayers, as is expedient for the exercite of his faith. And he acknowledgeth it to be a thinge abſurde and to be laughed at, to deale with God rethorically, as if that hee were bowed with copye of woordes. But if God, before we aske doth know what we haue neede of, it ſeemeth to be in vaine to pray. For if of his owne accorde he be ready to helpe vs, to what purpoſe is it for vs to adde oure prayers, whiche breake as it were the willing courſe of his prouidence? The anſweare is eaſie by conſidering the ende of prayer: for the faithfull doe not praye as if they admoniſhed God of things that he knew not, or exhorted hym to doe his duetie, or ſtirred him vppe as one negligent or ſlowe: but rather

that they might ſtirre vp themſelues to ſeeke him and exerciſe their faith in meditating of his promiſſes, and that they might eaſe themſelues by diſcharging their cares into his boſome, and laſtly, that they might teſtifie as well to themſelues as to others, that of him alone they hope & aske what ſoeuer is good. And that which he frely and vnasked determined to geue vs, he yet doeth promiſſe to geue at our requeſts. Wherefore both is to be holden, he of his owne wil preuenteth our prayers, and yet by prayers we obtaine that which we aske. But why he ſometime delayeth vs to a longer time, and alſo ſometime graunteth not our requeſtes, ſhall be ſhewed in another place.

Mathewe 6.	Marke.	Luke 11.
9. After this maner therfore pray ye: Our father which art in heauen, halowed be thy name.		*1. And ſo it was, that as he was praying in a certain place, whē he praied, one of his diſciples ſaide vnto hym: maiſter teache vs to pray, as Iohn alſo taught his diſciples.*
10. Thy kingdome come. Thy will be done in earth as it is in heauen.		*2. And he ſaid vnto them, when yee pray, ſay: our father, which art in heauē, halowed be thy name, thy kingdom come. Lette thy will be done euen in earth, as it is in heauen:*
11. Geue vs this daye oure dailye breade.		*3. Our daily breadgeue vs for the daye*
12. And forgeue vs oure dettes, as we alſo forgeue our detters.		*4. And forgeue vs our ſinnes: for euen we forgeue euerye man that is indetted to vs: and leade vs not into temptation, but deliuer vs from euill.*
13. And lead vs not into temptation, but deliuer vs from euill: for thine is the kingdom, & the power, and the glory for euer. Amen.		

It is vncertaine whether Chriſt deliuered this forme of praier to hys diſciples once or twiſe. This latter ſemeth more probable to ſome: becauſe Luke ſayeth that he was asked. But Mathewe bringeth him in teachinge of his owne accorde. Yet becauſe that Mathew, as we ſayd, gathereth together all the chiefe poyntes of doctrine, that by the continued courſe the readers may the better perceiue the ſumme and meaning: And ſo it maye be that Mathew omitteth the occaſion which Luke reporteth. yet I will not contend with any man about this matter.

LVKE. 1. *As Iohn alſo taught.* That Iohn taught his diſciples a priuate maner or forme of prayer, which I iudge he did as the time required. It is certaine that all things amongſt the Iewes were then very corrupt, & the whole religion was then ſo decayed, that it is no marual that there were but fewe which held the right order of prayer. Againe, when as the promiſed redemption was at hand, it was neceſſary that the myndes of the faithful ſhuld by prayer be ſtirred vp to the hope and deſire of the ſame. Iohn therefore might oute of diuers places of the ſcripture gather ſome praier which might be agreeable to the time, and moſte according to the ſpiritnall kingdom of Chriſt which he began now to reueale.

MATH. 9. *After this maner therefore pray yee.* For the whyche Luke ſayeth, *When yee pray, ſay yee.* Yet Chriſte commaundeth not his diſciples to pray in theſe conceiued wordes, but onely ſheweth to what purpoſe they ſhould referre all their requeſts and prayers. Therefore in theſe 6. petitions

ons is comprehended whatſoeuer is lawfull for vs to aske of God. And there is nothing more profitable for vs then this doctrine: for when as this is a principall exerciſe of godlineſſe, yet in making prayers and conceiuing our requeſts all our ſenſes doe faile. So no man ſhall praye rightly, but he whoſe mouth and heart the heauenly maſter guideth. For thys cauſe was thys rule geuen, according to the which it is neceſſary to frame all our prayers, if we couette to haue them accounted lawful and approued of God.

It was not the will of the ſonne of God (as was ſayde euen nowe) to preſcribe vnto vs what woordes we ſhoulde vſe, as if it were not lawfull to decline from that fourme which he ſet downe: but yet he woulde that our praiers ſhoulde bee ſo directed and ordered, leaſte they ſhoulde wander beyonde theſe boundes. VVhereby we gather that the lawe of prayer which hee ſette downe, conſiſteth not in woordes, but in the matters and thinges themſelues. Further, in that I ſayde that this prayer conſiſteth of ſixe petitions, it is to be knowen that the firſt three, not hauinge regarde of vs, haue onely reſpecte to the glorye of God: And the laſt three are framed for thoſe thinges whiche are profitable for our ſaluation. For as the lawe is deuided into two tables, whereof the firſt containeth the dueties of godlineſſe, and the other of charitie: ſo in prayer Chriſt commandeth vs partly to looke and ſeeke for the glorye of God, and partlye hee permitteth vs to prouide for our ſelues. Therefore lette vs know that we are then well prepared to prayer, if we be not onely carefull of our ſelues and our owne commoditie, but doe firſt ſeeke the glorye of God: for it were too prepoſterous, onely to haue care of our owne matters, and to neglecte the kingdome of God, which is to be preferred farre before all thinges.

Our father which art in heauen. So ofte as we prepare our ſelues to prayer, we muſt eſpecially conſider two things, partly that we may haue entraunce to God, partly that wyth full and perfecte truſt we maye repoſe our ſelues vppon hym, that is, his fatherly loue towardes vs, and his great power. VVherefore lette vs not doubte but that God will willingly embrace vs, but that he is ready to heare our prayers, and alſo that he is willing of hys owne accorde to helpe vs. He is called by the name of father. Therefore Chriſte in this epythite doeth miniſter vnto vs muche matter for the ſtaie of our faith: but becauſe that wee reſt on the goodneſſe of God onely in parte, in the next clauſe hee commendeth to vs his power. For when the ſcripture ſayeth that God is in heauen, it declareth that all things are vnder his power, and that the world and what ſoeuer is in it, is contained in hys hand, that his power is ſpredde in euery place, and all things are ordained by his prouidence. Dauid ſayeth in the Pſalme 2.4. The dweller in the heauens ſhall laugh them to ſcorne. Alſo in the Pſal. 115.3. Our God in heauen hath done what ſoeuer he woulde But God is not ſo placed in heauen, as if he were ſhutte vppe therein: for that rather is to be conſidered which is ſayde in the ſeconde booke of the Chronicles, ſeconde chapter, and ſixte verſe. The heauen of heauens cannot containe hym. But this maner of ſpeache exempting him out of the order of his creatures, warneth vs that there ought no baſe or earthly thing enter into our mindes, when as he is conſidered of, becauſe that he is greater then all the worlde.

Nowe

Nowe we conceiue the purpoſe of Chriſte: namely, that in the beginning of prayer he woulde eſtabliſh the faith of his diſciples in the goodneſſe and power of God, for prayers ſhall want their fruite, excepte they be grounded vppon faith. Nowe ſith it is fonde, yea madde arrogancie, to cal God father, but as grafted into the body of Chriſt, we are acknowledged for ſonnes: Heereby we gather that there is no other maner of prayer to come to God with, but in the perſon of the mediatour.

Halowed be thy name. Heere doeth more euidently appeare that I ſaid, that in the firſt three petitions, the care of our ſelues beinge not regarded, the glory of God is ſought, not that it is ſeparate from our ſaluation, but that the maieſtie of God deſerueth to be preferred farre aboue al other cares. It is for our good that God doeth raigne, and that his glory be geuen vnto him: but no man is zealous enough for Gods glory, but he that after a ſorte forgetteth himſelfe, and aduaunceth foorth himſelfe to ſeeke the height of the ſame. Alſo there is greate ſimilitude and likeneſſe betweene theſe three petitions. For the halowing of the name of God is alwayes ioyned with his kingdome, and the principall parte of his kingdome is eſtabliſhed in this, that his will may be done. But who ſoeuer doeth conſider howe great our coldneſſe is, and howe ſluggiſh we are in ſeeking the chiefeſt things of all, whereof wee are heere in theſe petitions admoniſhed, he will graunte that there is in this nothing ſuperfluous or in vaine: but it is that theſe three things heere required, ſhoulde be thus diſtinguiſhed. To ſanctifie the name of God is nothinge elſe then to geue to God his honour, whereof he is woorthy, that menne ſhould neuer ſpeake nor thinke of him without great reuerence. This is hindered by prophaninge of his name: that is, when either his maieſtie is deminiſhed or that menne doe with leſſe reuerence and honour vſe it, then hee doeth deſerue. Alſo the glory whereby hee is ſanctified, riſeth and dependeth of this, when as men doe acknowledge his wiſedome, mercy, iuſtice, power, and all goodneſſe that is in him. For God hath his holineſſe alwaies remaininge perfecte to himſelfe: but men do partly obſcure the ſame through their own malice and wickedneſſe, and partly defile and pollute it throughe theyr ſacrilegious contempte. Therefore the ſumme of this petition is that the glory of God maye ſhine in the worlde, and be celebrated amongeſt men as it ought. And then doth religion flouriſh beſt, when men account that which proceedeth from God, to be right laudable, and ful of righteouſneſſe and wiſedome. For heereof it commeth to paſſe that they embrace his woorde in obedience of faith, and are ſatisfied and reſt in all hys deſires and woorkes. For that faith which we yeelde to the woorde of God (as Iohn ſayeth 3.33.) is as a ſubſcription, wherewith we teſtifie that God is true: euen ſo incredulitie, and contempt of his word ſtriketh him with moſte grieuous contumely. Nowe we ſee for the moſte parte howe malicioufly we account of Gods woorkes, and how great a libertie of reproouing, euery man taketh to himſelfe. If he chaſtice anye of vs, they keepe a ſturre, complaine and murmure, and ſome alſo doe breake oute into open blaſphemies, and except he ſatisfie our affections, we doe not thinke hym liberall enoughe towardes vs. Many doe ouerthwartly or ſcornefully bable of his vnſpeakeable prouidence and ſecreate iudgements. Alſo his holy name is ofte taken to groſe ieſtinges: to be ſhort, the greateſt parte of the worlde doeth prophane his holineſſe as much as in them lieth. Therfore it

it is no maruaile if we require firſt that he may haue in the worlde that reuerence that he deſerueth. But thys is no ſmall accounte that GOD doeth make of vs, when hee commendeth to vs the care to ſeeke hys glorie.

10. *Thy kingdome come.* Thoughe the Grecke verbe bee a ſimple, yet the ſence ſhall remayne perfecte if we reade it as a compounde, as the olde interpreter doeth tranſlate it. But firſt the definition of the kingdome of God is to be conſidered: for he is ſayde to raigne amongeſt menne when as their fleſh is brought vnder the yoake, and that they haue bidden their affections farewell, and doe willingly and freely geue themſelues to bee ruled by him. For in thys corruption of nature all our affections are ſo many ſouldiours of Sathan, whyche ſtriue againſte the righteouſneſſe of God, and ſo do hinder or diſturbe his kingdom. VVherefore in thys petition we deſire that all lettes being taken away, he wold bring al mortal menne vnder his gouernment, and leade them to the meditation of the heauenly life, and this is brought to paſſe partly by the preaching of the woorde, and partly by the ſecreat power of his ſpirite. His will is to gouerne men with his woorde: but becauſe his naked voyce, without the inwarde woorking of his ſpirite be added, cannot pearce into the heartes, it is neceſſary that they bothe bee ioyned together to the eſtabliſhing of the kingdome of God. Therefore we pray that God woulde exerciſe his power as well in woorde as in ſpirite, that the whole world may willingly ſubmitte it ſelfe vnto him. All diſorder and confuſion hindereth the kingdome of God: neither is there any thing ordained in the world, but when he with his hande gouerneth their councelles and affections. Hereby we gather that the beginning of the kingdome of God in vs, is the deſtruction of the olde man, and the denial of our ſelues, that we might be renewed into an other life. But God alſo raigneth after an other ſort, while that he ouerthroweth his enemies, and bringeth them with Sathan their head perforce vnder his power, vntill they all are made his footeſtole. VVherefore the ſumme of this petition that God ſhoulde lighten the world with the light of his worde, and with the breath of his ſpirit frame the hearts in obedience to his righteouſneſſe, and that he would through his forces bring into order what ſoeuer is diſordered vppon earth: and that hee will beginne his kingdome at pulling vnder the luſtes of our fleſh. But nowe becauſe the kingdom of God encreaſeth continually vnto the ende of the world, it is neceſſarie daily to pray for his comming. For aſmuch iniquitie as remaineth in the world, ſo farre is the kingdome of God from that full perfection it requireth.

Thy will be done. Althoughe the will of God be one and ſimple, in reſpecte of it ſelf: yet it is propoſed vnto vs in the ſcriptures after two ſortes. For it is ſayde to be done that pleaſed God, when hee perfourmeth the ſecreate decrees of hys prouidence, thoughe menne doe obſtinately bend themſelues againſt it. But wee are commaunded to praye heere that hys will may bee done after an other maner: that is, that all creatures may quietly and wythout reſiſtaunce obey hym. The which doeth the better appeare by compariſon: for as hee hath the Aungelles ready at all commaundementes (whereof they are called his miniſters alwaies ready to obey him) ſo we deſire to haue all mennes mindes framed to that conſent to the righteouſneſſe of God, that they may willingly bende, whiche

way ſoeuer hee becke. And this is a godly will wherein we ſubmitte our ſelues to the will of God, and ſubſcribe to all his decrees: but this petition comprehendeth ſomewhat more: that is, that God aboliſhing all reſiſtance of menne which ceaſeth not to ſtirre againſt him, woulde make them apt to be taught and humble to him, that they will not, nor deſire any thing except it pleaſe him and bee approoued by him. Yet a queſtion may be mooued, whether we ought to pray to God, for that whyche he fayeth ſhall neuer be to the ende of the worlde: I aunſweare it is no nede to ſifte euery manne while we pray that the earth may bee framed to obedience. For it ſufficeth vs to teſtifie in this petition, that what ſoeuer we ſee againſt the will of God, we hate and ſorowe and wiſhe the ſame extinguiſhed: that he ſhoulde be not onely a gouernour of all our affections, but that we might offer our ſelues wholely to fulfill that will, with that readineſſe that becommeth vs.

11. Geue vs this day our daily bread. This is, as I ſayd, the ſeconde table or part, of the order of prayer which Chriſt taught vs: for that I mighte the more aptly teache, I did ſo at the firſt diſtinguiſh them. As of the 2. tables of the lawe the firſt giueth in charge for the righte worſhip of God, and the other of the dueties of charitie. So in this prayer the firſt parte inſtructeth vs to ſeeke the glory of God, then in the other part he ſheweth what is conuenient for vs to aske for our ſelues. Yet it is alſo to be noted that thoſe prayers which we conceiue for our owne ſaluation or profit, ought ſo to be referred to the laſt ende: for it is not lawfull for vs ſo to be occupied with the care of our owne profite, but that the glory of God ſhould alwayes haue the firſt place. Therfore as oft as we pray, we muſt neuer tourne our eyes from this marke or line. There is yet this difference betwene the two ſortes or partes of prayer which I ſette downe: that while we ſpeake of the kingdome of God, and of the halowing of his name, it behooueth vs to lift vp our ſenſes on high, that hauing no regarde of our ſelues, they ſhould attend vpon God alone. And then, that we ſhould deſcend to our ſelues, and ioyne the care of our ſaluation with thoſe former petitions, whiche belong to God alone. And althoughe forgiueneſſe of ſinnes is to bee preferred before foode, euen as muche as the ſoule excelleth the body, yet Chriſt beginneth at breade, and the ſuſtentation of thys earthly life, that from ſuch a beginning he might lead them higher. Therfore we doe not deſire to haue our daily breade before reconciliation to God, as though that we ſhould eſteeme more of the corrupt foode of the belly, then of the eternall ſaluation of the ſoule: but our mindes doe aſcend from the earth into heauen, as it were by ſteppes. For when as God vouchſaueth to imploie himſelfe to nouriſhe the bodies, it is not to bee doubted but that he is muche more carefull of the ſpirituall foode. Therfore his ſo louing kindeneſſe doeth raiſe vppe our faith higher. That many doe take the Greeke worde ſignifying bread, for more then ſubſtantiall or ſupernaturall, is altogether abſurde. And the reaſon which Eraſmus bringeth is not onely friuolous, but alſo contrary to godlineſſe, it ſemeth not probable to him, that while we appeare in the ſight of GOD, Chriſte ſhould commaund vs to ſpeake of nouriſhments. As thoughe the like is not to bee founde oute of diuers places of the ſcripture, that by the taſte of theſe preſent goodes, we may be ledde into the hope of heauenly things: nay, but this is a iuſt triall of our faith, when as we aske nothing

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from any other then from God, and we do not onely acknowledge him to be the onely fountaine of al good things, but we alſo feele his fatherly goodneſſe ſtretched out euen to the leaſt thinges, ſo that hee refuſeth not to take care euen of our fleſh.

And that Chriſte ſpeaketh heere of the corporall foode, may firſte bee gathered heereof, that otherwiſe it ſhoulde bee maimed, and no full or perfecte prayer. For we are commaunded in many places to caſt all our cares into the boſome of God, and hee promiſeth liberally, that hee wyll faile vs in nothyng. Therefore in an exacte rule of right prayer, it is neceſſary that ſomewhat ſhould be commaunded for the innumerable neceſsities of this preſent life. Alſo thys woorde *This day*, ſignifieth that we aske heere of God, that we neede not care but for a day. For it is not to bee douted, but that his meaning was to reſtraine and moderate the couetouſneſſe of earthly foode whereunto we all are immoderately caried. Alſo it is ſufficiently knowen that the figure Synecdoche is vſed in thys woorde breade, for vnder it the Hebrewes doe comprehend all kinde of nouriſhment. But it is vſed heere more largely: for we doe not onely deſire to haue foode geuen vs by the hande of God, but alſo that he would geue vs what ſoeuer is neceſſary for to paſſe this life through with. Now the ſence is cleare: we are firſt commaunded to pray, that God would defende and nouriſh in this world the life which he hath geuen vs: and becauſe it needeth many helpes, that hee woulde geue vs what ſoeuer hee knoweth neceſſary. Nowe becauſe that the loue of God floweth continually to feede vs, the breade which he giueth, is called daily or continually comming, for ſo it may be interpreated.

Therefore this woorde ſignifieth as muche as if hee hadde ſayd. Lord ſith our life hathe daily neede of newe nouriſhment, be thou neuer wearie in beſtowing the ſame daily vppon vs. That Aduerbe *This day*, is vſed as I ſayde before, to brydle our greedie couetouſneſſe, that we myght learne continually to depende vppon the goodneſſe of GOD, and to be content wyth that meaſure whiche hee beſtoweth vppon vs day by day (as they ſay). But a queſtion is mooued: Sith it is certayne that Chriſte gaue thys as a generall rule of prayer to all the godly: and of that number there are ſome riche menne whych haue muche layed vppe in ſtore, howe hee commaundeth them to aske that which they haue at home, and to aske for a day whyche haue aboundaunce to ſerue them a yeare. The aunſweare is eaſie: for we are warned by theſe wordes, that there is not any heape of ſtore and prouiſion ought worth, excepte that God doe daily feede vs: thoughe wheate, wine, and all other thynges doe abounde, excepte they bee watered wyth the ſecreate bleſsinge of God, they ſhall preſently vaniſhe away, or the vſe of them ſhall be taken away, or that power whych is ingrafted in them to feede vs, ſhall fall away, that in our aboundaunce wee ſhall bee hunger ſtarued.

VVherefore it is no meruaile if Chriſte doeth generally call riche and poore to thys heauenly nouriſhment: but no manne ſhall pray ſo heartely, as hee that hathe learned by the example to hunger, and to abound, ſo that hee canne beare hys neede and wante patiently, and not become drunke with the deceitfull hope of his aboundaunce.

If any manne demaunde, why we aske to haue this breade geuen vs which nowe we doe call and accounte our owne: I aunſweare, it is called ours, not becauſe that it is due to vs by righte, but becauſe that it is appoynted for our vſe by the fatherly goodneſſe of God. And ſo after that ſorte it is made ours, for that the heauenly father doeth geue it vs freely, leaſt our wante be not ſupplied. VVee muſt till the fieldes, endeuoure to gather in the fruites of the earth, euery manne muſt applie himſelfe and beare the laboure of his calling, that hee may gette his liuing, yet this letteth not, but that wee are fedde by the free goodneſſe of God, without the whiche menne ſhoulde waſte away themſelues in laboure in vayne. Therfore we are taught to acknowledge as receiued from thence, whatſoeuer ſeemeth to be gotte by our induſtrie. Yet by this woorde it is alſo to be gathered, if we deſire to be fedde of God, we muſt abſtaine from that which is none of ours. For all the children of God, ſo ofte as they vſe this maner of prayer, do teſtifie that they deſire nothing but that which they may rightly call their owne.

11. *Forgeue vs our debtes.* Here it behoueth vs to remember that which I ſayde euen nowe, that Chriſte in placing the requeſtes of his, regarded not what was firſte or laſt in order. For ſith it is wrytten in the foure & fourtie chapiter of Iſai, and the two and twentie verſe, and the fiftie, and nine, the ſecond verſe, and Lam. 3. 44. that our ſinnes are as a wal which hinder vs from comming to God, and as a cloude whereby his eyes are hindered from beholding vs, it is neceſſary that our praiers ſhould alwaies beginne at the forgeueneſſe of ſinnes, becauſe that wee are heereby firſte emboldened to pray to God while that hee is mercifull vnto vs, becauſe that hee cannot bee otherwiſe appeaſed towardes vs, then by forgeuinge ſinnes freely. But Chriſt comprehendeth in two petitions thoſe thinges which appertaine to the eternall ſaluation and ſpiritual life of the ſoule: as theſe two are the principall partes of the couenaunt of God, in which our whole ſaluation conſiſteth: that hee offereth free reconciliation, not imputing ſinnes vnto vs, and promiſeth the ſpirite whiche engraueth the righteouſneſſe of the lawe in our heartes. Therefore we are commaunded to aske both, and firſt we make requeſt for the obtaining of forgiueneſſe of ſinnes.

Mathewe calleth ſinnes debtes, becauſe that in guiltineſſe they binde vs to the iudgement ſeate of God, and make vs debters: Nay, they do wholly eſtraunge vs from God, ſo that there is no hope of obtaining peace & fauour, but by forgeueneſſe. So is that fulfilled which Paule teacheth, Romanes 3. 23. All are guiltie and are depriued of the glory of God: for though the righteouſneſſe of God doeth partly ſhine in his Sainctes, yet ſo long as they are cloathed with fleſh, they remaine laden with ſinnes. So there can none be founde ſo pure, whiche needeth not the mercy of God, whereof if we deſire to be partakers, it is neceſſary that we ſhould feele our owne miſerie. And they that imagine that they haue ſuche a perfection in thys worlde, that they are free from all ſinne and faulte, they doe not ſo muche forſake ſinne, as they doe Chriſte himſelfe, from whoſe Churche they exclude themſelues. For whereas hee commaundeth all his diſciples to flee daily to forgiueneſſe of ſinnes, hee wipeth himſelfe out of the number of hys diſciples, that thinketh this remeady to be ſuperfluous.

Nowe

Nowe this remiſsion which we deſire to haue beſtowed vppon vs, ouerthroweth thoſe ſatisfactions which the world endeuoureth to redeme it ſelfe withall. For that creditour is not ſayde to forgeue, whiche hauing receiued his paiment doeth require no more: but hee that willingly and freely leauing his owne right acquitteth his debtour. Neither hathe that common diſtinction of the faulte and of the puniſhment, any place heere. For it is not to be douted but that dettes doe ſignifie the deſeruing of the puniſhment.

If it be forgeuen vs freely, all recompences muſt needes vaniſh away. Neither is Luke his meaning anye other, thoughe hee nameth ſinnes, becauſe that God doeth not otherwiſe pardon, then by takinge awaye the guiltineſſe. *As wee forgiue.* This clauſe is therefore added, leaſt any man ſhoulde preſume to come to God to aske forgeueneſſe, except he be free and voide from all hatred, yet this pardonne which we deſire to be geuen vs, doeth not depende of that which we perfourme to others: but it was the will of Chriſte after this maner to forgeue all offences, and alſo the better to confirme the hope of oure forgeueneſſe as wyth a ſeale. Neyther is that clauſe which Luke hath, which ſignifieth *As* or *For*, anye thyng contrary: becauſe that it was not the purpoſe of Chriſte to note the cauſe, but onely to admoniſh vs what minde we oughte to beare towardes the brethren, while we deſire to be reconciled to God. And certainly if the ſpirite of God doeth raigne in our heartes, all euill will and deſire of reuenge muſt ceaſe. And ſith the ſpirite is a witneſſe of oure adoption, we ſee that heere is ſimplie ſet downe a note whereby the children of God maye be diſcerned from ſtraungers. They are heere called detters, not of money, or of ſome duetie, but they that are endaungered to vs through iniuries offered vs.

13. *And leade vs not into temptation.* This petition hathe bene corruptly deuided by ſome into two, when as by the matter it ſelfe it appeareth to be one and the ſame, and the conioyning of the woordes doeth ſhew the ſame. For that coniunction aduerſatiue, which is placed in the middeſt, ioyneth two clauſes together, whiche Auguſtine doeth alſo wiſely conſider. Therefore the ſentence ought thus to be taken, leaſt we be caried into temptation, deliuer vs from euill. And the ſumme is, that we acknowledging our owne weakeneſſe, doe deſire to be defended by the power of God, that we may ſtande ſtrongly againſte all the attempts of Sathan. As out of the former petition we haue ſhewed that no manne can be accounted a Chriſtian, except hee acknowledge himſelfe to be a ſinner, ſo by thys wee gather, that wee haue no powers of our ſelues to liue well, but as God doeth geue the ſame vnto vs. For who ſoeuer for the vanquiſhing of temptations doeth require the healpe of God, he graunteth hymſelfe to haue ſuche neede of him to be his deliuerer, that he ſhould otherwiſe be ouerthrowen. But this woorde *Temptation* is often taken generally for euery triall: in whiche ſence it is ſayde that Abraham was tempted of God whē his faith was tried. So we are tried as with aduerſities, ſo alſo wyth proſperities; becauſe that by this occaſion the affections whiche before lay hidde doe come to lighte. But heere is noted the inward temptation whiche may bee aptly called the ſcourge of the deuill to ſtirre vp our concupiſcence. For it were abſurde to aske of God, that hee ſhoulde

deliuer vs from all inſtructions of our faith. Therefore all wicked motions which ſtirre vs vppe to ſinne, are comprehended vnder thys woorde temptation. And though it cannot be, but that we ſhall feele ſuch prickes in our mindes, becauſe that throughe the whole courſe of life wee haue continuall warre wyth the fleſh: yet we aske of the Lorde that he make vs not ſubiecte to temptations, or ſuffer vs to be ouerwhelmed. And that Chriſte mighte the better declare howe apte wee are to ſlide into theſe daily falles and ruines, excepte God ſuſtaine vs wyth his hande, hee vſed this maner of ſpeache, leade vs not into temptation: or as others tranſlate it, Carie vs not. It is certaine that euery manne is tempted of hys owne concupiſcence, as Iames teacheth in the firſt chapiter, and fourteene verſe. But becauſe God doeth not onely deliuer vs to the pleaſure of Sathan, that hee mighte kindle the fire of concupiſcence, but vſeth hym as the miniſter of his wrathe, ſo ofte as hee will driue menne headlonge to deſtruction, hee alſo after his maner leadeth menne to deſtruction. In the which ſence it is ſayde that the euill ſpirite of God came vpon Saule: and diuers places of the ſcripture rende to the ſame purpoſe, yet we may not call God the authoure of euill: becauſe that in deliuering menne into a reprobate ſence, hee doeth not exerciſe an vniuſt tyrannie, but executeth his iuſt iudgementes though they be ſecreate. *Deliuer vs from euill.* Euill in thys place may as well bee taken in the neuter gender as in the maſculine.

Chryſoſtome referreth it to the deuill, who is the framer of all euilles. and as a deadly ennemie of our ſaluation, doeth daily aſſaulte vs, yet it may as conueniently be taken for ſinne, but there neede no ſtriſe aboute that matter: Becauſe the ſenſe remaineth almoſte all one: that is, that we are caſt foorth to the deuill and ſinne, excepte the Lorde doeth defende and deliuer vs.

For thine is the kingdome. It is maruaile that the Latines did omitte thys concluſion of prayer. For it is not onely added to ſtirre vppe our heartes to require the glorie of God, and to admoniſh vs what oughte to bee the ende of our prayers: but alſo that it may teache vs, that our praiers which are heere taught vs, oughte to bee grounded no other where then vppon God alone, leaſt we ſhoulde ſtay vppon our owne merites.

Mathewe 6.	Marke 11.	Luke.
14. For if you do forgeue men their treſpaſſes, your heauenly father will alſo forgiue you. *15. But if yee dee not forgiue menne their treſpaſſes, no more will your father forgeue you your treſpaſſes.*	*25. But when yee ſhall ſtande, and pray, forgiue if yee haue any thing againſte any manne, that your father alſo which is in heauē, may forgiue you your treſpaſſes.* *26. For if you wil not forgiue, your father which is in heauen, will not pardon you your treſpaſſes.*	

Chriſt doeth heere onely ſette downe, for what purpoſe that clauſe was

was added, forgiue vs, as we forgiue: that is to ſay, that God will not bee otherwiſe entreated of vs, then we do ſhewe our ſelues ready to forgiue, if any ſhall hurt vs. And certainly, except we were harder then yron, this exhortation ſhuld mollify vs, that we might be ready to forgeue offences. Except God doe daily forgiue vs diuers offences, we know that we ſhall periſh many wayes. But he promiſeth vs forgiueneſſe of no other condition, except we pardonne our brethren what ſoeuer they haue faulted againſt vs. Therefore they doe willingly and with ſet purpoſe & mindes addicte themſelues to deſtruction, & they doe their diligence to prouoke Gods anger, whiche will not forgette the iniuries offered and done vnto them.

Mathewe 6.	Marke.	Luke.
16. Moreouer, when yee faſt, looke not ſowre as the hypocrites: for they diſfigure their faces, that they might ſeeme vnto men to faſt. Verely I ſay vnto you, that they haue their reward.		
17. But when thou faſteſt, anoynte thine heade and waſh thy face.		
18. That thou ſeeme not vnto men to faſt, but vnto thy father which is in ſecreate: and thy father which ſeeth in ſecreat, will reward thee openly.		

Hee retourneth againe to the former doctrine. For when hee hadde begonne to reprehende the vaine oſtentation in almes and prayers, hee ſette downe a lawfull rule of praying. Nowe as concerning faſting, hee giueth the ſame commaundement to his diſciples, that he gaue before of prayers and almes, leaſt they wyth greater diligence ſeeke to pleaſe the worlde, then to haue G O D a witneſſe of their woorkes. Alſo, that hee commaundeth to annoynt the heade and waſhe the face, is hyperbolically ſpoken: for Chriſte doeth not ſo drawe vs from one kinde of hypocriſie, that he might lead vs into an other.

Therefore hee doeth not commaunde vs to faine daintineſſe, neither doeth he ſo exhorte vs to temperate diet, that hee might nouriſh a delicacie in oyntments and apparelling: but he doeth ſimplie exhort vs to keepe a moderation, wherein there ſhoulde bee nothing either ſtraunge or affectate: as if he ſhoulde haue ſayde, we muſt ſo apply our ſelues to faſtings, that we chaunge nothing in the accuſtomed maner of our life. That hee promiſeth frō God a reward to faſtings, is an improper maner of ſpeach, as is ſayde a little before of prayers, thoughe there is a greate difference betweene prayers and faſtings. For prayers and almes are chief amongſt the dueties of charitie: but faſting is of it ſelfe a woorke indifferente, and not of that ſorte whych God requireth and approoueth, as almes are. But it pleaſeth him onely as it is referred to an other ende: that is, that it may exerciſe vs to abſtinencie, that it may tame the wantonneſſe of the fleſh, that it may ſtirre vs vp & inflame vs to prayer, that it may be a teſtimony of our repentāce, ſo oft as we are vrged with the iudgemēt of God. Therfore the meaning of Chriſtes words is, that God wil ſōtime declare opēly

that thoſe good woorkes doe pleaſe him, which ſeemed to be loſt, becauſe that men ſawe them not.

Mathewe 6.	Marke.	Luke 12.
19. Laye not vppe treaſures for your ſelues vppon the earth, where the moth and canker corrupte, and where theeues digge through and ſteale.		*33. Sell that you haue, and giue almes: make you bagges which waxe not olde, a treaſure that can neuer faile in heauen, where no theefe cõmeth, neyther moth corrupteth.*
20. But lay vppe treaſures for your ſelues in heauen, where neither the moth nor canker corrupteth, and where theeues neither digge through nor ſteale.		*34. For where your treaſure is, there will your hearts be alſo.*
21. For where your treaſure is, there wil your hearts be alſo.		

19. Lay not vppe. This deadly plague raigneth euery where in the world, ſo that menne become madde through an inſatiable deſire of hauing. But Chriſte reproueth them of fooliſhneſſe, that their felicitie being ſette in richeſſe, gathered with greate care, is made ſubiecte to woormes and the canker, and is layed foorth to the ſpoyle of theeues. And what is more contrary to reaſon, then to lay vppe their goodes there, whereas eyther they may periſh of themſelues, or be ſtolen away by menne. But the couetous menne thinke not thus, for they ſhutte vppe their richeſſe into cheſtes well locked: yet they cannot auoide, but that their richeſſe ſhalbe ſubiecte to theeues or to the mothes. Therefore they are blinde, and lacke their right ſence, which beſtowe ſo muche labour and paine in gathering richeſſe, whiche are ſubiecte eyther to rottenneſſe, or to ſtealthes, or to a thouſande other ſuche caſualties: eſpecially ſith God doeth allowe vs a place in heauen to lay vp treaſure in, and doeth louingly call vs to poſſeſſe thoſe richeſſe which doe neuer periſh. And they are ſayde to lay vp their treaſure in heauen, whiche beinge looſed oute of the ſnares of this worlde, doe employ their cares and ſtudies in meditation of the heauenly life.

Luke ſetteth not downe the Antitheſis, but noteth the other occaſion why Chriſte commaunded them to prepare ſackes that doe not waxe olde. For hee hadde ſayde: ſell thoſe things which you poſſeſſe, that you may geue almes. Nowe becauſe it is harde and ſharpe to menne to ſpoyle themſelues of their owne goodes, to eaſe them of this trouble he propoſeth a large and a liberall hope of recompence: that is, that they whiche healpe the neede of their brethren vppon earth, doe lay vppe treaſure for themſelues in heauen, according to that ſaying of Salomon: Hee that geueth to the poore, lendeth to the Lord. But that commaundement which hee geueth of ſelling the poſſeſsions, is not ſo preciſely to bee vrged, as though it were not lawfull for a Chriſtian to keepe any thing for himſelfe. His will was onely to teache, that we muſt not geue to the poore after that ſorte, as that if any thing be ſuperfluous, that ſhould be beſtowed of them. But our landes may not be ſpared if the reuenewes whyche we haue at hande ſuffice not the neceſsitie of the poore. As if he ſhoulde haue ſayde, lette your liberalitie extende it ſelfe euen to the diminiſhing of the patrimonie and the alienation of landes.

21. Where

21. *VVhere your treasure is.* In this sentence Christe conuinceth and proueth them to be miserable menne, which haue their treasures laid vp vppon earth: becausse that their felicitie is corrupt and vanishing. But couetous menne say, that they are nothing the lesse hindered, but that they may haue their heart in heauen. But Christ opposeth this generall rule, that whersoeuer men doe faigne their chiefe felicitie to be, they are thyther bound and tied. It followeth hereeof that they renounce heauen, which desire to be happy in this world. VVe know how diligently the Philosophers disputed of the chiefe felicitie, yea and they trauelled most about this point, and not without a cause, sith that thereuppon dependeth the whole course of framing mans lyfe, and all the senses haue regarde to this.

If honour bee adiudged to be the chiefe felicitie, it is necessarye that ambition shoulde wholly e possesse the mindes of menne: if money, then couetousnesse shall presently obtaine the kingdome: if pleasure, it cannot be but that men should degenerate into a beastlye wantonnesse: for naturally we are all enclined to desire the chiefe good, so it commeth to passe, that false imaginations doe cary vs hither and thither. If that we were rightlye and certeinelye perswaded that our felicitie is in heauen, it were easie to ascend & clime into heauen, treading the world vnder feete, and despysing all earthly goodes, whose deceitfull bayghtes doe bewitch the moste parte of men. After this maner Paule, while hee would lift the faithfull vp on high, and exhort them to the study of the heauenly life, proposeth Christ vnto them, in whom onely the perfecte felicitie is to be sought: as if he shoulde haue sayde, that it were an absurd and an vnworthy thing, that their mindes shoulde bee setled vppon the earth, whose treasure is in heauen.

Matth. 6.	Mark.	Luke. 11.
22. *The light of the bodye is the eye: if then thine eie be single, thy whole bodye shall be light.*		34. *The lyght of the bodye is the eye: therefore when thine eye is single, then is thy whole body light: but if thin eye be euill, then thy body is darke.*
23. *But if thine eye bee wicked, then all thy body shall be darke. VVherefore, if the light that is in thee, be darknesse, how great is the darknes?*		35. *Take heede therefore, that the light, which is in thee, bee not darknesse.*
		36. *If therefore thy whole bodye shall be light, hauing no parte darke, then shall all be light, euen as when a candle doth light thee with the brightnesse.*
24. *No manne can serue two masters: for either he shal hate the one, and loue the other: or else he shal leane to the one, and despise the other. yee cannot serue God and riches.*		Luke. 16. 13. *No seruaunte can serue two maisters: for eyther hee shall hate the one, and loue the other, or els hee shall leane to the one, and despise the other. Yee cannot serue God and riches.*

22. *The light of the body is the eye.* That is to be remembred, whiche I did first giue warning of, that here are short sentences gathered togeather,

and not a continuall ſermon. Alſo the ſumme and meaning of this ſentence is, that menne through ſlouth do go aſtray: becauſe they bend not themſelues, as it becommeth them, to the right purpoſe. For whereof cõmeth it to paſſe that men ſo filthily doe wander, ſtide, or fall: but becauſe that through their corrupt iudgement, while that they had rather ſatiſfie their owne pleaſures, then the iuſtice of God, they do not onely choake the light of reaſon, which ought to gouerne their life, but they do wholy turne it into darkeneſſe? And Chriſt vſeth a ſimilitude, calling the eie the light of the whole body: as if he ſhould haue ſaid, when menne walke, neither the handes, nor the feete, nor the belly can direct nor gouerne the way, but onely the eye ſufficeth to guide the other members. Therefore if the handes and the feete are raſhly caried whither it is not meete, the fault is to be imputed to the eyes, which did not their duetie.

Now the ſimilitude is to bee applyed to the mind: al the affections are as certeine members of the ſame, but they haue neede of direction, becauſe they are blinde of themſelues. Now God vſeth a reaſon, which may bring them into order, and excel a candle for ſhewing the way. But what vſe they to doe for the moſt part? namely, that vprightneſſe of mind that was giuen them, they doe willingly corrupt and peruerte; ſo that there remaineth not one ſpark of light. He calleth that a ſimple eye, that is not couered with any webbe, nor blemiſhed with bleardnes, nor troubled with any other faulte. Hee taketh *poneron* for faultie. The light bodye, that is lightened, ſo that his deeds are rightlye ordered. And that is called darke, which is confuſedly caryed into diuers errours. Therfore wee ſee as we haue ſayde before, that the ſlouth of thoſe men is reproued in theſe wordes, which neglect the opening of the eyes of their mindes, to the gouernment of their affections. And it is friuolous that the Papiſtes doe hereof gather, that men do excell in reaſon and wiſdome, ſo that they haue free election of good and euill. For Chriſt doth not declare in this place what power we haue: but how it becommeth vs to walke: that is, that we may be directed to ſome certeine purpoſe. And hee teacherh that the courſe of mans life is therefore darke, beecauſe that no manne propoſeth to himſelfe a right end. but all menne doe nouriſhe themſelues to follow that which is euil, greedily. I graunt that by nature there is reaſon grafted into men, whereby they might diſcerne betweene vices and vertues: but I ſay that it was ſo corrupted through ſinne, that it fayleth at euery ſteppe. Yet it followeth not, but that menne doe willingly thruſte themſelues into darkeneſſe, as if with cloaſed eyes they fledde the profered light: becauſe that witting and willing they folow after their own luſtes.

23. *If the light that is in thee.* Hee calleth reaſon light, how litle ſoeuer was left remaining in menne after the fall of Adam: and hee calleth darkeneſſe groſſe and beaſtly affections. The meaning therefore is, that it is no meruaile if that menne doe ſo filthyly and beaſtly wallow them ſelues in the myre of ſinnes: ſeeing that there is no reaſon, whiche might gouerne the blinde and darke pleaſures of the fleſhe. But he ſaieth, that the light is turned into darkeneſſe, not onely when menne doe ſuffer the iudgement of their minde to be ouerwhelmed with the wicked luſtes of the fleſhe: but yeelding their witte to peruerſe thoughtes, do degenerate as it were into beaſtes. For wee ſee how malitiouſlye menne doe turne

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that wiſdome,that was giuen them to craft or ſubtiltie,that they myght ſeeke deepe thoughtes,as ſaith the Prophet Eſai. 29.15. that throughe their ſubtill ſhiftes they might proudlye ryſe vppe againſt GOD: to bee ſhorte,they do diuerſe wayes attempt to be wiſe,to their own deſtruction. VVherefore Chriſt doth not without cauſe pronounce, that it cannot be,but that horrible and thicke darkeneſſe ſhall reigne in the lyfe, when menne of ſet purpoſe doe make themſelues blinde. The ſame is the meaning of thoſe wordes in Luke,but that Chriſte doth there ioine this ſentence with that,which was expounded before in the fifte chapter of Matthew,no man lighteth a candle,and ſetteth it in a ſecret place, &c. Alſo in ſteede of this clauſe,if the light that is in thee,are darkeneſſe, &c. he ſetteth downe an exhortation, Take heede that the lighte that is in thee be not darkeneſſe: as if he ſhould haue ſaide,take heede, leaſt thy minde,which ſhould ſhine as a light,for the direction of all thy actions, doe not darken and peruert thy whole lyfe. After hee addeth,when the body is lightened by the eye,all the members of the ſame ſhalbe the better gouerned,euen as a light lighted ſhineth and pearſeth into al the parts of the chamber.

24. No man can ſerue. Chriſt returneth to his former doctrine,which is, that he may withdraw his diſciples from couetouſneſſe. He had ſaid before that the heart of man is bound and tyed to his treaſure. Now hee telleth them that their hearts are alienated from the Lord,which addict themſelues to riches. For the greater part of men do ſport themſelues vnder a falſe pretence,while that they doe imagine that they canne deuide themſelues betweene God and their couetous deſires. But Chriſte denieth it to be poſsible,that any man can at one time obey God & his own fleſhe. And without doubt that prouerbe was then commonly vſed: no man can ſerue two maiſters at once. Therfore that which was receiued by the opinion of all, he taketh for graunted,and ſo doth apply it to the preſent cauſe,where riches do reigne,there is the gouernment take from God. It is not impoſsible for them that are rich men to ſerue God: but whoſoeuer deliuereth himſelfe to ſerue his riches,it is neceſſary that hee ſhould ſet himſelfe free from the ſeruice of God: becauſe that couetouſneſſe doth alwayes make vs the bondſlaues of the deuill. I haue ioyned that to this texte,which Luke ſet downe in an other place: becauſe when the Euangeliſtes doe here and there,as occaſion ſeruеth, ſet downe out of the doctrin of Chriſte ſentences in diuerſe places,we neede not think much to apply them togeather. But that which is here eſpecially ſayd of riches,may be well extended to all other kinde of vices.

VVhen as God doth euery where commend ſo much ſinceritie, and doth abhorre the double heart,they are all deceaued,that thinke that hee will be content with the one halfe of their heart. They all confeſſe in worde, that God cannot be truely worſhipped, but with an entyre and whole affection: but indeede they deny it,while they endeuor to reconcile things contrary between themſelues. The ambitious man ſaith,I wil not ceaſe to ſerue God,though I apply a good part of my witte to hunte after honors. The couetous,the voluptuous,the gluttenous,the leacherous, the cruell,and euery one doe boaſt the ſame for themſelues, as though it were poſsible, for them to ſerue GOD in parte,which are openly ſeene of purpoſe to fight againſt him. It is true that the faythfull themſelues

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are neuer ſo wholly addicted to obey God, but that they are ofte withdrawne with ſinfull luſtes of the fleſh. But beecauſe they ſigh vnder this miſerable ſlauerie, and are diſpleaſed with themſelues, and doe not otherwiſe ſerue the fleſh, but vnwillingly, and with reſiſtance; they are not accounted to ſerue two maiſters: becauſe that their ſtudies and endeuours are ſo approued to the Lorde, as if they had yeelded perfecte obedience vnto him. And here is their hypocriſie reprooued, which flatter themſelues in theyr ſinnes, as if they coulde ioyne light and darkeneſſe togeather.

Matth. 6

25. Therefore I ſaye vnto you, be not careſull for your lyfe, what yee ſhall eate, or what yee ſhall drinke: nor yet for your body what you ſhall put on. Is not the lyfe more worthy then meat, and the body then rayment?

26. Behold the fowles of the heauen: for they ſowe not, neither reape, nor cary into the barnes: yet your heauenly father feedeth them. Are yee not much better then they?

27. VVhich of you by taking care, is able to adde one cubit to his ſtature?

28. And whye care yee for rayment? Learne how the lylyes of the fielde do grow, they labour not, neither ſpinne.

29. Yet I ſay vnto you, that euen Salomon in all his glory was not arayed lik one of theſe.

30. VVherefore, if God ſo cloath the graſſe of the fielde, which is to day, and to morow is caſt into the ouen; ſhall hee not doe much more vnto you, O ye of litle faith?

Mark,

Luke. 12.

22. And he ſpake vnto his diſciples: Therefore I ſay vnto you, Take no thought for your life, what yee ſhal eate: neither for your body, what you ſhal put on.

23. The life is more then meat, & the body more then the raiment.

24. Conſider the Rauens: for they neither ſow, nor repe: which neither haue ſtore houſe, nor barne, & yet God feedeth them: how muche more are yee better then fowles?

25. And whiche of you by taking thought canne adde one cubit to his ſtature?

26. If yee then be not able to do the leaſt things, why take ye thought for the remnant?

27. Conſider the Lylyes howe they grow, they labour not, neyther ſpinne they: yet I ſay vnto you, that Solomon himſelfe in all his royaltie was not cloathed like one of theſe.

28. If then God ſo cloath the graſſe, which is to day in the fielde, and to morow is caſt into the ouen, how much more wil hee cloath you, O yee of litle faith?

In all this Sermon Chriſte doth reprehend the exceſsiue care of meat and cloathing, wherewith menne doe vexe and torment themſelues, and hee giueth alſo a remedie to heale this diſeaſe. That hee forbiddeth them to be carefull, ought not to be taken ſo preciſely, as if hee would haue his to be careleſſe. For we know that men are borne of that condition, that they ſhould ſuſtaine ſome care: yea, this is not the laſte portion of the miſeries, which the Lorde hath enioyned to vs, as a puniſhment, that hee might humble vs. But he condemneth the immoderate care for two cauſes: that is, beecauſe menne doe waſte and torment themſelues therewith in

in vaine, by taking more then is meete, or their calling wil beare: then, that they take more vppon themſelues, then is meete for them, and vſing their own induſtrie, they neglect to call vppon God. That promiſe is to be holden, Pſal. 127.2. VVhen the vnfaithfull doe lye downe late, and ſhall ryſe early, they ſhall eate the bread of ſorowe, the faythfull ſhall through the grace of God, enioy reſt and ſleepe. Therefore the ſonnes of God, though they be not free from labour and care, yet it cannot be properly ſayde, that they are carefull for the lyfe: becauſe that they repoſing themſelues in the prouidence of God, doe quietly take their reſt. Hereby it may be eaſily gathered, how much euery man ought to care for theyr lyuing: namely, that euery one of vs ſhould labour aſmuch as his calling doth beare, and the Lorde dooth further appoynte, that their neceſsitie ſhoulde prouoke euery man to call vppon God. Suche a care is a meane betweene ſlouthfull ſecuritie and exceſsiue tormentes, wherewith the vnfaithfull doe waſte themſelues. If that wee doe weigh the wordes of Chriſt wel, he doth not forbid vs euery care, but that which groweth of diſtruſt. Be not carefull, ſaith he, what yee eate or drinke, for that is the propertie of them that tremble for feare of pouertie and want, as if that they ſhould want prouiſion euery moment.

25. *Is not the life more worth?* Hee reaſoneth from the more to the leſſe. He had forbidden them to care too much how the lyfe may be maynetained, now he addeth a reaſon: The Lord, which gaue the lyfe it ſelfe, will not ſuffer that thoſe thinges ſhould be wanting, which apperteine to the ſuſtaining of the ſame. And certeinely we doe God no ſmal iniurie, ſo oft as we diſtruſt that God will not giue vs foode and cloathing, as though that he had caſt vs out vppon the earth by fortune. For whoſoeuer is certeinely perſwaded, that he knoweth what the eſtate and condition of our life is, let not the ſame man doubt, but that hee will verye wyell prouide for his neceſsities. Therefore as oft as any feare or carefulnes for prouiſion ſhall aſſaulte vs, let vs remember that God hath a care of our life which he hath giuen vs.

26. *Beholde the fowles.* This is the remedie whiche I ſpake of: that is, that we might learne to reſt vppon the prouidence of God: for infidelitie is the mother of all theſe exceſsiue cares. Therefore the onely meanes to amend this couetouſneſſe is, if wee embrace the promiſſes of GOD, wherein he witneſſeth that he himſelfe hath a care of vs. After this maner the Apoſtle minding to draw the faithfull from couetouſneſſe, confirmeth this doctrine, Heb. 13.5. becauſe it is written, I will not fail thee, neither forſake thee. Therfore the ſumme is, that he exhorteth vs to truſt in God, who neglecteth none of his creatures, though they bee the meaneſt.

It is diligently to be noted, that hee ſaith the heauenly father noury-ſheth the fowles. For although it is to be wondred at, how they ſuſtaine their life, yet how many of vs doe thinke that their life doth depende of that, that God doth vouchſafe to extende his prouidence euen to them? If that it be throughly fixed in our mindes, that God doth with his hand miniſter nouriſhment to the fowles, our hope maye be the eaſier, which are created after his image, and which are accounted amongſte his children. VVhen he ſaieth that the fowles doe not ſow, nor mowe, hee doth not in theſe wordes perſwade vs to ſlouth and idleneſſe, but onelye meaneth

neth that though all helpes ſhould ceaſe, yet the only prouidence of God ſhall be ſufficient, which aboundantly beſtoweth vppon the beaſts, what ſoeuer is needefull.

Luke for the fowles, nameth Rauens, alludinge peraduenture to that place of the pſal. 147.9. who giueth foode to the young Rauens, that cal vppon him. And ſome thinke that Dauid did eſpecially ſpeake of the Rauens: becauſe that when at the firſt the olde ones haue forſaken them, it is of neceſsitie that they ſhould be fed of God. Hereby it appeareth, that Chriſtes wil was none other, then that he might teache his to caſte their cares vpon God.

27. *Which of you by taking thought.* Chriſte heere condemneth an other faulte, which is almoſt alwayes ioyned with the immoderate care of prouiſion: that is, that a mortall man taking vpon him more then is lawefull for him, doubteth not through ſacrilegious boldneſſe to paſſe his bounds. I know (ſaith Ieremy, 10.23. that the way of manne is not in himſelfe, neither is it in man to walk & to direct his ſteps. And there is ſcarſe the hundred man found, which dareth not promiſe himſelfe any thinge of his owne induſtrie and power. Heereby it commeth to paſſe, that God being not regarded, they doe not doubt to attempte anye thing, whiche chalenge to themſelues the proſperous ſucceſſe of thinges. Chriſte, that hee might brydle this madde boldneſſe, dooth ſay, that whatſoeuer pertaineth to the ſuſtentation of our lyfe, dependeth of the onely bleſsing of GOD. For it is aſmuch as if he ſhould haue ſayde, menne do fondly weary themſelues, when all their labours are ſuperfluous and vaine, and all their cares doe come to no effect, but as God bleſſeth them: the which is more plainely expreſſed by Luke, when Chriſt addeth: If you cannot doe that which is leaſt, why are ye carefull for the remnant? For by thoſe wordes it ſufficiently appeareth that hee reprocueth not onelye the dyſtruſte, but the pride that men doe challenge to their witte more then is meete.

Not Salomon in all his glory. The ſenſe is, the goodneſſe of GOD whiche ſhineth in hearbes and flowers, doth excell whatſoeuer menne can doe with their riches, power, or by any other meanes: ſo that the faithfull may account that they ſtall want nothing of perfect plentie, although all outwarde meanes be wanting; ſo that the only bleſsing of God may flouriſh.

O yee of litle faith. Chriſt dooth not without a cauſe in this beehalfe blame the want and weakeneſſe of faith: for the more care we haue according to the groſneſſe of our witte: ſo much the more doth our infidelitie bewray it ſelfe, except that all thinges fall out after our deſire: therfore very many, which in great matters ſeeme to be endued at leaſt with an indifferent faith, yet doe faint at the daunger of pouertie.

Matth. 6.	Mark.	Luke. 12.
31. *Therefore take no thought, ſaying, what ſhall wee eate? or what ſhall we drinke? or wherewith ſhall wee be clothed?*		29. *Therefore aske not what yee ſhall eate, or what ye ſhall drinke, neither ſtand in doubt.*
32. *For*		30. *For all ſuche thinges, the people of the world ſeeke for: and your fa-*

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32. *For after all these thinges seeke the Gentiles: for your heauenly father knoweth that ye haue need of al these things.*

33. *But seeke yee first the kingdome of God, and his righteousnes, and all these thinges shal be ministred vnto you.*

34. *Care not then for the morow: for the morow shal care for it self: the day hath ynough with his own griefe.*

ther knoweth that yee haue neede of these things.

31. *But rather seeke yee after the kingdome of God, and all these thinges shalbe ministred vnto you.*

32. *Feare not litle flocke: for it is your fathers pleasure to giue you a kingdome.*

He hath the same purpose here, that he had in the former doctrine: that the faithful trusting in the fatherly care of God, & hoping to haue from him what things soeuer they think to be necessary for them, shoulde not torment themselues with extreame carefulnes. He forbiddeth them to be carefull, or to seeke, as Luke reporteth: that is, after their manner, whiche seeke here and there, without respect of God, to whom onely they ought to bend themselues. Neither doe they rest at any time, but where they see aboundance of encrease: & they which do not attribute to God the gouernment of the world, do sweat and vexe themselues with cõtinual disquietnes. VVhen he saith that the gentiles do seeke after all these things, he vpbraideth them with their too grosse folly, from whence al such cares do spring. For whereof commeth it to passe, that the vnbeleeuers doe neuer rest in quiet state: but because they imagine that God is ydle, and sleepeth in heauen, or at the least that he looketh not vppon those thinges which appertaine vnto men, as vpon them, vvhom he hath taken into his charge, and feedeth as his houshold? So by this comparison, hee declareth that they haue profited ill, and doe not as yet vnderstand the firste rudiments of godlines: which doe not looke with the eies of their fayth to the hand of God, secretely filled with aboundaunce of all good thinges, that they might patiently, and with quiet mindes from thence looke for their sustentation. Your heauẽly father, saith he, knoweth, that you need these things: as if hee shuld haue said, al they that are so careful for their foode, doe giue no more honour to the fatherly goodnes of God and his secrete prouidence, then the vnfaithful doe.

L V. 29. *Stand not in doubt.* This clause answereth to the last sentẽce which is set downe in Matthew, Bee not carefull for the morowe. For Christ reproueth an other fault, that men bending their will to prouide for themselues, would gladly imbrace fiue worlds. The worde which Luke vseth doth properly signifie to looke aloft, as wee doe commonlye say, to make long discourses: for the intemperature of our flesh hath neuer enough, but that it would turne ouer the heauen & the earth a hundred times.

Hereof it cõmeth to passe, ỹ they giue no place to God his prouidẽce. Therfore vnder this title is reprehended too much curiositie or carefulnes: because that through the same we procure our selues troubles without profit, and doe so become willingly wretches before the time. That Matthewe saieth, *That the daye hath enough with his owne griefe*, appertayneth to this purpose, that the faythfull shoulde temper theyr cares,

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leaſt they deſire to prouide beyond the boundes of their vocation. For as it is ſayde, euerye care is not condemned: but that whiche wandereth throughe ouerthwarte and vnmeaſurable compaſſes, beeyonde boundes.

MAT. 33. *Firſt ſeeke the kingdome of God.* He brydeleth that too great care for foode by an other argument. For he reproueth that groſſe and ſlouthfull negleɛte, which the ſoule hath of the heauenly life. Therefore Chriſt teacheth vs, that it is prepoſterous, that menne being borne to a better life, doe wholly occupy themſelues in earthly thinges: And whoſoeuer ſhall eſteeme of the kingdom of God as the beſt, wil not exerciſe himſelfe in prouiding for his lyuing, but moderatelye: neyther is there any thing fitter to bridle the wantonneſſe of the fleſh, that it triumph not in the courſe of this preſent life, then the meditation of the heauenlye life.

The word *righteouſneſſe* may as well be referred to God, as to his kingdome: for we know ϕ the kingdom of God conſiſteth in righteouſnes, that is, in ſpirituall newneſſe of lyfe. VVhen he ſaieth, that other thinges ſhalbe miniſtred, hee meaneth thoſe thinges, which belonge to this preſent life, are to be placed in the ſecond place, and ſo ought to beſet after, or vnder the kingdome of God.

LV. 32. *Feare not my litle flocke.* VVith this ſentence Chriſt confirmeth that hope, whereunto hee exhorteth his diſciples: for how can God deny vile and corruptible meate to his, whom he hath adopted to be heires of his kingdome? And purpoſely he calleth his by the name of a litle flock, leaſt they ſhould therefore think themſelues to be of leſſe account with God: becauſe that through their fewneſſe, they are nothing accounted of before the world. The word which he vſeth, ſignifieth, that eternall lyfe doth flow vnto vs out of the fountaine of his free mercy. To this purpoſe alſo appertaineth the word of *giuing*. And when Chriſte witneſſeth openly, that God hath giuen vs a kingdome, and that for no other cauſe, but for that it ſo pleaſeth him: it is heereby more then manifeſt, that it is obtained by no deſertes of workes. Therfore ſo oft as the Lord raiſeth vs vp to the hope of eternall lyfe, we muſt remember that wee maye not feare the want of dayly foode.

Matth. 7.	Marke. 4	Luke. 6.
1. Iudge not, that yee be not iudged.	*24. VVith what meaſure ye meate it ſhal be meaſured vnto you.*	*37. Iudge not, and yee ſhal not be iudged: condemne not, and ye ſhall not be condemned: forgiue, and yee ſhall be forgiuen.*
2. For with what iudgement yee iudge, yee ſhall be iudged, and with what meaſure yee meate, it ſhalbe meaſured to you againe.		*38. Giue, and it ſhal be giuen vnto you: a good meaſure, preſſed downe, ſhaken togeather, & running ouer ſhal men giue into your boſom: for with what meaſure yee meate, with the ſame ſhal men meate to you againe.*
3. And why ſeeſt thou the moate, that is in thy brothers eie, and perceiueſt not the beam that is in thine own eye?		*41. And why ſeeſt thou a moat in thy brothers eye: and conſidereſt not the beame, that is in thine owne eye.*
4. Or how ſayſt thou to thy brother, ſuffer me to caſt out the moat out of thine eye, and behold a beame is in thine own eye?		*42. Either*
5. Hypo-		

5. *Hypocrite, firste caste out the beame out of thine owne eye, and then shalt thou see clerelye to caste out the meate out of thy brothers eye.*

42. *Eyther howe canste thou say to thy brother: brother, let me pull out the moat, that is in thine eye, when thou seest not the beame that is in thine own eie? Hypocrite, caste out the beame that is in thine owne eie firste, and the shalt thou see perfectly to pull out the moat that is in thy brothers eye.*

1. *Iudge not.* Christe dooth not in these words precisely restraine from iudgeing: but his will was to heale that disease, whiche is settled almost in all. For we see how al menne doe flatter and spare themselues, and euery man is a seuere censor against others. And there is a certaine sweetenesse in this sinne, so that there is almost no man that ytcheth not with a desire to enquire out other mens faultes. All menne doe confesse that it is a mischief intolerable, that they which spare themselues in their owne sinnes, should be so malitious against their brethren. And in times past prophane men did also condemne it by many prouerbes: yet it continued in all ages, and also remaineth at this day: nay, there is added to it an other plague worse then that, that the most parte by condemning others, seeke to get themselues further libertie of sinning. This wicked delyght in biting, carping, and slaundering doth Christ refraine, when hee saith, *Iudge not*. Neither ought the faithful to be so blind, that they shoulde discerne nothing: but only that they should bridle themselues, that they be no more desirous to iudge then is meete. For it cannot bee otherwise but that whosoeuer desireth to be iudge of his brethren, shuld be too extreame and rygorous. There is the like sentence in Iames, bee not manye maisters. Yet he doth not restraine nor withdraw the faithfull from executing the office of teaching: but he forbiddeth them to desire honour ambitiously. Therefore to iudge, doth signifie as much as to enquire curiously into other mens deedes. But first this disease doth alwayes drawe with it this sinne, that we condemn euery light offence, as though it were a most grieuous faulte: then it breaketh out into a peruerse boldnes; so that we doe proudly iudge ill of euery matter, although it may be taken in good parte.

Now we see to what purpose Christes counsel tendeth: that is, that we be not to desirous, or ouerthwart, or malitious, or els curious in iudging our neghbours. But he that iudgeth by the word and law of the Lorde, and directeth his iudgement according to the rule of charitie, dooth alwayes begin his iudgement at himselfe, he doth obserue the right manner and order of iudging: whereby it appeareth howe wickedlye they abuse this testimonie of this moderation, which Christe setteth downe, vnder which pretence they desire to take away all difference of good and euil. For it is not onely lawfull for vs to condemne and reproue all sinnes, but also necessary: except we wil wrangle with God himselfe, and abrogate his lawes, cut down his iudgements, and ouerthrow his throane of iudgment. For his wil is that we should declare his iudgment, which he pronounceth of the deedes of menne, wee must onely retaine that modesty, that he mey remaine the onely lawgiuer and iudge.

Least you be iudged. he denounceth a punishment againste those rygorous censors, which so much desire to sift out the faultes of others: that is, it shall come to passe, that they shall bee nothinge gentler entreated of others, but they shall finde the same extremitie exercised againste themselues, which they haue executed againste others. As there is nothing more deare or precious to vs then our name; so there is nothing more sharpe and bitter, then to be condemned and subiect to the reproaches and infamie of menne: and through our owne faulte wee procure, our selues that, which we of our owne nature doe so much abhorre. For which is hee amongst many, which doth not search more narrowly into other mennes deedes then is conuenient? whiche dealeth not hardlyer with light offences? which dooth not more ouerthwartly improue that which is of it selfe indifferent? And what is this els but to doe our dilygence, to prouoke God to be a reuenger against vs, that hee againe maye repay the like to vs. And though this be done by the iuste vengeaunce of God, that they should again be punished, which haue iudged others: yet the Lord doth execute this punishment by menne. For the iudgement of Chrisostome and others, which referre it to the life to come is wrested. For as Iesaias 33.1. threatneth that they shall be spoyled, whiche haue spoyled others: so Christ meaneth that there shall not wante reuengers, whiche shall punishe wicked and slaunderous menne with the lyke poison or rigor. If that menne cease, so that they escape punishmente in the world, which haue bene too desirously bent to condemne their brethrē, yet they shall not escape the iudgment of God.

In Luke there is sette downe a promisse: Forgiue, and yee shall bee forgiuen: giue, and it shall bee giuen vnto you, the meaning whereof is, that the Lorde will bring to passe, that hee that sheweth himselfe louing, gentle, and right towardes his brethren, shall feele the same gentlenesse of others towardes himselfe, so that hee shall bee handled gentlye and friendlye of others. But that which often falleth out to the children of GOD, to be recompensed with a moste vniuste reward, so that they are oppressed with many vniust slaunders, when as they haue hurte no mannes name, but haue spared the faultes of their brethren, dooth not disagree with this sentence of Christe. For wee knowe that those promisses, which apperteine to this present lyfe, are not perpetuall, nor without exception.

Also though the Lorde suffereth the innocency of his children to bee oppressed, and almoste ouerwhelmed: yet withall hee fulfilleth that which hee speaketh in an other place, that their vprightnesse shall shine as the morning. So his blessinge alwayes exceedeth all their vniuste slaunders. For so hee maketh the faythfull subiecte to vniuste reproaches, that at the length hee maye shewe forth the goodnesse of theyr cause.

Furthermore, the faythfull ones, howesoeuer they desire to execute that, whiche is ryght towardes theyr brethren: yet beecause they are sometyme caryed with extreame rigour againste their brethren, whiche either are innocent, or are not so much to bee blamed, they prouoke through their owne faulte the lyke iudgement against themselues. And though it may be imputed to the vnthankefulnesse of the worlde, that

they

they doe not receiue measure pressed downe and running ouer: yet certeinelye they muste in parte impute it vnto themselues: beecause there is no manne that hath so lyberally nourished his brethren, as hee ought.

3. *Why seest thou a moate.* Hee dooth expressly reproue that faulte, which the Hypocrites doe commonlye commit. For when they are too quicke sighted in discerning other mennes faultes, and they doe not onlye amplifie them seuerely, but almost tragically, they cast their own offences behynde them: or els they are so wise in making them to seeme lesse, that euen in the moste grosse offence they desire to seeme excusable. Therefore Christ reproueth both the offences, too curious searching, which groweth of the want of charitie, while wee will too scrupulouslye searche out the sinnes of the brethren, and the sparing flatterie, wherewith we couer and nourish our own sinnes.

MAT. 7. 6. *Giue yee not that which is holye to dogges, neither caste yee your pearles before swine: least they tread them vnder their feete, and turning againe all to rente you.* There is no cause why I should often rehearse, that Matthew setteth downe manye shorte sentenses, which are not to be read: as in one text depending vppon an other. For this doctrine doth not depend vppon that which went before, but is altogeather of an other matter. For Christ admonisheth his Apostles, and in their person all the preachers of the Gospell, that they shoulde preserue and keepe the treasure of the heauenly wisdome onely for the sonnes of God, and that they should not throw it forth to the vnworthy and prophane conteners of God. But here aryseth a question: for afterwarde hee commaundeth them to preach the Gospell to euery creature.

And Paule saieth, 2. Corinthians, 2. 16. that his preaching is to the reprobate a sauour of death. And there is nothing more certeine, then that God commaundeth it daylye to bee proposed as a testimonie to the vnfaythfull, that they might be therby made the more inexcusable: I answere, because the ministers of the Gospel, & they that are called to the office of teaching cannot discerne betweene the children of GOD and swine, it is their partes to offer the doctrine of saluation generally to al. For although that at the first they shall see many stubborne and vnapte to bee taught: yet charitie dooth not suffer vs presentlye to accounte of them, as castawayes and loste: for this is to be considered, that Christe calleth dogges and hoges, not all menne, that are wicked or voyde of the feare of God, and without true godlynes: but them which by certein tokens doe shew a stubborne contempt of God; so that the disease may appeare incurable.

In an other place Christe opposeth dogges against the electe people of God, and them of the housholde of faith, when he saith, it is not good to take the childrens bread, and to giue it vnto dogs: and here he vnderstandeth dogges & swine, which being too corrupted with a wicked contempt of God, wil not admit nor abide any medicine. Heereby it appeareth how wickedly they do wrest the words of Christ, which think that he restraineth the doctrin of the gospel, to those only, whiche are apte to be taught, & wel prepared. For what shuld be done, if the godly teachers shoulde call no manne, but him that nowe by his obedience preuenteth

the grace of God? but by nature wee all are rather wicked, and bente to ſtubbornneſſe: Vvherfore the remedie of ſaluation is to be denied to none but them that doe filthily refuſe the ſame offered vnto them, that it may appeare that they are reprobate, and damned of them ſelues: as Paule ſpeaketh of Heretikes, Tit. 3. 11. But there are two cauſes, why Chriſte forbadde that his Goſpell ſhould be propoſed to the deſperate contemners. For it is a manifeſt profanation of the miſteries of God, if wee ſubmitte them to the reproachfull skornes of the wicked. Chriſte alſo minded to comfort his diſciples, that they ſhould not ceaſe to beeſtowe their labour in teaching the Goſpell to the electe of God, though they ſhould ſee the ſame ouerthwartly refuſed by the wicked and prophane menne: as if he ſhould haue ſayde, leaſt this incomparable treaſure ſhuld waxe vile, and be of no account, the ſwine and dogges are to be dryuen from it. But theſe titles are to be noted, wherewith he adorneth the doctrine of ſaluation. Chriſt calleth it a holye thing, and compareth it to pearles. And heereby we gather how much wee ought to eſteeme of it. *Leaſt they tread it vnder their feete.* Chriſte ſeemeth to make a difference betweene ſwine and dogges: attributing a beaſtly dulneſſe to the ſwine, & madneſſe to dogges. And certeinely experience teacheth, that there are two ſuch ſortes of contemners of God. For example ſake: whatſoeuer is ſpoken in the ſcripture of the corruption of mans nature, of free iuſtification, of eternall election, many turne it either to careleſneſſe, or to the wantonneſſe of the fleſh, ſuch are aptly and worthily accounted ſwine. And others do rend the doctrine and the miniſters of the ſame, with ſacriligious raylinges: as though it ſhoulde ouerthrow the deſire of wel doing, the feare of God, and all care of ſaluation. Therefore though chriſt doth by both the names ſignifie the vncurable enemies of ẏ word of God; yet by theſe two ſimilitudes he brieflye ſheweth what ſome of them doe differ from others.

Matth. 7.	Marke.	Luke. 11.
7. *Aske, and it ſhal bee giuen you: ſeeke, and yee ſhall finde: knock, and it ſhall bee opened vnto you.*		5. *And he ſayde vnto them, which of you ſhall haue a friend, and ſhall goe to him at midnight, and ſay to him: friend, lend me three loaues?*
8. *For whoſoeuer aſketh, receiueth: and he that ſeeketh, findeth: and to him that knocketh, it ſhal be opened.*		6. *For a friend of mine is come out of the way to me, and I haue nothing to ſet before him.*
9. *For what man is there among you, which if his ſonne aske him breade, would giue him a ſtone?*		7. *And hee within ſhould anſweare and ſay, trouble me not, the dore is nowe ſhutte, and my children are with mee in bedde: I cannot riſe to giue them thee.*
10. *Or if hee aske fiſh, will hee giue him a ſerpent?*		8. *I ſay vnto you, though hee would not ariſe & giue him, becauſe he is his friend, yet doubtleſſe, becauſe of his importunitie, he would riſe, and giue him as many as hee needed.*
11. *If*		9. *And*

11. *If yee then which are euill canne giue to your children good giftes, howe much more shal your father which is in heauē, giue good thinges to them that aske him?*

9. *And I say vnto you, Aske, and it shalbe giuen you: seeke, and yee shall finde: knocke, and it shall bee opened to you.*

10. *For euerye one that asketh, receyueth: and hee that seeketh, findeth: and to him that knocketh, it shalbe opened.*

11. *If a sonne shall aske breade of anye of you, that is a father, will hee giue him a stone? or if hee aske a fish, wil he giue him a serpent?*

12. *Or if hee aske an egge, will hee giue him a scorpion?*

13. *If yee then which are euil canne giue good giftes vnto your children, howe muche more shall your heauenlye Father giue the holye Ghoste to them that desire him?*

7. *Aske.* This is an exhortation to prayer: and becauſe that in this exerciſe of godlines, which we ſhould haue an eſpeciall care of, we are ſo ſlowe and ſlouthfull, Chriſt vrgeth the matter by ſpeaking it three maner of wayes. For his ſpeach is not in vaine, when he ſaith *aske, seeke, knocke* but he applyeth himſelfe to ſtirre vp our ſlouthfulneſſe, leaſt the doctrin ſhould waxe colde. To the ſame purpoſe alſo beelonge the promiſſes which are added. *yee shall finde, it shall bee giuen you, and it shalbe opened to you.* For nothing ſhall better encourage vs to pray, then a certeine aſſuraunce of obtaining. For it cannot be that they ſhuld pray diligently, that doubt: yea prayer, without fayth, is but a vaine and ſporting ceremonie. Chriſte therefore that he might effectually ſtirre vs vp to this parte of our duetie, he doth not onely commaund vs what we ought to do: but promiſeth that our prayers ſhould not be in vaine. And this is diligentlye to be noted: firſt, that we might know that this lawe of prayer is appoynted and preſcribed vnto vs, that we might be certeinely perſwaded, that God is ſo mercifull to vs, that he wil heare our deſires. Then, ſo oft as we prepare our ſelues to prayer, or as oft as we feele that wee are not earneſt enogh in this deſire to pray, that we ſhould remember this ſo louing a bidding, wherein Chriſte teſtifieth vnto vs God his fatherly affection. So it ſhall come to paſſe, that euery of vs enioying the grace of Chriſt, may boldlye pray, and freely call vpon God, as Paule teacheth Epheſ. 3. 12. And becauſe we are more ready to diſtruſt then is meete, Chriſte repeateth the promiſe in diuerſe wordes, that he might alſo reproue this faulte. But hee vſeth the Metaphor of ſeeking, becauſe that wee thinke thoſe thinges which wee haue neede of to be farre from vs: and of knocking, becauſe that the fancies of our fleſh do imagine, that thoſe thinges are ſhutte vp from vs, which we haue not ready at hand.

8. *For whosoeuer asketh, receiueth.* Some thinke it is a prouerbe gathered of the common trade of lyfe: yet I doe more willingly encline to the con-

trary parte: for that Christ offereth the fauour of the father to them that pray: as if hee should haue saide, God is willing and ready to heare vs, if that we pray, & that there are great riches layd vp for vs, if § we do aske them. By which words he declareth that they do suffer iust punishments for their slouthfulnesse, which wanting thinges necessary, doe not seeke this remedie for their want.

It is certeine, that often when the faithfull doe sleepe, GOD waketh for their saluation, that he may preuent their requestes. For there is nothing more wretched then we are, if in so great a weakenes, or rather a slouthfulnesse, he should waite for our prayers, if hee shoulde not looke vppon vs in so much carelesnesse of vs. Nay, he is not perswaded by any other then by himselfe, to giue vs fayth, which should preuent our prayers both in order and in time. But because Christe speaketh heere to his disciples, hee dooth onely teach how the heauenly father would make vs partakers of his giftes. Therefore, although he doth giue vs all thinges freely, yet hee might exercise our faith, hee commaundeth vs to pray, that he might graunt to our requestes, those thinges, which come of his owne goodnes

9. *What man is there among you.* This is a comparison from the lesse to the greater. First, Christ opposeth the malice of men to the great goodnesse of God. And selfe loue maketh vs malitious: for while euery man is too much addicted to himselfe, hee despiseth and neglecteth others. But fatherly loue ouercommeth this faulte, so that menne forgettinge themselues, doe more lyberally bestow vppon their children. And from whence proceedeth this, but because that God, from whom all fatherlynesse descendeth, Eph. 3. 15. powreth this portion of his goodnesse into their heartes? If that a fewe droppes of loue in manne doe so much preuaile to doe well, what is to be hoped for out of the sea it selfe, whiche canne neuer be drawne drye? Can God himselfe bee strait, which doth so open the heartes of menne? yet heere must bee considered that sayinge of Iesaias 49. 15. Although a mother should forgette her children, yet the Lorde will be lyke himselfe, so that he will alwayes shew himselfe to be a father.

10. *Good giftes.* Christe did of purpose vse these wordes, leaste that the faythfull in prayer shoulde lose the raines too much to fond and euill desires. We know how intemperate and presumptuous our flesshe is in this behalfe: for there is nothing that we do not aske of God: & excepte that hee yeeld to our folly, we frette and fume againste him. Christ therefore maketh our requestes subiect to the will of God, that he should not giue vnto vs any thing, but that which hee knoweth profitable for vs. Wherefore let vs not thinke that hee hath no care of vs, so ofte as he graunteth not our requestes: because it is in him to iudge what is conuenient for vs.

But now, because all our affections are blinde, the rule of our prayer must be taken out of the word of God, neither are we meete to iudge of so weighcie a matter. Therefore, whosoeuer desireth to come to GOD with faithfull prayer, let him learne to bridle his heart, that hee aske not any thing, but according to his will, as Iames teacheth, 4. 3. of his Epistle.

Luke

Luke in the laste clause for *good gifts*, placeth the holy Ghost, not excluding other benefites, but shewing what is especially to be desired. For that ought alwayes to be in our minde, seeke first the kingdom of God, and other thinges shal thē be ministred vnto you. VVherfore it behoueth the children of God, to that ende that they might prepare themselues rightlye to prayer, to put of earthly affections, and to ascend to the meditation of spiritual life. And so it shal come to passe, that they shal make lesse account of meat and cloath, then of the seale and pledge of their adoption: But when God shall giue so precious a treasure, he will not deny others that are lesse.

L V. 5. *VVhich of you shall haue a friend.* Luke addeth this similitude, whereof Matt. maketh no mention, & the meaninge is: there is no cause why the faithful shuld faint in their heartes, if they do not presentlye obtaine their desires, or if that seeme harde to be obtayned, which they doe desire. For if importunitie of demaunding doth wreste out of men that, which they woulde not willingly doe, there is no cause why we shoulde doubt, but that God wilbe entreated of vs, if wee constantly continue in prayer, and that our mindes either through delay or difficultie waxe not weary.

Matth. 7.	Mark.	Luke. 6.
12. Therefore whatsoeuer yee would that men shoulde doe to you, euen so doe yee to them: for this is the law and the prophetes.		*31. And as yee would that men should doe to you, so doe ye to them.*
13. Enter in at the streight gate: for it is the wide gate and broad waye that leadeth to destruction: and many there be, which go in thereat,		
14 Becausse the gate is streight, and the way narrow, that leadeth vnto life, and few there be that finde it.		

It is in vaine to shew how this dependeth of the former, sith that often in such shorte sentenses, these clauses doe abounde. I sayde beefore, that Matthew doth not reporte one onelye Sermon of Christes: but out of diuerse sermons hee gathereth the summe of the doctrine. Therefore this sentence is to be read by it selfe, wherein Christ instructeth his disciples to equitie, and setteth downe a shorte and an easie definition of the same: that wee might know that so many contentions doe reigne in the world, and that men do hurt one an other so many waies, for no other cause, but because that wittingly & willingly they tread equitie vnder their feete: and yet euery one would haue the same streightly obserued towards himself. VVhere it standeth vpon our own profit, there is none of vs that cannot distinctly & subtilly declare what is right. Therfore sith al mē do shew thēselues ready teachers of righteousnes for their own cōmoditie: how commeth it to passe, that the same knowledg is not ready, whē either the profit or the losse of other men cōmeth in questiō: but because we are onely wise for our selues, & no man prouideth for his neighbours. And not so onely, but malitiously, and of set purpose, we close our eyes at the rule of equitie, which shineth in our heartes.

Therefore Christ teacheth that euery man may be a rule vnto himselfe of iust and vpright dealing towardes his neighbours, if he would perfourme that to others, which he requireth to be done vnto himselfe. So he confuteth all vaine pretenses, which menne imagine to couer, or to counterfeit their owne vnrighteousnesse. For without doubte perfecte equitie should reigne amongst vs, if we were as faithfull working (that I may so speak) disciples of charitie, as we are ready teachers to haue others to doe to vs.

For this is the law and the Prophetes. Christ doth not meane that this one poynt of doctrine is onely deliuered in the law and the Prophetes: but whatsoeuer is there commaunded concerning charitie, and what lawes and exhortations are there set downe for the maintenaunce of righteousnesse, are all referred to this purpose. The meaning therefore is, that hee satisfieth the second table, if hee shew himselfe in that sort to others, as he desireth others should shew themselues to him: as if he should haue saide, there should be no neede of long and tedious disputations, if this simplicitie were maintained, and menne should not with a prepostero us loue of themselues blot out that equitie, which is engrauen in their heartes.

13. Enter in at the strait gate. Because there is nothing more against the flesh, then the doctrine of Christ, no man shall at any time well profitte in the same: but he that learneth to gather his owne senses and all his affections as into a narow straite, that they may keepe themselues within those straites, in which the heauenlye maister brideleth our wantonnesse. Because menne doe willingly flatter themselues, leape and runne out of order: therefore Christe dooth here admonish his disciples, that they shoulde prepare themselues, as to a strait and thorny iourney. But because it is hard to restraine our lustes from this vnbrideled and wandring folly, he mittigateth this bitternesse with a comfortable reward, when hee saieth, by the narrow gate and way we enter into life.

Againe, least being caught with the baightes of a lycentious and a dissolute life, wee shoulde wander whither the pleasure of the flesh doth draw vs: he saieth, that they doe runne headlong to death, which hadde rather goe through the wide way and broad gate, then to goe through the straites, which lead to life. But he saith expresly, that many do runne through the wide way: because that men doe ouerthrow one an other, by peruerse and euill examples. For whereof commeth it to passe, that all menne doe wittingly and willinglye without all care, caste themselues headlong: but because they doe not thinke that they shall perishe while they perishe with a great companye? And on the other side, the small number of the faithfull dooth make many careless: for we are hardlye brought to renounce the worlde, and to frame our selues and our liues after the maners of a fewe. For wee thinke it an absurd thing to pull vs from the multitude, as if wee were not a parte of mannekinde.

But though the doctrine of Christe dooth holde vs as bondmenne, bringeth our lyfe into a streight way, seperateth vs from the multitude, and ioineth vs to a few companions: yet this straightnes ought to be no hinderaunce vnto vs, that wee shoulde anye whitte the lesse striue after life.

But

But it doeth ſufficiently appeare by Luke, that Chriſte ſayde this at an other time,and not then when hee vttered thoſe paradoxes of the bleſſed life(which we haue ſene before,)and deliuered to them an order of praier. And that is it which I haue touched ſo oft. Thoſe things which are ſet downe by the other Euangeliſtes, according to the order of the hyſtorie, are gathered together by Mathewe into one ſumme, that ſo it myght the better appeare,howe Chriſt inſtructed his diſciples. Therefore I thought it meete to adde all the place of Luke which agreeth to this matter. For when I ſhall diligently admoniſh the readers of the courſe of time which Luke obſerueth, I hope they will graunt me pardonne if in gathering the doctrine I be not more curious then Mathewe.

Mathewe.	Marke.	Luke 13.
		23. Then ſayd one vnto him,Lord are there fewe that ſhalbe ſaued? And he ſayd vnto them,
		24. Striue to enter in at the ſtraighte gate, for many I ſay vnto you,will ſeeke to enter in, and ſhall not be able.

23. Then ſayde. Although Mathew rehearſeth this anſweare of Chriſt in one texte, with other ſentences ſpoken to the people, yet I thinke that he had occaſion geuen him to ſpeake this, by this preſent queſtion. Furthermore, the occaſion that mooued that this queſtion ſhoulde bee asked ſemeth to be, becauſe that Chriſt who profeſſed himſelf to be the author of life,could ſcarce gather him a few diſciples. And he might ſeme to condēne the whole Church,a ſmal company of men only excepted. But outwardly the whole people which regarded not the doctrine of Chriſt,but refuſed him altogither, ſeemed to bee adopted of God as heires of life. And we oftentimes doe doute the ſame, ſo ofte as we beholde the ouerthwart eſtate of the world. VVhat meaneth thys, that the greater parte foloweth a way contrary and diſagreeing to the goſpel? Therfore Chriſt ſpeaking to all, exhorteth them to ſtriue to enter in at the ſtraighte gate. By which woordes Chriſt meant to drawe his diſciples from fooliſh curioſitie, which hindereth and ſtaieth many, which looke aboute whether any other doe ioyne themſelues to them, as though they woulde not bee ſaued but with a great companie. In that he commaundeth to ſtriue or to endeuour,hee meaneth that they cannot come to euerlaſting life wythout great and many difficulties. Therefore lette the faithfull rather beſtowe their ſtudie vppon this, then be too curious about the multitude that go aſtray.

24. For many will ſeeke to enter. Thys is therefore added, leaſt we ſhould be deceiued wyth a vaine hope,as if many companions ſhoulde helpe vs. For as fleſh is gladde to flatter it ſelfe, many doe promiſſe themſelues an eaſie way to life, which in the meane ſeaſon doe pleaſe themſelues wyth euery thing. So others do againe deceiue others,that they ſleepe in a wicked ſecuritie. Chriſt that he might ſhake off ſuch delightes from his diſciples,affirmeth that they ſhalbe excluded,which promiſſe now vnto them ſelues a certaine poſſeſſion of life.

Mathewe.	Marke.	Luke 13.
		25. VVhen the good man of the houſe is riſen vp,

and hath shutte to the doore, and ye begin to stande without, and to knocke at the doore, saying: Lorde, Lorde, open to vs, and he shall answeare, and say vnto you, I know you not whence you are.

26. Then shall yee beginne to say, wee haue eaten & drunke in thy presence, and thou hast taught in our streetes.

27. But he shall say, I tell you, I knowe you not whence you are: depart from me all yee workers of iniquitie.

28. There shall be weeping and gnashinge of teethe, when ye shall see Abraham & Isaac, and Iacob, and all the Prophets in the kingdom of God, and your selues thrust out at doores.

29. Then shall come many from the East, and from the VVest, and from the North, and from the South, and shall sit at the table in the kingdome of God.

30. And beholde there are laste, whiche shall be first, and there are first, which shalbe last.

25. VVhen the goodman of the house is risen. Although these things were spoken after at another time, as I sayd euen nowe, yet I had rather to haue respecte of the doctrine then of the time. For this is no small helpe to the vnderstanding, if those may be red together in one text, which do agree together in one sence. Because that Christ had affirmed that the gate is not opened to many which desired to enter into heauen. Nowe he sayeth that they shal profit nothing, although they occupy a place in the church: because that God shall at length rise in iudgement, that he maye exclude out of his kingdome, all them that vsurpe a place amongest them of his housholde. And he vseth the similitude of a housholder: who if he vnderstoode that some of his wicked and wanton seruauntes should steale out by night, and leaue the house open to theeues: he himselfe ariseth & locketh the gate: and will not lette in those wandering and nighte straying men, which do out of season wander by the high wayes. Further, in these wordes he admonisheth vs to take occasion while it is offred. For so long as the Lord calleth vs vnto him, we as it were haue a gate sette open for vs into heauen: but the greater part doth not vouchsafe to stirre a foote. Therefore Christ pronounceth that the gate shall at the length bee shut, and so they shalbe in danger to be shut out which waite for companie.

26. Thou hast taught in our streetes. Christ expreslye excepteth, that it shall profitte the Iewes nothing, that he came neare vnto them, and that he familiarly offereth himselfe that they shoulde enioy him, except they aunsweare at the day when they are called. But he doeth not prosecute that similitude. For, speaking of a housholder, hee doeth plainly without a figure declare himselfe to bee the iudge: and this doeth not agree to any other then vnto himselfe. Thou hast taught in our streetes: that is, that the Iewes shoulde not through their negligence lose that saluation which they might now obtaine.

28. VVhen yee shall see Abraham. VVhen as the Iewes had nothing like

vnto

vnto the holy fathers, yet they woulde vainly bragge of that ſtocke, neyther was there any thing ſo vſuall amongeſt them, as to abuſe the title of the Churche: Chriſte teſtifieth that this degenerate people, which departed from the faith and Godlineſſe of the fathers, are eſtranged from the kingdome of God. And heerein is contained a ſecreate reproofe, becauſe that they which deſire to haue companions in ſeeking ſaluation, did not rather endeuour to adioyne themſelues to Abraham, the Prophettes, and the holy fathers, then ſeeke about for their equals, which by their examples were fallen farre out into innumerable corruptions. As if he ſhoulde haue ſayde, If you doe nowe neglecte to enter in at the ſtraighte gate, becauſe the multitude of them which goe aſtray doeth come behinde you, doe you not ſee howe you are ſeperated from the company of the faithfull, while you doe linke your ſelues to the company of the vnfaithfull? If that the ſight of the worlde doeth nowe blinde your eyes, this ſlouthfulneſſe ſhalbe taken from you at the laſt day, but too late. For then you ſhall knowe that you and your like are ſtraungers from the kingdom of God, and that you haue not any thing common with Abraham.

29. *They ſhall come from the Eaſt.* It is an amplification gathered heereof, that the Iewes being reiected (which thought themſelues only to be the lawfull heires of God) the Gentiles ſhoulde bee ſette in their place, that they may receiue the life promiſed to Abraham and his ſtocke. And hee oppoſeth the Gentiles againſt them, that he might pricke them forward as with a godly iealouſie to faith. Euen as Paule Romanes 11.14. wryteth that it ſhoulde be an ornament of his miniſterie, if hee might prouoke them of his owne countrey and fleſh to ſuche an emulation. And ſo it was neceſſary that the Iewes ſheulde be pricked when as they pleaſing themſelues too muche, did proudly contemne God and all his giftes. But becauſe that Mathewe hath this ſentence againe a little after, I doe nowe touche the ſame the more ſparingly.

30. *Beholde there are laſt.* Chriſt vſeth theſe woordes oftentimes, as wee ſhall ſee other where, but in a diuers ſence. In this place hee meaneth nothing elſe but to ouerthrowe the vaine confidence of the Iewes: which when all the worlde was forſaken, were choſen of God, being placed in this dignitie, imagined that God was bounde to them: For thys cauſe Chriſt telleth thē that their lot ſhalbe ſhortly altered, ſo that the Gentiles which were then as outcaſtes ſhould haue the chiefe roumthe: And the Iewes being put from their honour, ſhoulde not holde the loweſt corner in the Churche.

Mathewe 7.	Marke.	Luke 6.
15. *Beware of falſe Prophetes, whiche come to you in sheepes cloathing, but inwardly they are rauening wolues.*		43. *For it is not a good tree that bringeth foorth euill fruite: neither an euill tree, that bringeth forth good fruite,*
16. *Ye shall know them by their fruites, doe men gather grapes of thornes? or figes of thiſtles?*		
17. *So euery good tree bringeth foorth good fruit, and a corrupt tree bringeth foorth euill fruit.*		44. *For euery tree is knowen by his owne fruite: for neither of thornes gather menne figges, nor of bushes gather they grapes.*
18. A		45. A

18. A good tree cannot bring foorthe euill fruite: neither can a corrupt tree bring foorth good fruite.

19. Euery tree that bringeth not foorth good fruite, is hewen downe and caſt into the fire.

20. Therefore by their fruites yee ſhall knowe them.

45. A good man oute of the good treaſure of his heart bringeth foorth good, and an euill manne out of the euill treaſure of his heart, bringeth foorth euill, for of the abundance of the heart his mouth ſpeaketh.

15. Beware. Chriſt teacheth in theſe woordes that his Church ſhould be ſubiect to diuers deceits, and therefore it woulde be daungerous leaſt many ſhould fall from the faith, except they bent theſelues to take hede. VVe know how ready men are to vanitie, and ſo they doe not onely of nature deſire to be deceiued, but al men ſeeme to be wiſe to deceiue them ſelues. And Sathan alſo a woonderfull craftes man in deceiuing, ceaſeth not to lay ſnares wherein he may entangle the ſimple and vnwarie. But the Iewes did hope that they ſhoulde haue a pleaſant eſtate vnder the kingdome of Chriſt, free from al trouble and vexation. Therfore he admoniſheth his diſciples, if they deſire to ſtand faſt, that they ſhoulde prepare themſelues to auoide the ſubtile ſleights of Sathan. For it is the wil of the Lord (as I haue already ſayd) to exerciſe his church with continual warfare in this worlde. VVherefore, that we may continue his diſciples vnto the ende, it ſufficeth not onely that we be taught, and that we ſubmit our ſelues to be gouerned by his worde: but becauſe that we ſhall be daily aſſaulted by Sathan, it is neceſſary that our faith be armed to reſiſt. And it is the chiefeſt thing, if we ſuffer our ſelues to be gouerned of the good and faithfull miniſters of Chriſt: but becauſe that on the contrary ſide there doe ariſe falſe teachers, except we doe watche diligently, and be armed with conſtancie, we ſhall be eaſily led from the flocke. To this purpoſe alſo pertaineth that ſaying of Chriſt, Iohn 10. 3. The ſheepe doe heare the voice of the ſhepheard: and they will not heare a ſtranger, but flee from him. VVhereby we alſo gather that there is no cauſe why the faithfull ſhuld be diſcouraged in their mindes, or troubled, while the wolues doe breake into the folde of Chriſt: while the falſe Prophets do endeuour with falſe doctrines to ouerthrowe the pure faith of Chriſt, but they ought rather to be ſtirred vp to ſette diligent watch. For Chriſt doeth not in vaine bidde vs beware, wherefore if our owne ſlouthfulnes doth not circumuēt vs, we ſhal eaſily eſcape al his deceits. And certainly without this hope we ſhould not be bolde nor couragious to take hede. VVhen we know now that the Lord wold not haue deceiued vs by the inuaſions of Sathan, lette vs goe forwarde without feare, asking of him the ſpirite of diſcretion, by whom as he ſealeth the beleefe of his truth in our hearts, ſo, that he would reueale the deceits and ſutteties of Sathan, leaſt we be deceiued. VVhen Chriſt ſayeth they come in ſhepes clothing, which are inwardly rauening wolues: hee meaneth that they wante not faire pretences, if we doe not with wiſedome liſt them throughly.

16. By their fruites. If this note of difference had not bene added, the authoritie of all teachers might without exception haue come in queſtion. For if a deadly daunger were to be feared in the teachers, and that there were no meanes to auoide it, then all of neceſsitie ſhould be ſuſpected,

ſted,and there ſhould not be a better remeady,then for all men to ſtutte their eares. And we ſee prophane menne pretend this daunger, that they might without puniſhment reiecte all kinde of doctrine, the weake alſo and the rude doe ſtande in doubt. Chriſt therefore leaſt that his Goſpell and the ſyncere and faithfull miniſters of the ſame ſhould looſe the reuerence due,commandeth that they ſhould iudge of falſe Prophets by their fruites. VVherefore the Papiſts are too fooliſh and corrupt, which that they might ſtirre vppe enuie againſt vs, doe preciſely caſt foorth this ſentence of Chriſte: beware of falſe prophets:and with their outeries, they make the ſimple,not knowing any cauſe why, raſhly to abhorre vs. But it is neceſſary that who ſoeuer deſireth to obey the councell of Chriſte, ſhould iudge wiſely and diſcretely: for we doe not onely willingly confeſſe,that falſe prophets ſhould be taken heede off, but we do alſo diligētly and earneſtly exhort the ſimple that they ſhoulde beware of them. Onely we admoniſh them, that accōrding to the rule of Chriſt they doe firſt certainly knowe them,leaſt the ſimple doe beare the puniſhment of their raſhneſſe in refuſing the pure woorde of God:for there is great difference betweene careſull heede taking, and prepoſterous loathing. But the Papiſts doe too wickedly abrogate the commaundement of Chriſte, which by caſting foorth a falſe feare, do driue the miſerable ſoules from ſearching. Therefore let this be firſt conſidered,that they which through feare doe refuſe or flee the doctrine whiche they knowe not, doe therein wickedly,and make ſinall accounte of this commaundement of Chriſte. Now remaineth to be ſeene,what fruits Chriſt noteth,and in my iudgement they are deceiued which reſtraine it to the life. For this triall were very vncertaine, when as the moſte wicked deceiuers doe imitate a moſte fained holineſſe, and alſo pretende I knowe not what ſhowes of moſte ſtraight life. I graunt that their hypocriſie ſhall be at the length reuealed, becauſe there is nothing more hard then to coūterfeit vertue. But Chriſt woulde not ſubmit his doctrine to ſo vnrighteous and baſe a iudgement, that it ſhould be meaſured by the life of men. Therfore vnder their fruites he comprehendeth the maner of teaching,and that is the chief. For therby Chriſt prooueth that he was ſent of God, becauſe he ſeeketh not hys owne glory,but his fathers which ſent him. Iohn 7.18. If any do obiect that fewe haue that capacitie geuen them to iudge good fruits from euil, I aunſweare as I ſayde euen nowe, that the faithfull when neede is, ſhall neuer wante the ſpirite of diſcretion, ſo that they diſtruſt in themſelues, and bidde their owne vnderſtanding farewel,and giue themſelues wholy to be gouerned of him. In the meane while let vs remember that all doctrines are to be brought to be tried by the worde of God, and therefore to be ruled by the analogie of faith in iudging falſe prophets. Then muſt be conſidered what God enioyneth to his Prophetes and miniſters of his woorde, for thereby may their faithfulneſſe be eaſily diſcerned. As for example ſake,if we propoſe vnto vs thoſe things which Paule requireth in Biſhops,that onely deſcription ſhal ſuffice to condemne the whole dunghill of Poperie: for the popiſh ſacrificers ſeeme to do their diligence to ſette vppe a contrary ſhew. VVherefore it is no merualle if they forbid men to iudge of falſe prophetes. But this place doeth euidently ſhewe that titles are nothing to be accounted off,no,nor the calling it ſelfe is of any eſtimation,except they be called paſtours,and being called to the office

fice of teaching, do faithfully follow their calling. *Do men gather.* By thoſe Prouerbes which were then commonly vſed, and receiued by the conſent of all men, doth Chriſt prooue that no man can be deceiued by falſe prophets, but he which wil willingly be blinde. Becauſe the fruits do openly make triall which are the faithful ſeruaunts of God, and the falſe labourers, euen as the fruites doe ſhew the tree. The ſentence in Luke ſeemeth to be generall, whereby Chriſt teacheth that euerye man may be iudged by his fruits, as a tree is knowen by his fruit. For after he had ſet downe a reproofe againſt hypocrites, which ſee a moat in the eye of an other, not ſeeing a beame in their owne, hee preſently addeth. *For an euill tree can not bring foorth,* and that cauſall worde *(For)* ſeemeth to ioyne two ſentences together. But becauſe it is certaine that Luke in that ſixt chapter, rehearſeth diuers ſermons of Chriſt, it may be alſo that he doeth briefly touch that which Mathew ſetteth downe more fully. Neither doe I reſt vppon that cauſall aduerbe, whiche is oftentimes in other places ſuperfluous, which may alſo appear by that clauſe: for Luke ſo concludeth this ſpeach. *A good manne out of the good treaſure of his heart.* Neither doe I doubt, but that Chriſt doeth plainly ſette downe what maner of iudgement thys ſhould be, which he commaundeth to be had by the fruits: that is, that the faithfull ſhoulde diligently examine what fruite they bring foorth into the worlde, whiche profeſſe themſelues to be the ſeruaunts of God: as if hee ſhoulde haue ſayde, titles doe ſmally auaile, vntill hee that ſpeaketh ſhall prooue in deede that he is ſent from God: yet I do not deny but that this place may bee applied to the generall doctrine. And certainely the laſt clauſe, namely: *that of the aboundance of the heart the mouth ſpeaketh,* doeth reache further then to the falſe prophetes, ſeeing that is ſo common a prouerbe. If any doe obiecte that mennes tongues doe often lie, ſo that they ſpeake beſt which are woorſt affectionate: I anſweare, Chriſt doeth here teache ſimply, that which is moſte commonly vſed. For althoughe hypocrites doe pretende one thing in wordes, which they doe neuer thinke in their heart: yet that letteth not but that the toung may be aptly and very well called the figure or ſhewe of the minde.

Mathewe 7.	Marke.	Luke 6.
21. Not euery one that ſayeth vnto mee Lord, Lord, ſhall enter into the kingdome of heauen, but hee that doeth my fathers will which is in heauen. *22. Many will ſay to mee in that day, Lorde, Lorde, haue we not by thy name propheſied? and by thy name caſt out deuilles? and by thy name done many great woorkes?* *23. And then will I profeſſe to them, I neuer knewe you, departe from mee, yee that woorke iniquitie.*		*46. But why call ye me maſter, maſter, and do not thinges that I ſpeake.*

21. Not euery one that ſayeth. Chriſt ſtretcheth his ſpeache further. Neither ſpeaketh hee onely of falſe prophetes, which breake in amongſt the flocke, to ſteale and to deuoure: but of hirelings, which vnder the countenaunce of ſhepheardes doe deceitfully thruſte in themſelues, and yet haue

haue no affection of godlineſſe. And although this doctrine comprehendeth all hypocrites what degree or place ſoeuer they are in: yet he doeth properly touche falſe teachers whiche ſeeme to excell aboue others. Neither doeth he direct his ſpeache to them alone, that hee might waken them out of their ſecuritie, wherin they lie as drunken menne, but he alſo admoniſheth the faithfull, that they geue not to ſuche diſguiſed people, more then is meete. In ſumme, hee foretelleth that aſſoone as the doctrine of the Goſpell ſhall beginne to bring foorth fruite, ſo that it ſhall haue many diſciples, there ſhall be many not onely of the common ſorte which ſhall falſly and hypocritically geue their name to the Goſpell, but alſo amongſt the paſtours, there ſhall be the ſame falſhoode, ſo that they ſhal denie in deedes and life that which they profeſſe with mouth. Therfore who ſoeuer deſireth to be accounted amongeſt his diſciples, he muſt doe his diligence that hee may ſincerely and from his heart addicte himſelfe to meditate newneſſe of life. In Luke there is a generall reproofe, *But why cal ye me maiſter, maiſter.* But becauſe that this corruption doth for the moſte parte ſpring from diſſembling teachers, and doeth the more eaſily ſpreade from them to the whole body: therfore in Mathew Chriſt doth namely inueighe againſt them. To doe the will of the father, doeth not onely ſignifie philoſophically to frame their life and maners to a rule of vertues, but alſo to beleeue in Chriſt, as it is ſayd in Iohn 6.40. Therfore in theſe wordes faith is not excluded, but is eſtabliſhed as the ſpring from whence the reſt doe flowe.

22. *Many ſhall ſay vnto mee.* Chriſte citeth againe the hypocrites before his iudgement ſeat, as we ſayd euen now out of Luke. for ſo long as they occupie a place in the Churche, they doe partly flatter themſelues, and alſo they doe partly deceiue others. Therefore he ſayeth that there ſhall be a day wherein hee will purge his floore, and the weedes and chaffe ſhall be ſeparate from the pure wheate. To propheſie in Chriſtes name, is by his authoritie, and as it were by his gouernment to execute the office of teaching. For prophecie in my iudgement is taken in this place generally, as in 1. Corinthians 14. he might haue ſimply vſed the woorde of preaching: but purpoſely he vſed that which was of greater eſtimation, that hee might the better declare that the outwarde profeſsion is nothinge woorth, howe excellently ſo euer menne doe account of it. So to worke myracles in the name of Chriſte, is nothing elſe then to doe myracles by his power, aide, gouernement and leading. For althoughe the name of woorkes is ſometime reſtrained to one ſorte or kinde of myracles, yet in this place and in many others, he noteth all myracles.

23. *I will profeſſe to them.* By thys ſpeache Chriſte ſeemeth to allude to the vaine boaſting wherein hypocrites doe nowe at this day vaunt themſelues, as if hee ſhoulde haue ſayde, while they confeſſed mee with their tounge, they thought that they had diſcharged their ductie well: and now a holowe confeſsion of my name with their tounge is hearde. But I in like ſorte confeſſe againſt them, that what ſoeuer they profeſſe, is vaine and lying.

But what meaneth this confeſsion of Chriſt, that he neuer accounted them amongeſt the number of his diſciples: no not euen when they glorieed that they were the pillers of the Churche?

There-

Therefore hee commaundeth them to ceaſe, which vnder a deceitfull title haue for a time ſtolne an vniuſt poſſeſsion to their houſe. It ſeemeth that Paule tooke out of this ſermon of Chriſte that which hee ſayeth. 2. Tim. 2. 19. The Lord knoweth who are his, let euery one that calleth on the name of the Lord depart from iniquitie. For the firſt clauſe tendeth to this purpoſe, that the weake ſhoulde not fainte nor be troubled at the falling away of ſome, whoſe name was great and famous. For hee ſayeth that they were neuer knowen of the Lorde, though they daſiled the eyes of men with a vaine ſhew. Then he exhorteth all them which would be accounted amongſt the diſciples of Chriſt, that they ſhould ſpedily withdrawe themſelues from iniquitie, leaſt that Chriſt doe driue them away out of his ſight, when he ſhall ſeparate the lambes from the goates.

Mathewe 7.

24. VVho ſoeuer then heareth of me theſe words, and doeth the ſame, I will liken him to a wiſe man which hath built his houſe on a rocke.

25. And the raine fell, and the floudes came, and the windes blewe, and beat vpon that houſe, and it fell not, for it was grounded on a rocke.

26. But who ſoeuer heareth theſe my wordes, and doeth them not, ſhall be likened to a foolish man which hath builded his houſe vpon the ſande.

27. And the raine fell, and the floudes came, and the windes blewe, and beat vpon that houſe, and it fell, and the fall thereof was great.

28. And it came to paſſe when Ieſus had ended theſe woordes, the people were aſtonied at his doctrine.

29. For he taught them as one hauing authoritie, and not as the ſcribes.

Marke.

Luke 6.

47 VVho ſoeuer cõmeth to me, and heareth my words, & doth the ſame I will ſhew you to whom hee is like.

48. Hee is like a man which built a houſe, and digged deepe, and laide the foũdatiõ on a rock. & when the waters aroſe, the floud beat vpon that houſe, and could not ſhake it: for it was grounded vpon a rocke.

49. But he that heareth and doeth not, is like a man that built a houſe vpon the earth without foundation, againſt which the flud did beat & it fel by and by, and the fall of that houſe was great.

24. *VVho ſoeuer then.* Becauſe for the moſte parte it is harde to diſcerne the true profeſſours of the Goſpell from the counterfeit, Chriſt by an apt ſimilitude ſheweth wherein they differ moſt. For he propoſeth two houſes, whereof the one was built without a foundation, and the other had a good foundation. For when there was to the ſhew the ſame outward appearance in them bothe, the firſt being beaten with winde and ſtormes, or ſhaken with flouds, doeth preſently fall: but the latter ſtandeth faſt vpon his ſure foundation againſt all violence. Chriſt therfore compareth the vaine and windie profeſsion of the Goſpell, to a beautifull, but no ſound building, which thoughe it was ſette vppe to the ſhewe, yet it was ready to fall at euery moment, becauſe it lacked a foundation. Therefore Paul cõmandeth vs to be wel & throughly groũded in Chriſt, & to haue deepe

deepe rootes, leaſt wee bee caried away at euery blaſte. In ſumme, this is the purpoſe, true godlineſſe cannot bee diſcerned from counterfaite holineſſe, vntil an examination and trial do come: for temptations wherwith we are tried, are like to floudes and ſtormes, which doe eaſily beate downe vnſtable mindes, whoſe lightneſſe is not perceiued in a calme and quiet time. *Heareth theſe wordes.* The relatiue *Theſe*, doth not note one kinde of doctrine, but the whole ſumme of doctrine. For the Goſpell, except it be deepely fixed in our mindes, (hee ſayeth) is like vnto a wall whych is builte highe, and is ſtrengthened with no foundation. Therefore it is as muche as if he ſhoulde haue ſayd, that is in deede the true faith which taketh deepe rootes in the heart, and reſteth vppon an earneſt and a conſtant zeale as vppon a foundation, ſo that it yeeldeth not to temptations. But ſuch is the vanitie of mans vnderſtanding, they which dig and pearſe not inwardly euen to the denial of themſelues, doe build vpon the ſande.

28. *VVhen Ieſus had ended theſe wordes.* I vnderſtande as well that ſermone which he had when he deſcended out of the mountaine, as the reſt of hys doctrine which he had nowe vttered to the people. Therefore the meaning is, when as hee had in diuers places geuen a taſte of his doctrine to the people, they were all amaſed, becauſe that a certain new and vnwonted maieſtie did drawe the mindes of men vnto him. VVhat it is to teache with authoritie and otherwiſe then the Scribes were accuſtomed, I haue before declared.

Mathewe 8.	Marke. 1.	Luke 5.
1. Nowe when he was come downe from the mountaine, great multitudes folowed him.	*40. And ther came a Leper to him, beſeching him, & kneled down vnto him, & ſaid vnto him: If thou wilt thou canſt make me cleane.*	*12. Nowe it came to paſſe as hee was in a certaine citie, beheld there was a manful of Leproſie, and when he ſaw Ieſus, he fell on his face, and beſought him, ſaying, Lorde: if thou wilt, thou canſte make me cleane.*
2. And lo there came a Leper, and woorshipped him, ſaying: maiſter: If thou wilt, thou canſt make me cleane.	*41. And Ieſus had compaſſion, & put forth his hand, & touched him. & ſaid to him, I wil: be thou clean.*	*13. So he ſtretched foorth his hand, and touched him, ſaying, I wil, be thou cleane, and immediately the Leproſie departed from him.*
3. And Ieſus putting foorth his hande, touched him, ſaying: I wil, bee thou cleane: and immediately his Leproſie was cleanſed.	*42. And aſſoone as he had ſpoken, immediately the Leproſie departed from him, & hee was made cleane.*	*14. And he commanded him that he ſhould tell it no man: but go, ſayeth he, and shew thy ſelf to the prieſt, and offer for thy cleanſing, as Moſes hath cõmãded for a witnes vnto thẽ.*
4. Then Ieſus ſayde vnto him: See thou tel no manne, but goe and shewe thy ſelfe to the prieſte, and offer the gift which Moſes commaunded, for a witneſſe to them.	*43. And after he had geuen him a ſtraight commaundement, hee ſent him away foorthwith,*	*15. But ſo much more wẽt ther a fame abroade of him: and great multitudes came together to heare and to be healed of him of their infirmities.*
	44. And ſaide vnto him, See thou ſay nothing to any man, but gette thee hence, and shewe thy ſelfe to the prieſt, and offer for thy cleanſinge thoſe thinges whiche Moſes commanded, for a teſtimonial vnto them.	*16. But he kept himſelf a part in the wildernes, and prayed.*
	45. And by and by he aroſe, and tooke vppe his bedde, and went foorth before them all, in ſo muche that they were all amaſed, and glorified God, ſaying: wee neuer ſawe ſuch a thing.	*17. VVhen*

1. *VVhen hee was come downe from the mountaine.* Nowe Mathewe retourneth to the hyſtorie. He ſayd before that Chriſt aſcended into the mountaine: Then he gathered as into one heape many poyntes of the doctrine of Chriſte: and nowe he addeth, that when as he preached in the mounte, hee healed a certaine Leper. Marke and Luke doe reporte the ſame hyſtorie, thoughe they doe not ſette downe the time. Alſo the Godheade of Chriſte was ſhewed in the ſame, in ſo muche as with his onely woorde, and touching with his hande, he preſently cured the man of his leproſie. But though this leproſie hadde beene an other kinde of diſeaſe, then that which is called *elephantiaſis*: yet it appeareth plainly that it was harde to be cured. And if it had continued any long time, it was a rare exãple to haue any man healed of the ſame. But if wee graunt that Phiſitions coulde by the knowledge of their Arte haue holpe the ſame, yet it appeared in thys myracle, that there was no helpe of man in it.

2. *Hee came and woorshipped.* VVhat the Verbe doeth ſignifie, which they tranſlate *to worship*, may eaſily be gathered out of this place. For the other two Euangeliſtes doe helpe vs well in the interpretation of it: of whiche Marke ſayeth he kneeled downe, and Luke ſayeth hee fell vpon his face. Therefore in his geſture, that is, in his kneeling, the Leper ſhewed a ſigne of reuerence. And we knowe that the Iewes did comnonly vſe worſhipping, as the people of the Eaſt are much bent to ſuch ceremonies. VVherfore many thinke that this Leper thought not to worſhip Chriſte with any diuine worſhippe, but onely to ſalute him honourably as ſome excellent Prophet of the Lorde. But I doe not diſpute with what affection hee worſhipped Chriſt: but what he attributed to him I ſee, that is, that hee coulde make him cleane if he woulde. By which woordes hee witneſſeth that he acknowledged a diuine power in Chriſte. And when Chriſt anſweareth that he will, he ſheweth that hee hathe more attributed to him by manne, then is proper to manne. For it is neceſſary that he ſhoulde be of greate power, that ſhoulde reſtore menne to health: for whether the Leaper beleeued Chriſte to be the Sonne of God, or that hee hadde this power giuen him as Moſes and the Prophets: Yet hee doubteth not but that he hath in his hand and power the gift of healing. And that he ſpeaketh vnder condition: If thou wilt thou canſt, is not contrary to that aſſurance of faith, which God requireth in our prayers: neither ought men to hope after more then God promiſeth. And the Leper was not aſſured either by Oracle or by any promiſe of God, what Chriſte woulde doe to him, therefore hee ſhoulde haue done raſhly, if hee hadde paſſed beyonde theſe boundes: for whereas we reade that ſome did ſometimes pray ſimplie, it is to bee vnderſtoode that they had ſome ſingular motions, which can not be holden as a rule. Yet I knowe not whether one ſpeaking properly, may ſay that the Leper conceiued this as a praier: For he only ſayth that he is ſo perſwaded of the power of Chriſt, ſo that hee doubteth not but that he coulde heale his Leproſie. Then he offreth himſelfe to be healed by him, being yet vncertaine of the ſucceſſe: becauſe the will of Chriſt was not as yet knowen vnto him.

3. *Putting foorth his hande hee touched him.* The touching of a Leper in the time of the lawe was contagious: but becauſe there was that puritie in Chriſte, whiche ſwaloweth vppe all vncleanneſſe and pollutions, he doth neither defile himſelfe by touching the Leper, neither doth he tranſgreſſe the

the lawe. Hee taking vppon him our fleſh, doeth not onely vouchſafe vs the touchinge of his hande,but tooke vppon him one,and the ſame body wyth vs,that we might be fleſh of his fleſh: Neither doeth he onely reach his arme to vs, but deſcendeth from heauen euen to the very helles: yet notwithſtanding, hee was not any thing blotted thereby,but remaining perfecte,hee tooke away all our filthineſſe, and hath waſhed vs with hys holineſſe. But when wyth his woorde alone,hee was able to heale a Leper,he alſo touched him wyth his hande,to witneſſe his mercifull affection,and no marueile,ſeeinge that hee woulde take vppon him our fleſhe, that hee might purge vs from all our ſinnes, wherefore the reaching out of his hande,was a ſigne and a token of his great fauour and goodneſſe. And certainly, that whiche wee doe careleſly paſſe by through our colde reading, can not bee well conſidered wythout great woonder; that the Sonne of God was ſo farre from abhorringe to ſpeake with the Leper, that hee reached out his hand alſo to touche his vncleanneſſe.

4. Ieſus ſayde vnto him. Some, that they might excuſe the Leper, do not thinke that hee was earneſtly forbidden by Chriſte, that hee ſhoulde not publiſhe the myracle, but that it was rather vſed to pricke him forwarde: yet others are of a better iudgement whiche thinke that the cauſe of his forbidding,was,for that the time appoynted was not yet come. I graunt that this myracle ought not to haue bene ſuppreſſed:but there was ſome certaine reaſon why the Lorde would not haue his fame ſpred ſo ſoone, or at the leaſt not vttered by the Leper, therefore I iudge that the Leper by his prepoſterous zeale was ſo farre from deſeruing any praiſe,that he was rather to be condemned becauſe he did not obey the commaundement.If hee woulde haue bene thankefull to him that healed hym, hee coulde not otherwiſe haue done it better then by obedience, which wyth God is preferred before al ſacrifices,1.Sam.15.22.and it is the beginning and chiefe of all lawfull worſhippe.

Therfore by this example we are taught,that they do wickedly,which maintaine an vnaduiſed zeale: for the more they applie themſelues in the ſeruice of God,the more they encreaſe the number of rebelles againſt hys commaundement.

Shewe thy ſelfe to the prieſt. Becauſe the Ceremonies of the lawe were not as yet abrogated, Chriſte woulde not that they ſhoulde be contemned or pretermitted. Nowe God in his lawe hadde commaunded (as it is reported in the fourteenth chapiter of Leuiticus,and the ſeconde verſe,) that if any manne was cleanſed from his Leproſie,that hee ſhould offer himſelfe to the prieſt, with a ſacrifice of thankes giuinge. And the ende was, that the prieſt by his iudgement ſhould approoue the benefite of God, and alſo,that hee that was healed,ſhoulde ſhewe ſome teſtimonie of his thankefulneſſe. Chriſte therefore ſending the Leper to the Prieſt, doeth declare that hee hadde no other purpoſe,but that hee might ſette foorth the glorie of God. For the ſhewing is referred to a triall,and the gifte was a token of thankes giuing. His will was that the prieſtes ſhoulde iudge, that the grace of God might bee the more euident and vndoubted: and that the Leper ſhoulde acknowledge that hee was healed of God. Yet (as I ſayde euen nowe) hee commaundeth to keepe the rites preſcribed in the lawe vnto the time of the abrogation.

The Papiſtes are without all reaſon, in that out of this place they gather a lawe of their confeſsion. Allegorically they call ſinne a leproſie: and the ſacrificers which the Pope conſecrateth, to be the iudges of the ſpiritual leproſie. But if we ſhould graunt that this power was geuen to the prieſtes in the lawe, that the people might know that all their cleanneſſe and iudgement of the ſame did depende vppon the Prieſthoode: Yet the Popiſh ſacrificers did wickedly, to take that vnto themſelues. For what honour ſo euer was geuen to the Prieſtes of the law, the ſame doth Chriſte nowe chalenge to himſelfe alone. Therefore he onely knoweth and iudgeth of the ſpirituall leproſie, and hee is onely worthy to whom they that are cleanſed, ſhould offer the gift of their purgation. And therfore vnder the lawe was their cleanſing ſealed by the offering of a ſacrifice, becauſe that menne are not otherwiſe cleanſed then by ſhedding of bloud. Therefore to geue that right to any other, which God hathe aſſigned to his owne Sonne, is moſte hainous ſacrileadge. And that Chriſte commaunded the miniſters of the Goſpell to declare vnto ſinners that they are made cleane, whiche the Papiſtes doe imagine to appertaine to their fained iuriſdiction, is not to be wreaſted that they might diſcerne of the leproſie.

MARKE. 44. *For a witneſſe vnto them.* Some do take a teſtimonie for a lawe or a ſtatute, as it is ſayd in the hundreth two and twentie Pſalme, and the fourth verſe. God gaue this as a teſtimonie to Iſrael. Yet this ſemeth to mee to be colde: for I doubt not but that the pronowne *Them*, hath relation to the prieſtes. Therefore in my iudgement Chriſte hadde reſpecte to the circumſtaunce of this preſent matter: becauſe that in thys myracle there ſhoulde be moſte euident proofe to conuince them for their vnthankefulneſſe. Neither is that any lette that Chriſt commaunded the Leper to holde his peace: for his will was not that the remembraunce of this myracle ſhould be buried for euer. Therfore, when as by the commaundement of Chriſt the Leper came into the prieſts ſight: it was to witneſſe vnto them that they were inexcuſable, if they woulde not embrace Chriſte for a miniſter of God, and alſo all occaſion of ſpeaking euill was taken away, when as Chriſte did not omitte any poynte of the lawe.

In ſumme, if they had not ben incurable, they might haue ben brought to Chriſte, but this ſo ſolempne a witneſſe of God was effectual enough for the condemning of the vnbeleeuers.

45. *So that Ieſus coulde no more.* Heereby we gather why Chriſte would not that this myracle ſhoulde ſo ſoone haue bene vttered, that he might by that meanes haue hadde the more libertie to teache, not that the ennemies roſe vppe againſte him whiche ſought to ſtoppe his mouthe: But becauſe the importunitie of the people was ſo great in deſiring myracles, that hee hadde no time for doctrine: and his will was to haue all menne more bent to the woorde then to ſignes.

Therefore Luke ſayeth that hee dwelt in the deſartes. For he auoided the reſort of menne, becauſe he ſawe hee coulde not ſatisfie the deſires of the people, except he ſhould ouerwhelme his doctrine with aboundance of ſignes.

Mathewe

Mathewe 8.	Marke.	Luke 7.
5. VVhen Ieſus was entred into Capernaum, there came vnto him a Centurion beſeeching him,		1 VVhen he had ended al his ſayings in the audience of the people, hee entred into Capernaum.
6. And ſaide, maiſter, my ſeruaunt lieth ſicke at home of the palſie, and is grieuouſly pained.		2. And a certaine Centurions ſeruaunt was ſicke, & ready to die, which was deare vnto him.
7. And Ieſus ſayde vnto him, I will come and heale him.		3. And when he heard of Ieſus, hee ſent vnto him the Elders of the Iewes, beſeeching him that hee would come and heale his ſeruaunt.
8. But the Centurion anſweared, ſaying: Maiſter, I am not worthy that thou ſhouldeſt come vnder my rouſe: but ſpeake the woorde onely, and my ſeruaunt ſhalbe healed.		4. So they came to Ieſus, and beſought him inſtantly: ſaying, that hee was woorthy that he ſhoulde doe this for him.
9. For I am a manne alſo vnder the authoritie of another, and haue ſouldiours vnder mee: and I ſay to one, Goe: and he goeth, and to another, Come, and he commeth, and to my ſeruaunt, Do this, and he doeth it.		5. For he loueth, ſayde they, our nation, and he hath built vs a ſynagogue.
		6. Then Ieſus went with them: but when he was nowe not farre from the houſe, the Centurion ſent friendes to him, ſaying to him, Lorde, trouble not thy ſelfe: for I am not woorthy that thou ſhouldeſt enter vnder my rouſe.
10. VVhen Ieſus heard that, hee marueiled and ſayde to them that folowed him: Verely I ſay vnto you, I haue not found ſo great faith euen in Iſrael.		7. VVherefore I thought not my ſelf worthy to come vnto thee: but ſay the woorde, and my ſeruaunt ſhalbe hole.
11. But I ſay vnto you, that many ſhall come from the Eaſte and VVeſt, and ſhall ſitte downe with Abraham and Iſaac, and Iacob in the kingdome of heauen.		8. For I likewiſe am a manne ſette vnder authoritie, and haue vnder me ſouldiours, and I ſay vnto one: Goe, and he goeth, and to an other Come, and he commeth, and to my ſeruant Do this, and he doeth it.
12. And the childrē of the kingdome ſhall bee caſte out into vtter darkeneſſe: there ſhall be weeping and gnaſhing of teethe.		9. VVhen Ieſus heard theſe thinges, he marueiled at him, and turned him, and ſayde to the people that folowed him, I ſay vnto you, I haue not founde ſo great faith: no not in Iſrael.
13. Then Ieſus ſayde vnto the Centurion: Goe thy way, and as thou haſt beleued, ſo be it vnto thee. And his ſeruaunte was healed the ſame houre.		10. And when they that were ſent, turned backe to the houſe, they founde the ſeruaunt that was ſicke, hole.

5. VVhen Ieſus was entered. They which thinke that Mathewe and Luke doe ſet downe two diuers hyſtories, do ſtriue about a matter of nothing. This onely diuerſitie is in the wordes. That Mathew ſayeth that a Centurion came to Chriſt. But Luke ſayeth that he ſent certaine of the Iewes which ſhould ſpeake vnto him in his name. But Mathew doth not without a cauſe attribute that vnto him, which was done at his requeſt and in his name. But the two Euangeliſtes do ſo agree in all circumſtances, that it were a follie to imagine two myracles of one. Alſo I doubt not but the

companie of ſouldiours, which the Centurion guided, had their ſtanding in the Citie of Capernaum, as they were woont to diſtribute legions for the defence of the cities. VVhen hee perceiued the maners of the people to be very wicked and corrupt: (for we knowe that Capernaum being a citie neare to the ſea ſide, was filled with moe ſuperſtitions then others,) yet that hindered not but that the countrey ſuperſtitions being condemned, he might haue a taſte of true and ſincere godlineſſe: for he could not builde a ſynagogue for the Iewes without ſome enuie and daunger, neyzher could he loue that nation, but becauſe that he embraced the worſhip of God alone. Therefore before that Chriſte healed his ſeruant, he himſelfe was healed of the Lord. And that was wonderfull, that a warriour which had paſſed the ſeas with a band of ſouldiours, that he might accuſtome the Iewes to beare the yoke of the Romaines tyrannie, ſhould willingly ſubmitte himſelfe and yelde obedience to the God of Iſrael. That Luke ſayeth that this ſeruant was deare vnto him: he by this meanes preuenteth a dout which might come into the readers minds. For we know that the maſters had not the ſeruants in ſuch eſtimation, except they were ſuche as through ſingular induſtrie, faith, or ſome other vertue, had obtained their fauour. Luke therefore declareth that hee was no common or vile bondman, but a faithful ſeruaunt endued with rare giftes, which was in great fauour with his maiſter: for this cauſe hee had ſo great a care of his life, and did ſo diligently commend him. But it appeareth by both the Euangeliſts, that it was a ſodaine palſie which at the firſt did put him in deſpaire of life, for the ſlow palſies are without torments. And Mathewe ſayeth that the young man was grieuouſly vexed. And Luke ſayeth hee was neare vnto death: ſo both ſayings preuaile to ſet foorth the glory of the myracle, either the ſorowe and paine, or the great daunger, ſo that I dare ſay the leſſe, for the certaintie of the maner of the diſeaſe.

LVKE. 5. *For hee loueth our nation.* It is not to be doubted but that the Iewes commende him for his godlineſſe. For he coulde not for any other cauſe loue ſo deteſted a nation, then for loue of the lawe and woorſhippe of God. And by building of a Synagogue, he did euidently declare that hee fauoured the doctrine of the lawe. VVherefore they ſay, and not without a cauſe, that hee was woorthy to haue Chriſte ſhewe himſelfe bountifull to him, as to a godly woorſhipper of God. Yet it is to be wondered at, that by their entreatie they ſhoulde obtaine the fauour of God for a Gentile, whiche they themſelues contemptuouſly refuſed. For if Chriſte bee a miniſter and a diſpenſer of the gifts of God for them, why doe not they enioy that grace themſelues, before they gette it for ſtraungers. But ſuche ſecuritie doeth alwaies raigne amongeſt hypocrites, that they thinke to make God after a ſorte obedient vnto them, as if it were in their power to make the grace of God ſubiect to their power and wil. Then beinge filled therewith, or rather becauſe they doe not vouchſafe to taſte thereof at all, they reſigne it vnto others as a thynge ſuperfluous.

MATH. 8. *I am not woorthy that hee ſhoulde come vnder my rouſe.* Becauſe Mathewe is ſhorter, hee bringeth the manne ſpeaking thus himſelfe. But Luke expreſsing it more fully, ſayeth that hee gaue this in commaundement to his friends, but the meaning of both is all one. But there are two prin-

cipall poyntes of this ſentence. The Centurion ſparing Chriſte, for honour ſake, requireth that Chriſte ſhoulde not wearie himſelfe, becauſe hee accounteth himſelfe vnworthie of his comming. Then hee attributeth ſo great power to him, that hee beleeueth that by his onely will and woorde, he canne reſtore his ſeruaunt to life. A woonderfull humilitie: that hee ſhoulde extol a manne of a ſeruile and a captiue nation ſo much aboue himſelfe. And it may be that being accuſtomed to the pride of the Iewes, through his owne modeſtie hee did not take in ill parte to be accounted a prophane manne, and ſo was afraide to iniurie the Prophete of God, if hee ſhoulde bee compelled to come to a manne that was a Gentile and vncleane. VVhat ſoeuer the matter is, it is certaine that hee ſpeaketh from his heart, and that hee eſteemeth ſo reuerently of Chriſte, that hee dareth not call him to him. Naye, as it foloweth in the texte in Luke, hee accounted himſelfe as vnworthie his ſpeache. Yet it may bee demaunded by what reaſon he was perſwaded ſo highly to extol Chriſt: and that whiche preſently foloweth, encreaſeth the doubt the more. *Onely ſpeake the word and the childe ſhalbe healed.* For if he had not knowen Chriſt to bee the Sonne of God, it hadde beene ſuperſtition to haue geuen the glory of God to a man.

But it is ſcarce credible that hee coulde bee rightly inſtructed in the Godhead of Chriſte, whiche as yet was vnknowen almoſte to all. Alſo Chriſte imputeth not, nor chargeth his woordes with ignoraunce, but declareth that they proceede of faith. And this reaſon enforced many interpreaters to thinke that the Centurion celebrateth Chriſte as the true and onely God. But I thinke, that when the godly manne was fully aſſured of the diuine woorkes of Chriſte, he ſimplie apprehended the power of God in him. And without doubte hee hadde alſo hearde ſomewhat of the promiſed Redemer. Therefore thoughe hee vnderſtode not Chriſte to bee God manifeſted in the fleſhe: yet hee was ſo perſwaded, that the power of God was ſhewed in him, and that ſuche a gift was giuen him, that in his myracles hee ſhewed the preſence of God. So hee doeth not ſuperſtitiouſly aſcribe that vnto manne, whiche was proper to God: but conſidering what was committed of God to Chriſte, he beleeued that by his woorde alone, hee coulde heale his ſeruaunt.

If auy Obiect, that there is nothing more proper to God, then to do by his word what he pleaſeth, & that this mighty power can not wythout ſacriledge bee giuen to a mortall manne: that againe is eaſilye aunſweared. Althoughe the Centurion did not ſo ſubtilly diſtinguiſh, yet hee did not attribute thys power to the woorde of a mortal manne, but of God, whoſe miniſter hee was certainely perſwaded Chriſte was. This he douted not of. Therefore when as Chriſte hadde the power of healing, hee acknowledging it to bee a heauenly power, doeth not tie it to his bodily preſence, but is ſatisfied with his woorde, from whence hee beleueth that ſuche power proceedeth.

The ſimilitude whyche the Centurion vſeth, is not taken of the like, as they ſay: but compareth the leſſe wyth the greater. For hee accounteth more of the Diuine power, whyche hee declareth to bee in Chriſte, then of that power whyche hee himſelfe hadde ouer his ſeruaunts and ſouldiours.

10. *Iesus marueiled.* Although it cannot befal to God to marualle, becauſe that it ariſeth of thinges that are newe and vnlooked for: yet maye it befall to Chriſte, as he hadde with our fleſh taken vpon him mannes affections. Nowe that which Chriſt ſayeth, *that he founde not ſo great faith euen in Iſrael*, was ſpoken in a certaine reſpecte, and not ſimplie: for if we conſider all the poyntes of faith, the faith of Marie did heerein at the leaſte excell, that ſhe beleeued that ſhe was with childe by the holy Ghoſt, and that ſhe ſhould beare the onely begotten ſonne of God. Then, that ſhe acknowledged her ſonne borne of her wombe, to bee her creatour, and the maker and onely redeemer of all the worlde. But Chriſt commended the faith of this heathen manne before the faith of al the Iewes for two eſpeciall cauſes: Namely, that of ſo little and ſmall a taſte of doctrine, hee brought forth ſo great fruit, and that ſo ſodeinly: for this was not common, ſo highly to extoll the power of God, which only beganne to ſhine as certaine ſparkes, in Chriſt. Then, whereas the Iewes were bent to outwarde ſignes more then was meete, this heathen man requireth no viſible ſigne: but ſayeth that the onely worde ſhould ſatisfie him. Chriſt was a comming to him, not that hee needed, but that hee mighte prooue this faith of his. VVherefore for this cauſe eſpecially he cõmendeth this faith, becauſe he reſted vppon his worde onely. VVhat would euen one of the Apoſtles haue done? Come Lorde, ſee and touche. This manne deſireth neither his corporal comming nor his touching: but beleeueth that there is ſo great power included in the worde, that thereby hee doeth certainly looke for the healthe of his ſeruaunt. And hee geueth this honour not to the worde of a manne, but to the worde of God, which ſheweth that Chriſt is not a priuate manne, but a Prophet ſent from God. And hereby may a general rule be gathered, although God would that our ſaluation ſhoulde be wrought in the fleſh of Chriſte, and doeth daily ſeale the ſame by his Sacramentes, yet the certaintie of the ſame is to bee fetched out of the worde. For except this authoritie be giuen to the worde, that we beleeue that ſo ſoone as God ſpeaketh by his miniſters, our ſinnes are forgiuen vs, and wee reſtored to life, all the hope of our ſaluation falleth away.

11. *Many ſhall come from the Eaſt.* As in the perſon of the ſeruaunt, Chriſt gaue a taſte, and as it were the firſt fruites of his grace to the Gentiles: ſo hee teacheth that his maiſter was a token of the calling of the Gentiles which was to come, and of ſpreading the faith throughout al the world. For hee teacheth that they ſhoulde come, not onely out of the next borders, but from the furtheſt coaſtes of the worlde. And though this was witneſſed by many propheſies of the prophetes, yet at the firſt this ſeemed to be abſurde and incredible to the Iewes, which imagined that God was bounde to the ſtocke of Abraham. VVherefore this cannot bee hearde without admiration, that thoſe which were then ſtraungers, ſhoulde bee of the houſholde and heires of the kingdome of God. And not onely ſo, but the couenaunt of ſaluation ſhoulde preſently bee publiſhed, that all the worlde might be gathered into one body of the Churche, while the Gentiles which ſhoulde come to the faith, ſhoulde, as he ſayeth, be made partakers of the ſaluation with Abraham, Iſaac and Iacob. Heereby we doe aſſuredly gather that the ſame ſaluation whiche is geuen vnto vs thoroughe Chriſte, was in times paſt promiſed alſo to the Fathers: for

For otherwiſe inheritaunce could not be common, except the faith were one, which is the meanes to obtaine the ſame.

In the worde *ſitting downe* there is an alluſion to tables. Yet beecauſe wee knowe that the heauenly lyfe needeth not meate and drinke, the ſpeach ſignifieth as much as if it had bene ſayde, they ſhal enioy the ſame lyfe.

12. *But the children of the kingdome.* VVhy calleth hee them the children of the kingdome, which were nothing leſſe then the children of Abraham? For certeinely it is not meete that they ſhould be accounted in the flocke of God, which are ſtraungers from the fayth. I anſwer, although they were not rightly of the Church of God: yet beecauſe they did occupy a place in the Church, he graunteth them this title. Then it is to be noted, that the couenaunt of God was of ſuch force, that ſo longe as it contiuued in the ſtocke of Abraham, the enheritaunce of the heauenlye kingdom ſhould properly belong to them. At the leaſt, in reſpect of God himſelfe, they were then as yet holy braunches of a holye roote: and the forſaking which followed, ſheweth ſufficientlye that they were then retained in the houſhold of God. Secondly, it is to bee noted, that Chriſte ſpeaketh nor of perticuler men, but of the whole nation. And this was much harder then the calling of the Gentiles. For it was ſomewhat tollerable that the Gentiles ſhoulde be grafted by free adoption into the body of Abraham with his poſteritie: but that the Iewes theſelues ſhuld be thruſt out, that the Gentiles might ſucceed into their emptie roumth, that was accounted wonderfull. Yet Chriſt ſaith, that both theſe thinges ſhould come to paſſe, that God would admit ſtraungers into the boſome of Abraham, and that he would driue out the children. In *outwarde darkeneſſe*, there is a ſecrete Antitheſis. For God declareth that out of his kingdome, which is the kingdome of light, there reigneth nothing but darknes. And the ſcripture doth metaphorically by darknes ſignifie a horryble griefe, which cannot be expreſſed by wordes, nor in this life canne be comprehended in any ſenſe.

13. *Goe, and as thou beliewſt.* Heereby it appeareth how louingly Chriſt powreth forth his grace, where hee obtaineth a veſſell of fayth opened. For although he ſpeaketh to the Centurion in theſe wordes: yet it is not to be doubted, but that by him he calleth vs all to hope well. But we are heereby alſo taught, why God for the moſt part dealeth more ſtreightlye rowardes vs: for our vnbeliefe reſtraineth his lyberalitie. Therefore if by fayth wee open a paſſage for him, hee will heare our requeſtes and prayers.

Matth.	Marke.	Luke. 7.
		11. *And it came to paſſe the day after that he went into a citie called Naim, and many of his diſciples went with him, and a great multitude.*
		12. *Now, when he came neere to the gate of the citie: beholde, there was a dead man caryed out, who was the onely ſonne of his mother, which was a wydow, and much people of the citie was with her.*
		13. *And when the Lorde ſawe her, hee had*

compassion on her, and saide vnto her, weepe not.

14. And hee went and touched the coffin, and they that bare him stood still, and he said, young man I say vnto thee, arise.

15. And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16. Then there came a feare on them all, and they glorified GOD, sayinge, a great Prophete is rayſed vppe amonge vs, and GOD hath viſited his people.

17. And this rumor of him went forth throughout all Iudea, and throughout all the region round about.

11. And it came to passe. VVhen as in all the miracles of Chriſt, that analogie is to be holden, which Matthew teacheth, let vs know that this young manne, which Chriſt rayſed from death, is a token of the ſpirituall lyfe, which Chriſt reſtoreth to vs. The name of the citie maketh for the certeintie of the hyſtorie. To the ſame purpoſe alſo appertaineth that which Luke ſaieth: that a great company followed them both: for both Chriſt had many companions with him, and many for ductie ſake, were preſent with the woman, to perfourme the bury all. Therefore the reſurrection of the young manne was ſeene of ſo many witneſſes, that the miracle might not be doubted of. Hyther alſo appertaineth the famouſneſſe of the place: for we knowe that the aſſemblyes were in the gates. And that the dead was caryed out of the citie, was according to the olde maner of all nations. Alſo Hierome writeth that the citie of Naim ſtood in his time, and it was ſcituated two myles beneath the mount Thabor towardes the South.

12. The onely begotten ſonne of his mother. This reaſon perſwaded Chriſte to rayſe the young manne: for he ſeeing a widowe depryued of her onelye ſonne, tooke pittie vppon her. Neyther did hee defer his fauour, vntyll ſome ſhould require it, as hee did in other places: but hee preuenteth the prayers of all, and reſtoreth the young manne to his mother, which looked for no ſuch thing. VVherein we haue a notable ſpectacle of his free mercie, while that he quickeneth vs, and rayſeth vs vp from death. It may be, that by touching the coffin, his minde was to ſhew how litle he feared death, and the graue, that he might giue vs life. And certeinely he doth not onely vouchſafe to touch vs with his hand, that he might giue lyfe to the dead: but that he might cary vs into heauen, he himſelfe deſcended into the graue.

14. Young man, I say to thee. By this phraſe Chriſt declareth how truely Paule teacheth, Rom. 4. 17. God calleth thoſe thinges whiche are not, as if they were. He calleth the dead man, and maketh him to heare him, that death it ſelfe might ſodenly be chaunged into life. And heerein wee haue firſt a notable token of the reſurrection to come, euen as hee commaundeth, Ezechiell 37. 4. to commaunde the drye boanes to heare the word of God. Thē we are alſo taught, how Chriſt doth quicken vs ſpiritually through faith: namely, while he addeth his ſecrete power to his word, ſo that it pearceth cuē to the dead ſoules: cuē as he ſaith, Ioh. 5. 25.

The

The houre commeth, when the dead shall heare the voice of the sonne of God: and they which heare it, shal liue.

16. *There came a feare on them all.* It is necessarye that the feeling of the presence of God should bring a feare with it. But this difference there is betweene the feare of vnbeleeuers and the godlye: the vnbeleeuers are eyther astonyed through feare, or being afraid, they some against GOD. But the godly and the religious being touched with a reuerence, do willingly humble themselues. Therefore this feare is taken in good parte: because that they yeelding honour to the power of God, which they beholde, they doe not onely reuerence God: but also giue thanks to him. That they do say, that God visiteth his people, I vnderstand it not of euery visitation, but such as should wholy restore them. The Iewes were not onely fallen, but they lay in a miserable and a vile slauerie, as if God had not looked vpon them. This onely hope remained, that God had promised himselfe to be their redeemer, after they were afflicted with extreame miseries. Therefore I thinke that by this myracle they were warned to hope for their restitution at hand. They are only deceiued in the maner of the visitation. For though they acknowledge and commend the wonderful grace of God in him, that a great Prophet was risen: yet this title is farre inferiour to the dignitie & glory of the promised Messias. VVhereby it appeareth that the fayth of that people was then very confused, and ouerwhelmed with many clowdes of fansies.

Matth. 8.	Mark.	Luke. 9.
19. Then came there a certeine Scribe, and sayd vnto him, Maister, I will follow thee, whither soeuer thou goest.		*57. And it came to passe, that as they went in the way, a certein man said vnto him, I will follow thee lord, whither soeuer thou goest.*
20. But Iesus sayde vnto him, the Foxes haue hoales, and the byrds of the aire haue neastes: but the sonne of man hath not whereon to reste his head.		*58. And Iesus saide vnto him, the foxes haue hoales, and the birds of the heauen haue neastes: but the son of man hath not whereon to lay his head.*
21. And an other of his disciples said vnto him, Maister, suffer me to goe firste to bury my father.		*59. But he said to an other, follow me: and the same saide, Lorde, suffer me first to go bury my father.*
22. But Iesus saide vnto him, follow me, and lette the dead bury theyr dead.		*60. And Iesus said vnto him, let the dead bury their dead: but goe thou & preach the kingdome of God.*
		61. Then an other sayd, I will follow thee Lord: but let mee firste go bid them farewell, which are at my house.
		62. And Iesus said vnto him, no manne that putteth his hand to the plough, and looketh back, is apte to the kingdom of God.

19. *Then came there a certeine.* Matthewe proposeth to vs two menne, but Luke three; which, when they were al ready to giue theyr name

to

to Chriſt,yet as they were by their ſeuerall vices hindered from a righte courſe,ſo accordingly they receiued diuerſe aunſweares. Yet at the firſt it might ſeeme abſurde,that Chriſt ſhould turne awaye, and not receyue him into his company,which offred preſently and without delay to followe him:and retaineth the other with him,which was more ſlowe and not ſo ready,but asked a time of reſpite . But hee had good reaſon for both. VVhereof proceedeth ſuch readines of the Scribe,that hee ſhoulde ſo readily prepare himſelfe to waite vppon Chriſte: but becauſe hee did not account how hard and ſtreight the condition was of his folowers? It is to be noted that the Scribe,which was accuſtomed to a quiet and a profitable life,and had bene in honour,could not haue borne the reproches,pouertie,perſecutions,and the croſſe . This manne would followe Chriſt: but he dreameth of a ſoft and pleaſaunt waye, and of lodginges filled with all good thinges : when as Chriſtes diſciples ſhoulde walke through thornes,and ſhould through continuall ſorowes, goe forward to the croſſe. Therefore the more haſte he maketh, the vnreadier hee is : for he doth euen as he that would goe to warre vnder the ſhadow and in dallyaunce,without ſweating,out of the duſte,and without the reach of the dartes. It is no merualle to haue ſuch refuſed by Chriſte: beecauſe that as they doe raſhly thruſt in themſelues ; ſo being diſcouraged at the firſt brunt, and being tried at the firſt skirmiſh, they take them to theyr feete,and doe filthily forſake their place . Conſider alſo that this Scribe might ſeeke to be with Chriſt,that he might be fedde at his table freely, daintily,and in ydleneſſe. VVherefore let vs vnderſtand, that we are all admoniſhed,that we ſhould not raſhlye and carelefly intrude our ſelues to be the diſciples of Chriſt,accounting nothing of the croſſe and troubles:but let vs rather conſider before hand what a condition remaineth for vs. For with this inſtruction he entertaineth vs into his ſchoole, that we denying our ſelues,ſhould take vp our croſſe.

20. *The Foxes haue holes.* The Sonne of God declareth what the condition of his lyfe ſhould be,whileſt hee was conuerſaunt vpon the earth: and he preſcribeth to all his Diſciples what maner of lyfe they ought to frame themſelues: yet it is merueile , that Chriſt ſaith, that he hath not a foote of ground,where he might lay his head,when as there were many kinde and godly men,which would haue receiued him into their houſe. But it is to be noted , that he ſaide this for admonition ſake, leaſte that the Scrybe ſhoulde looke for a large and a fatte rewarde, as from a rich maiſter,when the Lord himſelfe lyued by entreatie in other mennes houſes.

21. *That I may bury my father.* VVee haue ſayde that the Scribe was refuſed to be a companion of Chriſte: becauſe that he raſhly thruſt in himſelfe,imagining that he ſhould haue a profitable kinde of life . But this which Chriſt retaineth had a contrary faulte: for this imperfection,that it was heard for him to forſake his father,hindred him,that hee woulde not preſently haue followed the calling of Chriſt. But it is to be ſuppoſed that he was an old man:becauſe he ſaieth,ſuffer me, that I may bury him. For this ſpeach declareth that he had not much time left him. Luke declareth that he was commaunded of Chriſt,that he ſhould folow: For the which Matthew ſaith, that it was one of his diſciples. Alſo he refuſeth not the calling, but craueth that hee may haue libertie for a time to

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go to do his dutie to his father. For his excuse signifieth as much, as if he should say, that he were not free, vntill his father were dead. But by the aunsweare of Christe we vnderstand that children must so do their dutie to their parentes, that so oft as God calleth other where, they not regarding the other, should giue the chiefe place to his commaundements. For all dueties to men ought to giue place, so ofte as God commandeth that our diligence be imployed vpon him.

Nowe euery man must see what God requireth of them, and what the calling asketh of them, to which they are tyed: least the earthly parentes should hinder them from yeelding the right, which is due to the chief & onely father of all men.

22. *Let the dead bury their dead.* Christ dooth not in these wordes condemne the duetie of buriall. For it were filthy and beastly to cast out the bodies of the dead, without buryall. And we know that the right of buriall was delyuered of God to men, and was vsed amongst the Saintes, for to confirme the hope of the last resurrection. His will was onelye to teach, that whatsoeuer calleth vs back, or hindereth vs frō a right course, doth sauor of nothing but death. As if he should haue saide: that they alone doe liue, which apply their endeuours and all the parts of their life to obey God: and they which sitte in the world, and do passe by their dutie to God, that they might yeelde themselues obedient to men, are lyke to dead men, which in vaine and vnprofitably imploy themselues in caring for the dead.

L V. 60. *Goe and preach.* Matthew saieth only, follow me: But Luke doth more plainely declare to what end he was called: namely, that hee should be a minister and preacher of the Gospell. For if he shoulde haue bene left in a priuate lyfe, there had bene no necessitie of leauing his father: so that for fauour of his father, he fainte not from the Gospell. But because the preaching of the Gospell suffered him not to sitte at home, Christe for good cause draweth him from his father. But as the wōderfull goodnesse of Christ appeareth in him, that he would bestow so honorable an office vpon a man, as yet so weake: so it is worth the labour to note, that he with flattery dooth not nourishe, but correcteth the faulte, which as yet stoocke fast vnto him.

L V. 61. *And an other saieth.* Matthewe maketh no mention of this third man. And it appeareth that he was more tied to the world, then at lybertie, and ready to follow Christ. Hee offereth himselfe to followe Christe, but with an exception, when hee hath bid them of his houshold farewell: that is, when he hath set his businesse in order at home, as they vse, which prepare themselues to goe forth or depart. This is the cause why Christe doth so sharpely reproue him. For in word hee professeth himselfe to be a folower of Christe: yet hee turneth his backe towardes him, vntill he had done his earthly businesse. Now, when Christ saieth, that they are not fit for the kingdome of God, which looke backe, wee must diligently seeke what he meaneth hereby. They are saide to looke backe, which being entangled with the cares of this worlde, doe suffer themselues to be lead out of the right way: and especially they, which drowne themselues in those cares, which make them vnprofitable to follow Christ.

Matth. 9.

Matth. 9

1. Then he entred into a ship, and passed ouer, and came into his owne citie.
2. And loe, they brought to him a man sick of the palsie, lying on a bed, and Iesus seeinge their faith, saide to the sicke of the palsie, son, be of good comfort, thy sins are forgiuen thee.
3. And behold, certeine of the Scribes saide with themselues, this man blasphemeth.
4. But when Iesus sawe their thoughtes, he saide, wherefore thinke ye euil thinges in your heartes?
5. For whether is it easier to say, thy sinnes are forgiuen thee, or to saye, arise, and walke.
6. And that yee maye knowe that the sonne of man hath auctoritie in earth, to forgiue sinnes, (then saide he to the sick of the palsie) Arise, take vp thy bedde, and goe to thy house.
7. And he arose, and departed to his own house.
8. So when the multitude saw it, they merueiled, and glorified god, which had giuen such authoritie to men.

Marke. 2.

1. After a few dayes he entred into Capernaum againe, and it was noysed that he was in the house.
2. And anon, many gathered together, insomuch that the places about the dore coulde not receiue any more: and he preached the word to them.
3. And ther came vnto him, that brought one sicke of the palsie, borne of foure men.
4. And becaus̄e they could not come neere vnto him for the multitude, they vncouered the roof of the house wher he was, and whē they had broken it open, they let down the bedde, wherin the sick of the palsie lay.
5. Now, when Iesus saw their faith, he said to the sick of the palsie, sonne, thy sinnes are forgiuen thee.
6. And there were certein of the Scribes, sitting there, and reasoning in their heartes.
7. Why doth this man speake such blasphemies? who canne forgiue sinnes, but God onely?
8. And immediatly, whēIesus perceiued in his spirit, y thus they thought with thēselues, he said vnto them, why reason ye these things in your harts?
9. Whether is it easier to say to the sicke of the palsie, thy sins are forgiuē thee: or to say, arise, take vp thy bed, & walk?
10. And that ye may know the son of man hath auctoritie in earth to forgiue sins, he saidto the sick of the palsie,
11. I say to thee, arise, & take vp thy bed, & get thee hence to thine own house.
12. And by & by he arose, & took vp his bed, & went forth before them al, insomuch that they were al amased, and glorified God, saying: we neuer saw such a thing.

Luke. 5.

17. And it came to passe, on a certeine day, as he was teaching, that the Priestes and doctors of the law sate by, which were come out of euery towne of Galyle, & Iudea, and Ierusalem, and the power of the Lord was in him, to heale them.
18. Then behold, men brought a man lying in a bed, which was taken with a palsie: & they sought meanes to bring him, and to lay him before him.
19. And when they coulde not find what way they might bring him in, becaus̄e of the preasse, they went vp on the house, & let him downe through the tylinge bed & al, in the midst before Iesus.
20. And when he sawe their faith, hee saide vnto him, man, thy sinnes are forgiuen thee.
21. Then the Scribes and Pharises began to think, saying, who is this that speaketh blasphemies? who cā forgiue sins, but godonly?
22. But when Iesus perceiued their thoughtes, he answered and said vnto them, what thinke yee in your heartes?
23. Whether is it easier to say, thy sinnes are forgiuen thee, or to say, arise, and walke.
24. But that yee may know that the sonne of man hath auctoritie in earth to forgiue sinnes (he said to the sicke of the palsie) I say to thee, arise, take vppe thy bed, and go to thine own house.
25. And immediatly he rose vp before them, and tooke vp his bed whereon he lay, and departed to his own house, praysing God.
26. And they were al amased, and praised God, and were filled with feare, saying: doubtlesse we haue seene strainge thinges to day.

MAT. 1. *And came into his owne citie.* This place declareth that the citie of Capernaum was cõmonly thought to haue bene the place, where Chriſt was borne: becauſe that he did much frequent the ſame. It is not to be doubted, but that the three do ſet down the ſame hiſtory, although one do more exactly ſet downe the circumſtaunces then the other. Luke ſaith, that the Scribes came out of diuerſe partes of Iudea, in whoſe ſight Chriſt healed the man ſicke of a palſie. Yet he declareth that other were alſo healed by the grace of Chriſt. For before he come to ſpeake of the man ſicke of the palſie, ſpeaking in the plural number, ſaith, that the power of God was ſhewed in healing their diſeaſes. The glory of this miracle was wonderfull, that a man taken in all partes of his body, whom they had let downe in a bed by cordes, ſodenly aroſe both ſound & nimble. Yet there is an other eſpeciall cauſe, why the Euangeliſtes doe ſtande more vpon this miracle, then vpon others: that is, becauſe the Scribes doe take in ſcorne, that Chriſt ſhould take vppon him the power and auctoritie of forgiuing of ſinnes: but it was the will of Chriſte to confirme & ſeale the ſame with a viſible ſigne.

2. *And when he had ſeene their faith.* God only knoweth our faith, but in that their painefull trauaile they ſhewed a token of their faith: for they woulde neuer haue taken vppon them ſo troubleſome a buſines, neyther would they haue wreſtledde with ſuch lets and hinderances, if theyr mindes had not bene aſſured with hope of certeine ſucceſſe; ſo the fruite of their faith appeared in this, that they were not wearye, though they could enter in no way. For that opinion ſeemeth hard to me, that ſome think Chriſt, as he was god, knew their faith, which lay hid within. Now becauſe that Chriſt graunted to their faith that benefit, which he was about to beſtow vpon the man ſicke of the palſie, it is accuſtomed to bee demaunded in this place, how much men may be holpen by the fayth of other men. And firſt it is certeine, that the fayth of Abraham profited his poſteritie, while that he embraced the free couenant of ſaluatiõ offred to him and to his ſeede. The ſame may be alſo taught of al the faithful, that through their faith, they cauſe the grace of God to ſpred to their childrẽ, and that before they are borne. And that hath place in young infantes, which by reaſon of their age, are not capable of faith. But they which are of age, and haue not faith of their owne (whether they be ſtraungers or borne of Gods children) in reſpect of the eternall ſaluation of the ſoule, cannot be holpe by the faith of others, but by meanes. For whereas our praiers are not without fruit, wherin we aske of God, that he would cõuert the vnbeleeuers to repentance, it appeareth that our faith doth profit them: yet ſo that they cannot be ſaued, vntill that they haue faith themſelues. And it is well known, that whereas there is a mutual conſente of faith, there the ſaluation of ſome is againe holpe of others. This alſo is without controuerſie, that the vnbeleeuers haue earthly benefites beſtowed vpon thẽ for the godlies ſake. Cõcerning this preſent place, though it is ſaid, that Chriſt was moued by the faith of others: yet the ſicke man could not haue his ſinnes forgiuen, except he had faith of his own. Chriſt doth often giue the health of body to the vnworthy, as God doth dayly make his ſunne to riſe vpon the good and euill: but hee reconcileth vs vnto himſelf by no other meanes but by faith: wherefore that figure Sinecdoche is in that word *them*: becauſe that Chriſt did not ſo behold the faith of thẽ that bore the ſick man, but that he beheld alſo his own faith,

Thy ſinnes are forgiuen thee. Chriſt in theſe wordes ſeemeth to promiſſe to the man ſick of the palſie, more then he ſought for: but whē he would cure his body, he beginneth to take away the cauſe of his diſeaſe, and alſo he teacheth the man ſicke of the palſie, how he came by that ſickneſs, and how he ought to make his prayers. For becauſe that commonly men doe not think thoſe paines, which they endure, to be Gods whips, they do onlye wiſh for releaſe and eaſe in the fleſh, and are careleſſe for their ſins. Like as if a ſicke man neglecting his diſeaſe, ſhoulde onely ſeeke remedy for his preſent griefe. But the onely deliuerance from all troubles is, to haue God mercifull vnto vs. Sometime it falleth out, that the wicked eſcape out of their troubles, and yet haue God no leſſe their enemy then before: but while they thinke themſelues diſcharged, they preſentlye fall either into the ſame daungers againe, or into moe, and thoſe more grieuous, which doe teſtifie that there is no meaſure nor ende, vntill the wrath of God be appeaſed: as he witneſſeth by the Prophet Amos 5. 19. If thou eſcape from a Lyon, a Beare ſhall meete thee: if thou ſhutte thy ſelfe into a houſe, a ſerpent ſhall bite thee. So this phraſe of ſpeach is ofte vſed in the ſcriptures, to promiſſe forgiuenes of ſinnes, when releaſe of paine is ſought for.

It behoueth vs alſo to vſe this order in prayers, that beeing admoniſhed of our ſinnes, by the feeling of our ſorowes, we might firſt be careful, to obtaine forgiuenes, that God being reconciled vnto vs, might withdraw his handes from puniſhing.

3. *And behold, certaine of the Scribes.* They accuſe Chriſt of blaſphemy, and of ſacriledge, becauſe he chalengeth that vnto himſelf, which is proper to God. For the other two Euangeliſtes doe adde, who can forgiue ſinnes, but God alone. Alſo it is not to be doubted, but that their deſire to ſpeake euill, caryed them headlong to this wicked iudgemente. If they thinke it worthy to be reproued, why doe they not ſearche it out? Then, ſith the ſpeach is ambiguous, and Chriſt ſpeaketh no otherwiſe, then the Prophetes were woont, when they witneſſed the grace of God, why do they take it in ꝑ worſe part, which might bee more fauourably interpreted? Therefore it appeareth, that they were firſt infected with euill wyll and choler, which doe ſo gladly take an occaſion to condemne Chriſte. Alſo they doe ſecretely imagine in their heartes, how in his abſēce they may diffame him amongſt their companions. This is truly ſaid of them, that God onely hath power and auctthoritie to forgiue ſinnes, but they conclude euil, that it belongeth not to Chriſt, when as he was God manifeſted in the fleſhe. It was their duetie to haue demaunded by what right Chriſt tooke that auctthoritie vpon him. Now, without any inquirie, they imagine him to bee ſome of the common ſorte of meune, they do raſhly proceede to condemne him.

4. *When Ieſus ſaw their thoughtes.* Heerein doth he make a manifeſte ſhew of his godhead, in that hee vttereth their ſecrete thoughtes. For no man knoweth what is in man, ſaue his ſpirite, 1. Cor. 2. 11. Therefore Marke addeth that he knew in his ſpirit: as if he ſhould haue ſayde, man coulde not diſcerne that, which lay hidde in their heartes: but Chriſte by his diuine ſpirit ſearched and pearced thither. And hee ſaith, that they thought euil things, not that it grieued them to haue that attributed to a mortall man, which God chalengeth to himſelfe alone: but becauſe they did

did proudly and maliciouſly refuſe God, offering himſelfe openlye vnto them.

5. Whether is it eaſier. The meaning is: Sith it is not eaſier by a word to giue lyfe to a dead body, then to forgiue ſinnes, it ought not to be wondred at, that hee forgiueth ſinnes, whereas hee perfourmeth the other. But Chriſt ſeemeth to reaſon very ſlenderly: For as much as the ſoule excelleth the body: ſo much doth forgiueneſſe of ſinnes, exceede the curing of the bodye. But it is eaſily aunſwered: for Chriſt applyeth his ſpeach to their capacitie, which as they were menne vnregenerate; ſo were they more mooued with outwarde ſignes, then with all the ſpirituall power of Chriſte, which auailed to euerlaſting ſaluation. So in Iohn 5.28. hee proueth the effectuall power of the Goſpell to giue lyfe to men, by this, that at the laſte daye hee wyll rayſe vppe with his voyce the dead out of theyr graues. Therefore this argument was forcible enoughe to confute them, which did moſte eſteeme of an outwarde myracle, that they coulde not rightlye denye, but that he had forgiuen the ſickmans ſins; while that he reſtored him ſtrength and health: becauſe that the forgiuenes of ſinnes appeared by this effect.

6. Hath authoritie in earth. This power was farre beyonde that, which was committed to the Apoſtles, and which the Paſtors of the Churche doe execute at this daye. For they doe not forgiue, but teſtifie forgiuenéſſe, whyle that they vtter the ambaſſage committed vnto them. But Chriſte in theſe wordes affirmeth, that hee is not onely a miniſter and a witneſſe of this grace, but alſo the auchthour of the ſame. But what meaneth that clauſe, *vppon earth?* For why ſhould hee ſay, that wee hadde our ſinnes forgiuen vs heere, except the ſame were confirmed in heauen? Namely, this was the will of Chriſt, to ſhew that they nead not to ſeeke farre for forgiueneſſe of ſinnes: becauſe that in his perſon it was brought as it were into mennes handes. For (ſuch is our readineſſe to diſtruſt) we neuer dare account God to be merciful towardes vs, except he comming neere, doe ſhewe himſelfe familyarly vnto vs. Now, becauſe that Chriſt for this cauſe came downe to the earth, that hee might offer to men the preſent grace of God, hee is ſayde to forgiue ſinnes vppon earth: becauſe that in him, and through him, the will of GOD was reuealed, whiche, to the capacitie of the fleſhe, was hydde beefore, aboue the clowdes.

8. When the multitude ſaw it. For this merueiling, whereof heere is mention made, the other two doe ſaye they were aſtonied or amaſed. Luke alſo addeth that they were afrayde: but it is the purpoſe of them all to teach, that the power of God was not onely ſimply knowne, but that they were all ſtriken into a merueiling: ſo that they were enforced to giue the glory to God. But the feare which folowed this merueiling, preuayled thus farre, that they ſhoulde not murmurre againſt Chriſte, but that they ſhoulde reuerentlye ſubmitte themſelues vnto him, as to a Prophet of God.

Matthew expreſly ſaith, that they glorified God, which had giuen ſuch power vnto men: wherein they ſeeme to be farre wide. For though they ſee a man with their eies, yet in their minde they ought to behold in him ſomewhat aboue manne. This was well done, that they affirme that the

nature of man in Christ was endued with so great power, for the good of all mankinde: but their confession was somwhat erronious, beecause they doe not as yet vnderstand him to be God, manifested in the flesh. In summe, this was true, that God had giuen such power to menne, but these men, which knew not the maiestie of God ioyned with flesh, did not as yet vnderstand the manner and cause of the giuing.

Matth. 9.	Marke. 2.	Luk. 5.
9. *And as Iesus passed forth from thence, hee saw a manne sitting at the receit of custom, named Matthew: and he said vnto him, follow me, and hee arose, and followed him.*	13. *Then hee wente againe towarde the sea, and all the people resorted vnto him, and hee taughte them.*	27. *And after that he went forth, and saw a Publycan, named Leui, sitting at the receit of custome, and said vnto him, follow me.*
10. *And it came to passe, as Iesus sate at meat in his house behold many Publicans & sinners, that came thither, sate downe at the table, with Iesus and his disciples.*	14. *And as Iesus passed by, hee sawe Leui the sonne of Alpheus sitte at the receite of custome, and sayde vnto him, follow mee, and he arose and followed him.*	28. *And he lefte all, rose vp, and followed him.*
11. *And when the Phariſes sawe that, they said to his disciples, why eateth your maister with Publycans and sinners?*	15. *And it came to passe, as Iesus sate at table in his house, many Publycans and sinners sate at table also with Iesus and his disciples: for there were manye that followed him.*	29. *Then Leui made him a great feaſt in his owne house, where there was a great company of Publycans, and of other, which sate at table with them.*
12. *Now, when Iesus heard it, he said vnto them, the hole need not a Phisition, but they that are sicke.*	16. *And when the Scribes and Phariſes saw him eate with the Publycans & sinners, they sayde vnto his disciples: how is it, that hee eateth and drinketh with Publicans and sinners?*	30. *But they that were Scribes and Phariſes amonge them, murmured againſte his disciples, saying, why eate yee, and drinke yee with Publycans & sinners?*
13. *But goe yee, and learne what this is, I will haue mercie, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*	17. *Now, when Iesus heard it, he said vnto them: the hole haue no neede of the Phisition, but the sicke, I came not to cal the righteous, but the sinners to repentance.*	31. *Then Iesus answered, & sayd vnto them, they that are hole, neede not the Phisition, but they that are sick.*
		32. *I came not to call the righteous, but sinners to repentaunce.*

9. *Sitting at the receite of custome.* That Matthew is receiued from the custome house (which place as it was woont to bee giuen to spoyles and vniuſt exactions, so it was then become moſt infamous) not onelye into the felowship of Christe, but is also called to the office of an Appostle: We haue herein a notable example of the fauour of God. And it was the will of Christe to chuse into that office not onely simple and vnlearned men, that he might ouerthrow the wisdome of the worlde: but also this Publycan, which had liued a life not to be commended, full of diuers corruptions that he might be a spectacle of his gratious goodnes, & that he

he might teach in his person, that the calling of vs all doth not depende vpon the deseruing of our own righteousnes, but of his meere liberalitie. Therfore Matth. was not only a witnesse and a preacher of the grace giuen in Christ, but also a testimonie and a figure of the same. Now in this he declareth his thankfulnes, that he is not ashamed to commit to perpetual memorie what maner of man he was, and from whence he was taken, that he might þ more set forth the grace of Christ in his own perso. After the same maner speaketh Paule, 1. Tim. 1. 15. This is a true saying, and by al meanes worthy to be receiued, that Christ Iesus came into the world to saue sinners, of whõe I am chief. It appeareth that this was a gentile name, in that Marke and Luke doe name him Leuy: but the cause why he tooke this forren name was: becausse he was a Publicã. *Folow me.* It is not to be doubted, but that Christ shewed in mo words to what purpose, & vppon what condition he called him: and that is more plainely gathered out of Luke, who saith that he arose, & left al, that he might folow Christ. For it was not necessary, that he should haue left al things, except he had bene called to be a dayly disciple of Christ, & in hope of an Apostleship. Further, wee behold the diuine efficacie of the voice of Christ, in this, that he is so quickly ready to obey: not that it inwardly pearseth alike into the hearts of all menne, into whose eares it soundeth: but it was the will of Christe to shewe a singuler example in this man, that we might know that he was not called by man.

LV. 29. *And he made him a feast.* This seemeth to differ from that whiche Luke had said, that he had left all things: But the answere is easie, Math. reiecting al impedimentes, giueth himself wholy to Christ: yet so that he did not cast away his substãce belonging to his household. While Paul by the example of soldiours exhorteth the ministers of the worde, that they being freede and deliuered from all impedimentes, should imploye their endeuor vpon the church, saith, 2. Tim. 2. 4. No man that warreth, entangleth himself with the affaires of this life: becausse he would please him, that hath chosen him to be a soldiour: but he dooth not meane that they which are chosen to be soldiours, doe diuorce their wiues frõ thẽ, forsake their children, and renounce their houses for euer: but for a time to abstaine from their houses and from all cares. Nothing withheld Matthew, but that he folowed whither Christe called him, and yet so farre as the estate of his calling did permit, he did freely vse his house & his goodes. But it behoued him to byd the custome house farewell: becausse that being occupied there, he could not be a companion of Christ. The greatnesse of the feast is not so much referred to the multitude of the guestes, as to the plentie and daintines of the meates. For we know that Christ vsed not that austeritie, but that hee suffered himselfe sometime to be daintily enterteined of rich men; yet so as all gluttony was secluded. And it is not to be doubted, but as hee was a singuler example of temperaunce, so he would exhort his hostes to a moderat and a meane diet, and woulde neuer suffer prodigall and excessiue daintyes. That Matthew saieth that sinners came: that is, menne of most wicked lyfe, or noted with infamy: by this it came to passe, that the Publicans did not eschewe the company of suche, becausse that they themselues were commonlye hated and infamous. For as a lytle correction doth make them that sinne ashamed: so too much seuerity doth

dryue ſome to deſpayre, ſo that they caſting by all ſhame, doe throwe themſelues into all filthines. It was no offence to gather tribute or cuſtome: but when as the Publycans ſaw themſelues reiected as prophane and deteſtable menne, through the common reproach, they did not deſpiſe, but reioyſed in the company of the infamous, and ſometime they thruſt in thēſelues amongſt the adulterers, the drunkards, and ſuch lyke: whoſe wickednes they would haue condemned, and they woulde haue bene nothing like them, if they had not beene driuen to this neceſsitie by open hatred and reproaches.

MAT. 11. *VVhy eateth your maiſter with Publycans.* The Scribes doe aſſault the diſciples of Chriſt, and that they may procure them to fal away, they lay forth that, which at the firſt ſight is euill and ſhamefull. For, to what purpoſe became he a peculyer maiſter to them, but that they ſhuld withdraw themſelues from the common people, that they might lead a more holy life. But it ſeemeth that he leadeth them from an honeſt and tollerable eſtate of lyfe to a prophane lycentiouſneſſe, that they might defile themſelues with filthy gueſtes. This reproach might haue dryuen the diſciples, which were as yet but rude and flexible, to forſake theyr maiſter. But they doe well, in that they make their complainte to theyr maiſter: becauſe they themſelues were not ſufficientlye armed againſte this cauill: for Chriſt aunſwering for them, confirmeth them againſt the time to come.

12. *The Hole need not.* By Chriſtes aunſweare it appeareth that the Scribes offended two wayes: that they made no account of the office of Chriſt: and that in ſparing their owne faultes, they doe proudly deſpiſe all other. VVhich thing muſt therfore be noted: becauſe that this diſeaſe hath alwayes beene too common. For hypocrites being full and drounken with a windy hope of their owne righteouſneſſe, doe not accounte wherefore Chriſt was ſent into the earth: they know not in how great a labyrinth of miſchiefes mankinde is drowned, how horryble a wrath and curſe of God doth lye vpon all men, and with how confuſed a heap of ſinnes they are preſſed downe: and ſo it commeth to paſſe, that they being not moued with the miſeries of men, doe neuer thinke vppon anye remedie. And now they pleaſing thēſelues, wil not abyde to be brought into order, and they think themſelues vnworthy to be accounted amōgſt ſinners. Chriſte reproueth this ſecond errour, by aunſwering that the whole nead not a Phyſition. For by a figure hee teacheth that they are therefore offended at the beholding of ſinners: becauſe they chaleng thēſelues to be righteous. Becauſe (ſaieth hee) you are hole, you deſpiſe the ſicke; ſo that you loath them, and the ſight of them is troubleſome vnto you: but it behoueth a Phyſition to be farre otherwiſe. After he ſheweth that he muſt take vpon him the parte of a Phiſition, becauſe that he was ſent of the father to call ſinners. And though Chriſte beeginneth with reprouing thē: yet if we deſire to profit in his doctrine, that muſt be eſpecially holden, which hee ſetteth downe in the ſecond place: namely, that his comming was, that he might giue life to the dead, that he might iuſtifie the guiltie and condemned, that hee might cleanſe the polluted, and them that are defiled with filthyneſſe: that hee might pull them that are loſt euen from the helles: that he might cloth thē with his glory, which are couered with filthineſſe; that hee might renew thē that are

corrupt

corrupte with the filthyneſſe of ſinnes, and prepare them for a bleſſed immortalitie.

If wee conſider that this is his duetie and the ende of his comminge, if wee remember that for this cauſe hee put vppon him our fleſh, ſhedde his bloud, became a ſacrifice of death, and deſcended euen to hell, it ſhall neuer ſeeme ſtraunge vnto vs: the vileſt amongſt menne, euen thoſe that are couered with a dunghill of ſinnes, are gathered by him into ſaluation.

Hee ſeemeth to thee to be vnworthy of the grace of Chriſte, whom thou dooſt abhorre: why then became Chriſt a ſacrifice for ſinne, and accurſed, but that hee might reach out his hand to accurſed ſinners? Now if wee beginne to loath that both Baptiſme, and alſo the holye Supper dooth ioyne vs in company with wicked menne; ſo that their companye ſhall ſeeme to defile vs with any blotte, let vs preſently enter into our ſelues, to ſearch our owne ſinnes without flattery. And this examination ſhall bringe vs to this paſſe, that wee will gladly ſuffer our ſelues to be waſhed in the ſame fountaine with the moſte vncleane, ſo that we wyll not refuſe that righteouſneſſe, whiche hee commonlye offreth to all the wicked, that lyfe giuen to the dead, and ſaluation to them that were loſt.

13. *Goe yee, and learne.* Hee ſendeth them away, and commaundeth them to departe: becauſe they ſeemed to be ſtubborn, and ſuch as would not learne. Or he ſheweth that they contend with God and the prophet, which through pride being become cruell, do grudge that the wretched ſhould be holpen, and that phiſicke ſhould be miniſtred to the ſicke. This teſtimonie is taken out of the prophet Oſea. 6. 6. where the Prophette preaching of the vengeaunce of God againſt the Iewes, leaſt they ſhould take exception that they obſerued the outward worſhip of God, as they were accuſtomed in ſecuritie to bragge of their ceremonies: he affirmeth that GOD is not pleaſed with their ſacrifices, where their mindes are voyde of godlyneſſe, and their manners eſtraunged from integritie and righteouſnes. But that GOD ſaieth, that hee will not haue ſacrifices, appeareth by the ſecond clauſe to bee ſpoken by compariſon, that the knowledge of God is more to be deſired then ſacrifices. By which words he doth not preciſely reiecte ſacrifices: but hee maketh leſſe accounte of them, then of godlyneſſe and fayth. Yet wee muſt ſo account, that fayth and ſpirituall worſhippe doe of themſelues pleaſe God, that charitie and the dueties of men towardes their neighbours are required for themſelues. The ſacrifices are but accidentes (as they ſay) which are of no eſtimation or account, wheras trueth it ſelf is wanting. Of the which thing I haue entreated more at large vppon the tenth chapter to the Hebrewes. In that word *mercy* the figure ſynecdoche is to be noted: For vnder one parte the Prophet comprehendeth what duetie ſoeuer we owe vnto our brethren.

For I came not. Although this is ſpoken to ouerthrow the pride and the hypocriſie of the Scribes: yet it generally containeth a very profitable doctrine. For wee are admoniſhed that the grace of Chriſte ſhall no otherwiſe profit vs, then while we being grieued with our ſinnes, and ſighing vnder the burthen of them, doe humbly come vnto him. Againe,

weake conſciences are here put in a certeine hope : for they nead not feare leaſt Chriſte ſhould reiect ſinners, becauſe that he deſcended from his heauenly glory to call them.

But that clauſe is alſo to be conſidered, *to repentaunce* : that we myght know that our forgiueneſſe is not ſuch, as nouriſheth ſinnes but ſuch as calleth vs to endeuour our ſelues to lyue holyly and godly. For hee reconcileth vs to the father with this condition, that beeing redeemed with his bloud, wee ſhoulde offer our ſelues true ſacrifices, as Paule teacheth, Titus, 2. 12. Heerein appeareth the mercy and loue of GOD, that denying worldlye luſtes, wee ſhoulde lyue ſoberlye and righteouſly, &c.

Matth. 9.	Marke. 2.	Luke. 5.
14. Then came the diſciples of Iohn to him, ſaying: why do we and the Phariſes faſt oft, and thy diſciples faſt not? *15. And Ieſus ſayd vnto them, can the children of the mariag chamber mourn as long as the bridegroom is with them: but the dayes will come, when the bridegroome ſhall be taken from them, and then ſhall they faſte.* *16. Moreouer, no manne peeceth an olde garmente with a peece of new cloath: for that that ſhoulde fill it vp, taketh awaye from the garment, and the breach is worſe.* *17. Neither doe they put new wine into olde veſſels: for then the veſſels woulde breake, and the wine would be ſpilte, and the veſſelles ſhould perish: but they put new wine into new veſſels, and ſo are both preſerued.*	*18. And the diſciples of Iohn, & the Phariſes did faſt, and came and ſaid vnto him, why doe the diſciples of Iohn and the Phariſes faſt, and thy diſciples faſt not?* *19. And Ieſus ſaide vnto them, can the children of the mariage faſt, whiles the bridgroome is with them? as longe as they haue the bridegrome with them, they cannot faſt.* *20. But the dayes wil come, when the bridegroome ſhal be taken from them, and then ſhall they faſt in thoſe dayes.* *21. Alſo no man ſoweth a peece of newe cloath in an olde garment: for elſe the new peece taketh away the filling vp from the old, & the breach is worſe.* *22. Lykewiſe no manne putteth newe wine into olde veſſelles: for elſe the newe breaketh the veſſelles, and the wine runneth out, and the veſſels are loſte: but new wine muſte be putte into newe veſſelles.*	*33. Then they ſayde vnto him, why doe the diſciples of Iohn faſt often, and pray, and the diſciples of the Phariſes alſo, but thine eate and drink?* *34. And he ſaid vnto them, canne yee make the children of the weddinge chamber to faſt, as long as the bridgrome is with them?* *35. But the dayes will come, euen when the bridgrome ſhall bee taken from them: then ſhall they faſte in thoſe dayes.* *36. Againe hee ſpake alſo to them in a parable: no manne putteth a peece of a newe garmente into an olde veſture: for then the newe renteth it, and the peece taken out of the newe, agreeth not with the olde.* *37. Alſo no manne powreth new wine into olde veſſels: for then the new wine will breake the veſſels, and it will runne out, and the veſſelles will perish.* *38. But new wine muſt bee powred into new veſſelles: ſo both are preſerued.* *39. Alſo no man that drinketh old wine, ſtraightway deſireth new: for he ſaith, the olde is better.*

14. The

14. *Then came.* Luke bringeth in the Phariſes ſpeaking: Marke ſeemeth to ioyne them both togeather. And it is not to be doubted, but that the Phariſes malitiouſly endeuoured by this ſubtiltie to drawe the diſciples of Iohn to theyr ſide, and to quarrell with the diſciples of Chriſte. Their likenes in praiers and faſtinges was a plauſible baight to make them ioyne in fellowſhippe: And the contrary bechauiour of Chriſte was an occaſion of diſcorde and diſpleaſure to the frowarde and them that were too much giuen to pleaſe themſelues. By this example wee are admoniſhed wiſelye to take heede, leaſte wicked and craftie menne doe by anye light pretence ſowe diſcordes amongſte vs. Truely Sathan is a merueilous workemanne in forging ſuch deceites: and it is an eaſie matter to diſturbe vs about a matter of nothing. And wee muſt eſpeciallye beware, leaſt for outwarde rites the conſente of fayth be hindered, and the band of charitie be broken. All men almoſte are troubled with this diſeaſe; ſo that they attribute more then is meete to ceremonies and elementes of the worlde (as Paule calleth them, Colloſſ. 2. 8. Galla. 4. 3. 9.) So that they doubt not to preferre thoſe firſte rudimentes farre beyonde the chiefe perfection.

Then followeth of frowardeneſſe and pride an other miſchiefe: for that all menne would gladly driue the whole worlde to followe theyr example. If any thing pleaſe vs, wee doe preſently deſire that it ſhould paſſe for a law, that others ſhould liue according to our pleaſure. VVhē we read heere that the diſciples of Iohn were taken with the ſnares of Sathan: let vs firſt learne that holyneſſe conſiſteth not in things that be outwarde and indifferent, and alſo to brydle vs with the brydle of moderation and equitie, leaſt we deſire to binde others to follow our pleaſure: but let euery manne remaine in his owne lybertie. I thinke that Iohn exerciſed his diſciples in a certeine rule of faſting and prayers, and had for that end ceteine appoynted dayes for faſtinges, and a preſcripte forme, and certeine appoynted houres for prayers: and therefore I account theſe prayers amongſt outward rites. For though calling vppon God is one of the chiefeſt in ſpirituall worſhippe, yet the ſame beeing framed to the rude capacitie of menne, is worthily accounted amongſte ceremonies and thinges indifferent, the obſeruation whereof ought not too ſeuerely to be vrged. Nowe, why Iohns diſcipline was more ſtreight then Chriſtes, I haue ſaid other where, and ſhall haue more conueniente place to ſpeake of the ſame againe.

15. *The children of the bridgroome.* Chriſte excuſeth his diſciples by the circumſtaunce of the time: becauſe that God would as yet handle them gently, as if they were in the mariage chamber. For hee compareth himſelfe to a bridegroome, which maketh his friendes merie with his preſence.

Chriſoſtome thinketh that this ſimilitude was taken out of the teſtimonie of Iohn Baptiſt. He that hath the bride is the bridegroom: which opinion I doe not reproue, but I doe not thinke that it is of ſufficient force. Let this ſatiſfie vs, that Chriſte ſaieth, that hee ſpareth and cheriſheth his diſciples ſo long as he is conuerſaunt with them.

But, leaſt any man ſhould enuy that ſhort time of pleaſure, which they had, he declareth that they ſhal ſhortly be handled more hardly & more

ſtreightlye. And ſo this is the excuſe, that prayers and faſting do belong to them that are ſadde and in aduerſities : I ſpeake of extraordinarye prayers, whereof he maketh mention in this place . But it was Chriſtes will by a litle at once to accuſtome them to beare greater thinges , and he would not lay a greater burden vpon thē, vntil they had gotten more ſtrength.

Hereof for doctrine may two thinges be gathered: we may not murmurre, if GOD at any time doe beare with the infirmitie of our brethren, and doe handle them gently, while that hee doth handle vs more hardly and more ſtreightly. Then, if at anye tyme GOD giue vs a releaſe from ſorow and troubles, we muſt take heede that we become not drunken with delyghtes, but let vs rather remember that the maryages ſhall not laſt alwayes. The children of the bridegroome, or of the bride chamber, is vſed in the Hebrew phraſe for the gueſtes bidden to the maryage.

16. *No manne peeceth an olde garment.* Hee confirmeth the former ſentence with two ſimilitudes : whereof the one is taken of garments, and the other of wyne veſſelles . They that thinke that olde garmentes and olde bottelles are compared to the Phariſes , and the newe wyne and newe cloath to the doctrine of the Goſpell, haue no colour . But the ſimilytude is very apte and fitte for the preſent matter: if we interprete this of the weake and tender diſciples of Chriſt , and of diſcipline more harde and ſtreight then they were able to beare . He reporteth it not, as if antiquitie were not fitte for young ſchollers : neyther doth Chriſte compare his diſciples to olde bottelles , and torne garmentes , as if they had beene worne with long vſe: but becauſe they were weake, and not ſtrong enough.

The ſumme is this, that all menne generally are not to be driuen to one, and the ſame manner of lyuing: becauſe their eſtate is vnlyke , and all thinges doe not agree to all menne, the weake are eſpecially to bee borne with, leaſt they be broken with violence , or ouerthrowne with the waight of the burden. Further, Chriſte ſpeaketh after the manner of the country: in that hee vſeth the name of bottelles for barrelles or firkinnes.

LV. 39. *No manne that drinketh olde wine.* Luke onely maketh mention of this, and it dooth verye well agree with that , which goeth before . And although it is diuerſly wreſted by the interpreters : yet I do ſimplye take it to bee an admonition to the Phariſes , leaſte they giue more credit then is meete to an olde receiued cuſtome. For howe commeth it to paſſe that wine not altering the taſte , ſhoulde not pleaſe all mennes mouthes alyke : but, becauſe that vſe and cuſtome doth frame the taſte? By this order, which Chriſte vſeth towardes his diſciples, it followeth that, that, whiche hath but ſmall pompe and ſhewe , is nothinge leſſe to bee accounted of : as olde wine, though it dooth not fume ſo as newe wine dooth, yet it is as pleaſaunt, and as good for nouriſſinge the bodye.

Mat. 9.

18. VVhile he thus spake vnto them: behold there came a certain ruler, and worshipped him, saying: My daughter is nowe deceased, but come and lay thine hand on her, and she shall liue.

19. And Iesus arose, and followed him with his disciples.

20. And behold a woman which was diseased with an issue of bloude twelue yeares, came behinde him, and touched the hem of his garmēt.

21. For she said in her selfe: If I may touche but his garmēt onely, I shall be whole.

22. Then Iesus turned him about, and seeing her, did say: Daughter bee of good cōfort, thy faith hathmade thee whole: and the woman was made hole at that houre.

Marke 5.

22. And beholde there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fel downe at his feete,

23. And besought him instantly, saying: My litle daughter lieth at the poynt of death: I praye thee that thou wouldest come and lay thine handes on her, that shee may be healed, and liue.

24. Then hee went with him, and a great multitude folowed him, and thronged him.

25. And there was a certaine woman, which was diseased with an issue of bloude twelue yeares.

26. And had suffered many thinges of Phisitions, and had spent all that she had, and it auatled her nothinge, but shee became much worse.

27. And when she had heard of Iesus, shee came in the preace behinde, and touched his garment.

28. For shee sayde: If I may touch but his cloathes, I shalbe hole.

29. And straight way the course of her bloude was dried vppe, and shee felt in her body, that shee was healed of that plague.

30. And when Iesus did knowe in himselfe the vertue that went out of him, hee turned him rounde about in the preace, and sayde, who hath touched my cloathes?

31. And his disciples sayde vnto him: Thou seest the multitude throng thee, and sayest thou who did touche mee?

32. And he looked rounde about, to see her that had done that.

33. And the woman feared and trembled: for shee knewe what was done in her, and shee came and fell downe before him, and tolde him the whole truthe.

34. And hee sayde to her: Daughter, thy faith hathe made thee hole: Goe in peace, and be hole of thy plague.

Luke 8.

40. And it came to passe when Iesus was come againe, that the people receiued him, for they all waited for him.

41. And beholde there came a man named Iairus, and hee was the ruler of the Synagogue, who fel downe at Iesus feete, and besought him that he would come into his house.

42. For he had but a daughter only, about twelue yeares of age, and shee lay a dying, and as hee went the people thronged him.

43. And a woman hauing an issue of bloud twelue yeres long, which had spent al her substance vppon Phisitions, and couldc not be healed of any,

44. VVhen shee came behind him, shee touched the hemme of his garmente, and immediatelie her issue of bloude stanched.

45. Then Iesus sayde, who is it that hath touched me? VVhen euery manne denied, Peter said, and they that were with him, maister, the multitude throste thee, and treade on thee, and sayest thou, who hathe touched mee?

46. And Iesus sayde: Some one hath touched mee: for I perceiue that vertue is gone from me.

47. VVhen the woman sawe that shee was not hid, shee came trembling, and fell downe before him, and tolde him before al the people, for what cause shee had touched him, and howe shee was healed immediately.

48. And hee sayde vnto her: Daughter, bee of good comforte, thy faith hathe made thee hole, goe in peace.

18. *VVhile he thus spake.* They that imagine that Marke and Luke doe not sette downe the same hystorie which Mathewe doeth, are so plainely confuted

confuted out of the text, ſo that it neede not any long diſputation. Three with one mouthe doe ſaye that Chriſte was required by the ruler of the ſynagogue, that he would come to his houſe to heale his daughter. In this they differ, that the name of Iairus is ſuppreſſed by Mathewe, and is ſet downe by Marke and Luke. And he bringeth in the father ſpeaking thus: my daughter is deceaſed, the other two doe ſay that ſhee was at the poynt of death, and that he was tolde of her death by the way, as he was bringing Chriſt. But in that there is no difficultie: for Mathew endeuouring to be ſhort, doeth in a worde ſet downe togither thoſe things which the other doe digeſt diſtinctly in their places. But ſeeing all other things do ſo aptly agree togither, ſith ſo many circumſtaces doe concord in one, as if three fingers ſhuld ſeeme to be directed togither to ſhew one thing, no reaſon doeth ſuffer this hyſtorie to be drawn to diuers times. The Euangeliſts do with one mouth declare, that when Chriſt was required of the ruler of the ſynagogue to come to his houſe, by the waye a woman was healed of an iſſue of bloud by a ſecrete touching of his garment, and that Chriſt after he was come into the rulers houſe, did raiſe a dead maiden. So I do not thinke it needefull to vſe a long circumſtance of words, to prooue that the three do report one and the ſame hyſtory. Let vs now come to the particulers. *Beholde a certaine ruler.* Although it appeareth by the other two Euangeliſts that his faith was not ſo ſtrong, that he hoped that he coulde reſtore his daughter to life: yet it is not to be doubted, but that he being rebuked by Chriſt, conceiued a greater hope then hee had brought from home. But Mathew (as it is ſayd) endeuouring to be ſhort, placeth in the beginning that which was wrought in ſucceſſe of time, yet the hyſtorie is thus to bee gathered: that Iairus firſt demaunded to haue his daughter cured of her diſeaſe: and then to bee reſtored from death to life, after, when Chriſt had encouraged him. VVorshipping is taken for the bowing of the knee, as we gather by the words of Marke and Luke: for Iairus did not giue diuine honour to Chriſt, but worſhipped him as a Prophet of God. And it is well knowen that the bowing of the knee was very common amongſt the inhabitants of the Eaſt. *Come and lay thine hand on her.* VVee haue heere a notable ſpectacle of the fauour of God towardes vs: if thou compareſt the ruler of the ſynagogue, with the Centurion a heathen manne, thou wilt ſay that in him there was a full great light, & in this ſcarce one little droppe of faith: he imagineth that Chriſte hath no power to doe her good, except hee touche her, and hauinge receiued woorde of her death, hee is ſo afraide as if there were no further remedie. Therefore we ſee that his faith was weake and very colde: but that Chriſte yeeldeth to his requeſtes, and encourageth him to hope wel, declareth that his faith howe ſmall ſo euer it was, was not vtterly reiected. Therefore though we be not inſtructed fully in the faith, as it were to be wiſhed, yet there is no cauſe why our weakeneſſe ſhoulde hinder vs or driue vs from calling vpon God.

20. *A woman which was diſeaſed with an iſſue of bloud.* The Euangeliſtes doe expreſly declare that this iſſue of bloud had endured for the ſpace of 12. yeares, and that the woman had not beene ſlacke in ſeeking remedies, in ſo much that ſhee had conſumed al her ſubſtance vpon Phiſitions, wherby the glory of the myracle was ſo muche the greater. For it doeth euidently appeare that the diſeaſe being incurable, was not healed by the po-

wer

wer of man, and that so sodenly, and by the touching of his garment only. But that the woman thought shee should be presently whole, if shee might onely touche his garment, was the singular worke of the holy Ghost, and may not be drawn to a generall rule. VVe know how ouerthwartly superstition plaieth with a foolish & an vnaduised imitation of holy men: but they are Apes and not imitatours, which take vpon them to folowe any one singular example, without a commaundement from God, and rather after their owne fansie, then by the direction of Gods spirite. Also it may be that the faith of the woman, had mixed in it some fault or error, which Christ through his mercy doth tolerate & pardon. And that after shee was founde to bee the partie, shee doeth feare and tremble, suche doubting cannot be excused, bicause it is contrary to faith. VVhy doeth shee not rather directly come to Christe? If she woulde not for reuerence, from whence then did shee hope for helpe, but by his mercie? Then howe commeth it to passe, that shee feareth as one that hadde offended, if shee were perswaded of his fauour? Christe vouchsafeth to commende her faith. For that is it which I touched euen now, God doth deale louingly & gently with his, so that he accepteth their faith, though it be maimed and weake, not imputing the defects and wats of the same. Therefore this woman came to Christe by the direction of faith. But that shee stacke in his garment, rather then shee woulde by praiers offer her self vnto him to be healed, she did peraduenture of an vnaduised zeale somewhat goe out of the way: especially sith that by and by after, she sheweth that shee attempted it of a doubtfull and a wauering minde. But if we graunt that she was thus directed by the spirit, yet that rule remaineth fast, that our faith must not be caried hither and thither by priuate examples, because it must be throughly grounded vppon the woorde of God, according to that saying of Paule, Rom. 10. 17. faith cõmeth by hearing, and hearing by the woorde of God.

This admonition is very profitable, that wee shoulde not geue the title of faith to euery vaine conceiued opinion: *VVho is it that toucheth?* Marke declareth it more plainely, that Christe looked about him, that he might knowe who it was. But this seemeth to bee absurde, that Christe shoulde powre foorth his grace, not knowing to whome hee shoulde doe good. And that is as harde that hee sayeth a litle after, that he fealt that power was gone out of him. As though it should passe from him after any other order then of his free gift, when and to whome hee shall thinke good to distribute the same. But it is not to bee doubted but that wittingly and willingly hee healed the woman, and it is not to be doubted but that by his spirite hee drewe her vnto him that he might heale her: but he requireth her that shee woulde willingly come foorth amongest the people. If Christe hymselfe shoulde haue declared his owne myracle, peraduenture his woordes shoulde not haue beene beleeued: but now when as the fearfull woman telleth what is befallen vnto her, her confession hathe the more credite.

22. *Daughter be of good comfort.* The weakenesse of her faith is proued by this speach: for if her fearfulnesse had not bene faultie, Christ would not haue reproued her, by exhorting her to be of good cõfort, yet he also praiseth her faith, wherby is gathered that which I sayd before, when as by the direction of the spirit, & a sincere desire of godlines, she sought Christ,

yet

yet ſhee wauered ſo that ſhee needed not to be confirmed. So we ſee that faith, that it may pleaſe God, hath neede of forgiueneſſe, and alſo to bee raiſed with new helpes, that it may gette more ſtrength. Now this muſt Analogically be ledde from the healing of the body to the ſaluation of the ſoule: for as Chriſte attributeth the deliuerance of the woman from her diſeaſe to faith, ſo it is certaine that by faith which reconcileth vs to God, we obtaine forgiueneſſe of ſinnes. VVhen he commaundeth her to goe in peace, and ſayeth that ſhee is healed of her diſeaſe, heereby we gather that ſhe had then truely confirmed that benefite which ſhee had receiued, when as ſhee heareth that by the mouth of Chriſt, which ſhee had nowe found by experience. For we cannot otherwiſe enioy the benefites of God truely and with a quiet conſcience: but while wee poſſeſſe them hidden in the treaſurie of his promiſſes.

Math. 9.

23. Nowe when Ieſus came into the rulers houſe, and ſawe the minſtrels and the multitude making noiſe,

24. He ſaid vnto them, gette yee hence: for the maid is not dead, but ſleepeth. And they laughed him to ſcorne.

25. And when the multitude were put foorth, he went in, and tooke her by the hande, and the maide aroſe.

26. And this bruite went throughout all that land.

Marke 5.

35. VVhile he yet ſpake, there came from the rulers houſe certaine, whiche ſaide: Thy daughter is dead. VVhy diſeaſeſt thou thy maſter any further.

36. Aſſoone as Ieſus hearde that woorde ſpoken, he ſayde vnto the ruler of the ſynagogue: Be not afraide, onely beleeue.

37. And he ſuffered no man to follow him, ſaue Peter, Iames, and Iohn, the brother of Iames.

38. So he came vnto the houſe of the ruler of the Synagogue, and ſawe the tumult, and them that wept and wailed greatly.

39. And he went in and ſayd vnto them, why make yee this trouble and weepe? the childe is not dead, but ſleepeth.

40. And they laughed him to ſcorne: but he put them all out, and tooke the father and the mother of the childe, and them that were with him, and entred in where the childe lay.

41. And toke the childe by the hand, & ſaid vnto her, Tabitha cumi, which is by interpretation, maiden I ſay vnto thee ariſe.

42. And ſtraight way the maiden aroſe and walked, for ſhee was of the age of 12. yeares, and they were aſtonied out of meaſure.

43. And he charged them ſtreightly, that no man ſhould knowe of it, and commaunded to giue her meat.

Luke 8.

49. VVhile he yet ſpake, there came one from the ruler of the ſynagogues houſe, which ſayd to him, Thy daughter is dead, diſeaſe not thy maſter.

50. VVhen Ieſus heard it, he anſwſweared him, ſaying: Feare not, beleue onely, and ſhe ſhalbe made whole.

51. And when he went into the houſe, he ſuffered no man to goe in with him, ſaue Peter & Iames and Iohn, & the father and the mother of the maide.

52. And al wept and ſorowed for her, but hee ſayde: weepe not, for ſhee is not dead but ſleepeth.

53. And they laught him to ſcorne, knowing that ſhee was dead.

54. So he thruſt them all out, and tooke her by the hand, and cried, ſaying: maid, ariſe.

55. And her ſpirite came againe, and ſhee roſe ſtraighte way, and he commanded to giue her meat.

56. Then her parents were aſtonied, but hee commaunded them, that they ſhoulde tell no man what was done.

MARKE.

MARKE. 36. *Be not afraide,onely beleeue.* The meſſage of death cauſed him to deſpaire,becauſe he had required nothing elſe of Chriſte, but that he would helpe the ſicke maid. Therfore Chriſt commaundeth that hee ſhould not with feare and diſtruſt ſhut out al hope of grace,which death it ſelfe cannot hinder. For by this phraſe *only beleeue*, he declareth that hee wanteth not power,ſo that Iairus will accept him, and he alſo exhorteth him to be of good comfort,for he cannot beleeue more, then God in his great power is able to perfourme. And verely it ſo falleth out with vs al: for God would deale more liberally with vs,if we were not ſo ſtrait: but our hardnes of belief doth hinder god,that he powre not his gifts more plētifully vpon vs. In ſumme,we are taught in this place,that we can neuer exceede meaſure in beleeuing,becauſe our faith howe large ſo euer it be,can neuer conceiue the hundred part of the goodneſſe of God.

37. *And he ſuffered no man.* He forbade them entrance,either becauſe they were vnworthy to be witneſſes of the myracle: or becauſe that he would not haue the myracle ouerwhelmed with the murmuring multitude: for it were better that the damſell whoſe body they had ſeene deade,ſhoulde ſodenly come foorth aliue and ſtrong into the ſight of men. Marke and Luke ſay that he tooke with him but thre of his diſciples,they both adde the parents: And Marke only ſayeth that he tooke them which were Iairus his companions when hee came to require Chriſt. Mathewe who is ſhorter,omitteth this circumſtance.

LVKE. 52. *And al wept.* The Euāgeliſts do make mention of mourning, that their hope in the reſurrection may be the more certaine. Alſo Mathew ſayeth expreſly that there were minſtrels,which was not wont to be,but where as they were aſſured that the body was deade,and when as they prepared the funeralles. In the mournefull funeralles the pipe did ſound,ſayeth he. And although they thought after this maner to honour their deade, and as it were to adorne their buriall, yet wee ſee howe the worlde is alwaies ready, not onely to nouriſh, but alſo to ſtirre vppe her own faults. It was their duetie to apply theſelues by al means to appeaſe mourning, but as though they had not offended inough with their outragious ſorow,with new prouocations they do ambitiouſly prouoke the ſame. The Gentiles alſo thought that this melodie appeaſed the ghoſtes: whereby we gather with how many corruptions Iudea was then filled.

MARKE. 39. *But ſleepeth.* To ſleepe is taken in diuers places of the ſcripture,for,to die: And doubtles by this ſimilitude gathered of the temporall reſt,is noted the reſurrection to come. And Chriſt doeth heere eſpecially make a compariſon betweene ſleepe and death, that hee might confirme the hope of life: as if he ſhould haue ſayde,you ſhall ſee her preſently raiſed vp,whome nowe you thinke to be dead. And it is no maruel that he was laughed to ſcorne of blockiſh and groſe menne,whiche were wholely occupied in prophane mourning, and vnderſtoode not his purpoſe. And yet this auaileth to the ſetting foorth of the myracle,that none of them doubted of her death.

41. *Hee tooke her by the hande and ſayde.* Although this crie did naturally profite nothinge to the wakeninge of the ſenſes of the deade, yet doeth Chriſt here ſhew notably the power of his voice, that he might the more accuſtome men to geue eare to his doctrine. And herein appeareth howe effectual the voyce of Chriſt is,which pearceth vnto the dead,ſo as it geeth

ueth life euen in death it selfe. Therfore Luke sayeth that her spirit came againe: as if he should haue said, that the spirite being called by the commaundement of Christ, was straightway present.

43. And he charged them. Although Christ woulde not generally admit all to beholde her raising vppe, yet the myracle coulde not remaine long hidde. And it was not meete to suppresse the power of God, whereby the whole worlde was prepared to life. VVhy then did hee commaunde the maides parents to silence? It may be that his will was that they shoulde not so muche conceale the thing it selfe as the maner, and that onely but for a time: for we see in other places also, howe he sought for opportunitie. They that thinke that they were forbidden to speake, that they might be the more whetted on, are hardly taken, when they flee to this answer. I graunt that Christ wrought not this myracle, but that it should be vttered, but at a more apt time, or when the multitude was dismissed, where was no meane nor moderation. Therefore hee woulde geue them space that the more quietly and aduisedly they mighte consider the woorke of God.

Mathewe 9.	Marke.	Luke.
27. And as Iesus departed thence, two blind men followed him, crying and saying: O sonne of Dauid, haue mercie vpon vs.		
28. And when hee was come into the house, the blinde men came to him, and Iesus sayd vnto them: Beleeue yee that I am able to doe this? And they sayde vnto him, yea Lorde.		
29. Then touched hee their eyes, saying: according to your faith be it vnto you.		
30. And their eyes were opened, and Iesus charged them, saying: See that no man know it.		
31. But when they were departed, they spredde abroade his fame through out all that land.		
32. And as they went out: behold, they brought to him a dumbe man possessed with a deuill.		
33. And when the deuill was cast out, the dumbe spake: Then the multitude marueiled, saying: the like was neuer seene in Israel.		
34. But the Pharisees sayde: Hee casteth out deuils, through the prince of deuils.		

27. And as Iesus departed. The other Euangelists do say nothing of these 2. myracles: for, as we haue said other where, and Iohn doeth plainly affirme that it was not their purpose to rehearse all the deedes of Christe, but onely to gather some principall poyntes, which prooue him to be the Messias. Further, Mathewe sayeth that two blinde men were restored to their sight, but not so speedily, as often other where hee was accustomed to helpe the miserable. For he doeth not aunsweare them as they crie after him in the way, but as though he dissembled the matter, hee suffereth them to followe him into the house. There he doeth at length enquire of them what they doe beleeue of his power. Therefore his minde was in deede and woordes to examine their faith, for hee holdinge them in suspence

pence, nay paſsing by as though he heard not, he maketh a triall of their patience, and what roote faith hadde taken in their mindes. After, when he demaundeth whether they beleeue, he proſecuteth the ſame examination. But it may be demaunded whether to be perſwaded of the power of Chriſt and of God, is ſufficient to make any manne faithful. For thus much doe the wordes ſignifie, doe you beleeue me, that I can doe it? But it appeareth out of diuers other places of the ſcripture, that the knowledge of the power is but vaine and cold, except we be aſſured of his wil. Yet Chriſte being ſatisfied with their anſweare, approoueth their faith as perfect in all poyntes, I anſweare, when at the firſt they confeſſed him to be the ſonne of Dauid, they conceiued ſomewhat of the grace. For with this title they honoured the redeemer of their nation, and the authour of all their good. Therefore hee demaunding of his owne power, hee doeth more depely enquire, whether they do conſtantly beleeue. Therfore faith comprehendeth the mercy and fatherly loue of God with power, & the ready will of Chriſt with might. But becauſe that men do commonly attribute leſſe to the power of God and might of Chriſt then is meete, the blinde menne are not asked without a cauſe, whether they beleeue that Chriſte can doe that which they profeſſe, though the purpoſe of Chriſte was ſimply to know whether that from their heart they gaue to him the honour of the Meſsias. And for this cauſe is their faith approoued, that in ſo baſe & cõtemptible an eſtate, they acknowledged the ſonne of Dauid.

29. *According to your faith.* Although it is ſayd that this benefite is ſpecially beſtowed vpon two blinde men, yet out of theſe preſent wordes of Chriſt, we may gather this general doctrine, that we ſhal neuer be ſuffred to depart without our requeſts, ſo that we pray with faith. If that theſe two by a ſmall faith as yet not throughly grounded, doe obtaine that which they require, much more at this day ſhall their faith preuail which being endued with the ſpirite of adoption, and made partakers of the ſacrifice of the mediatour, doe come to God.

30. *He charged them.* Either his will was to haue other witneſſes of the myracle, or elſe that hee woulde deferre the reporte thereof to an other time. Therefore that is woorthy to be reprooued, that they doe vtter the ſame preſently euery where. For that ſome imagine that Chriſte forbade them, that he might the rather ſtirre them forwarde, we haue confuted in an other place. It is certaine there was ſome cauſe of forbidding whiche is vnknowen vnto vs: but theſe menne of an vnaduiſed zeale doe vtter it before the time.

32. *They brought vnto him a dumbe man.* It is probable that this manne was not dumbe by nature, but when he was deliuered vp to the deuil, that he was depriued of his ſpeach: yet al thoſe that are dumbe, are not poſſeſſed of deuils. But this man was ſo afflicted, that by manifeſt ſignes it appeared that his tongue was tied. And that after his healing the people do cry out, that the like was neuer ſeene in Iſrael, ſeemeth to be an hyperbolicall kinde of ſpeache: for by greater myracles had God in times paſt reuealed his glory amongſt that people. But it may be that they had regarde to the ende of the myracle, ſo that then the minds of all men were ſtirred vp to loke for the cõming of the Meſsias. And they ſo extold the preſent grace of God, ſo as they wold diminiſh nothing from his former works. And it is to be noted, that this ſpeache was not premeditate, but ſuch as in admiration brake out ſodenly.

34. *The*

34. The Phariſes ſayde. Heereby it appeareth how mad they were, which were not afraide to defame with wicked ſpeache ſo notable a woorke of God. For the Antitheſis is to be noted betweene the praiſe of the people and the blaſphemie of theſe men. For that the people ſayeth, the like was neuer done in Iſrael, was a confeſsion proceeding from a feeling of the glory of God. VVhereby it doeth the better appeare that theſe men were ſtarke madde, which durſt blaſpheme God to his face. Yet wee are alſo taughte, when wickednes is growen to extremitie, that there is none ſo manifeſt a woorke of God which it will not peruert. But this is monſtrous, ſeldome ſeene and incredible, that mortall men ſhould riſe vppe againſt their maker: but that blindneſſe is ſo much the more to be feared, (which I ſpake of before) whereby the Lorde after his long ſufferaunce executeth his vengeance vppon the wicked.

Mathewe 9.	Marke.	Luke.
35. And Ieſus went about all cities and townes, teaching in their Synagogues, and preaching the Goſpel of the kingdome, and healing euery ſickeneſſe, and euery diſeaſe among the people.		
36. But when hee ſawe the multitude, hee had compaſſion vppon them, becauſe they were diſpearſed and ſcattered abroade, as sheepe hauing no shepheards,		
37. Then ſayde hee to his diſciples, ſurely the haruеſt is great, but the labourers are fewe.		
38. VVherefore pray the Lorde of the haruеſt, that he would ſend foorth labourers into his haruеſt.		

35. And he went about. This is ſpoken by preuention, that wee myghte knowe that the whole miniſterie of Chriſte is not particulerly deſcribed: but generally, that he was diligent in his office, namely that hee mighte publiſh the doctrine of ſaluation, and confirm the ſame by myracles. VVe haue ſayd in an other place before, that it is called the Goſpel of the kingdome, of the effecte: becauſe that by this meanes God doeth gather vnto himſelfe a people that was miſerably diſpearſed, that hee might raigne in the midſt of them: and for that cauſe truely hath he raiſed vp his throne, that he might endue all his with full felicitie. Yet let vs remember that it behoooueth vs to become ſubiecte to God, that by him wee may be caried into celeſtiall glory.

36. He had compaſſion vpon them. Hereby we gather firſt how ſluggiſh the Prieſts were, which being placed through out the whole lande, that they might ſhewe foorth the light of the heauenly doctrine, were become idle bellies. And they proudly boaſted themſelues to be the chief biſhoppes of the people: and there was no ſmall multitude of them which gloried in this title: yet Chriſte acknowledgeth none of them to be paſtours. The ſame want is found at this day in Poperie, which yet is repleniſhed with paſtorall titles: for greate is that ſinke or heape of that leude companie which vnder the name of the cleargie doe deuoure vppe the people. For though they be dumbe dogges, yet they are not aſhamed arrogantly to bragge of their hierarchie. But the woorde of Chriſt is to be heard which ſayeth that there are no paſtours, whereas there are no labourers, & that

those

thoſe ſheepe are wandring and diſpearced, which are not gathered togither into the folde of God by the doctrine of the Goſpell. And in that he is touched with compaſsion, he prooueth himſelfe to be a faithfull miniſter of his father, in caring for the ſaluation of the people, for whoſe ſake he had take vpon him our fleſh. And though he is now receiued into heauen, and hath not the ſame affections, whereunto hee was ſubiecte in this mortall life, yet he caſteth not away the care of his Church: but he hathe regard vnto his wandering ſheepe, and his owne flocke cruelly putte to flight and ſcattered by the wolues.

37. *The harueſt is great.* By this Metaphore he declareth that many of the common ſorte were ready to receiue the goſpell. For though the greater number did moſt vnworthily and vnthankefully refuſe ſaluation offred them: yet he compareth that ſmall number of the elect which was mixed amongſt the vnbeleeuers, vnto a plentifull harueſt, becauſe that God eſteemeth more of that ſmall company of them, then of all the world beſide. And though many did then intrude themſelues in: yet he doeth not account them amongſt labourers, becauſe that few did behaue themſelues faithfully: for he taketh this name of labourers in the good part. VVhen Paule complaineth of euill woorkers, he hath reſpecte vnto their vaine-glory and boaſting. For he beſtoweth not this title vpon them that apply their labour onely in deſtroying and waſting: but becauſe that vnder a falſe pretence they chalenge the ſame vnto them ſelues.

Pray the Lord of the harueſt. Becauſe that no ſyncere or fitte miniſter of the Goſpell will thruſt in himſelfe: neither doe others rightly diſcharge the office of teaching, but thoſe which are raiſed by the Lord, and are by the ſpirite furniſhed with their giftes, ſo ofte as we ſee the want of good paſtours, it is neceſſary that we ſhoulde lift vppe our eyes to him for remedie. But there was neuer more neede of this prayer, then in the horrible confuſion of the Church, which doeth now appeare in euery place.

Math. 8.	Marke 4.	Luke 8.
23. *And when he was entred into the ship, his diſciples followed him.*	35. *Nowe the ſame day when euē was come, he ſayd vnto them: Lette vs paſſe ouer vnto the other ſide.*	22. *And it came to paſſe on a certaine day, that hee went into ship with his diſciples: and he ſayde vnto them, Let vs goe ouer vnto the other ſide of the lake, & they lanched forth.*
24. *And beholde there aroſe a great tempeſt in the ſea, ſo that the shippe was couered with waues: but hee was a ſleepe.*	36. *And they left the multitude, and toke him as hee was in the shippe, and there were alſo with him other shippes.*	23. *And as they ſailed, he fell a ſleepe, and there came downe a ſtorme on the lake, and they were filled with water, and were in ieoperdie.*
25. *Then his diſciples came and awoke him: ſaying, maiſter ſaue vs, we perish.*	37. *And there aroſe a great ſtorme of winde, and the waues dashed into the shippe, ſo that it was full.*	24. *Then they went to him, and awoke him, ſaying: maiſter, maiſter, we perish. And hee aroaſe and rebuked the winde and the waues of water, and they ceaſed and*
26. *And he ſayde vnto them: why are yee fearfull, O yee of little faith? Then hee aroſe, and*	38. *And he was in the ſtern a ſleepe on a pillowe: and they awoke him, and ſayde to him, maiſter, careſt thou not, that wee poarish?*	
	39. *And hee roſe vppe, and rebu-*	

and rebuked the windes and the sea: and so there was a great calme.

27. And the men marueiled, saying: what manne is this, that bothe the windes and the sea obey him.

ked the windes, and sayd vnto the sea, peace, and be stil. So the winde ceased, and it was a greate calme.

40. Then he sayde vnto them: why are ye so fearefull? howe is it that yee haue no faith.

41. And they feared exceedingly, and said one to another, who is this that both the winds and the sea obey him?

was calme.

25. Then hee sayde vnto them, where is your faith? and they feared, and wondered among themselues, saying: who is this that commaundeth bothe the windes and the water, and they obey him?

Because that shortly after there is again mention made of a lake, wherinto it is sayde, the swine were caried headlong: al doe not agree whether it be one and the same lake. All doe confesse that the waters of Genesara were pleasant to the taste, and wholesome to be vsed: but Strabo sayeth that the lake of Gadara was so noysome and pestilent, that the beasts whiche dranke of it, lost their hooues and their haires. Therfore it is not to be doubted, but that they were two diuers lakes, and in space farre distant one from an other. But without question this place ought to be vnderstoode of Genesara: which Christ passed ouer and went to the Gadarens, which are called Gergesens by Mathew. And they which of the diuersitie of the name do gather that two diuers hystories are recorded, while they woulde seeme to be subtile, they slippe into too grosse ignoraunce. For the Countrey of the Gergesens was also called Gadarena, of a famous Citie called Gadaris. The name was chaunged in Hieromes time, therefore hee calleth them Gerasens, according to the custome then receiued. Yet I doe not denie but that the swine were caried headlong by the deuilles, into the lake of Gadara. But when Christe sayeth, let vs goe to the further shoare, I cannot interpreate that but of Genesara. Nowe it remaineth that we shoulde consider the time, whiche cannot be gathered neither by Mathew nor by Luke. Onely Marke noteth that it was the euening of that day when Christ spake of the preaching of the gospell, vnder the parable of seede. Vvhereby it appeareth that they did not obserue the order of the time, the whiche Luke doeth also euidently declare, when he sayeth that it came to passe vpon a certaine day: by which woordes he sheweth that he did not muche busie himselfe what was don first or last.

23. *When hee was entred into the shippe.* Marke sayeth that other shippes did passe with them also: but that Christe with his disciples went vppe into his owne shippe: Luke doeth also rehearse his woordes. Mathewe is brieffer, yet in summe they agree: namely, that Christe laide himselfe to rest, and while he slept, sodenly there arose a tempest. First it is certaine, that the tempest which did trouble the lake, came not by chance. For how can it be that God would suffer his owne sonne to be tost with the blind force of the windes? But his will was by this meanes to reueale to his Apostles how little and how weake their faith was as yet.

And thoughe Christes sleepe was naturall, yet it auailed to the same

vse,

vſe,that the Diſciples ſhoulde the better knowe their owne infirmitie. I will not ſay,as many doe, that Chriſte fained himſelfe to be a ſleepe,that hee might trie them: I doe rather iudge that hee ſlepte as the condition and the neceſsitie of humane nature did require. Yet his Godheade did watch, ſo that the Apoſtles ought not to haue feared but that they ſhould haue preſently bene comforted,helpe being prepared for them from heauen. Therefore lette vs knowe that all this was done by the ſecreat prouidence of God,that Chriſte ſlept, that the ſtorme aroſe, the waues couered the ſhippe,and that the ſhippe hardly eſcaped drowning. And lette vs learne heereby,ſo oft as any aduerſitie doth ariſe,that our faith is tried of the Lorde:but if the troubles doe encreaſe,ſo that they doe almoſte ouerwhelme vs,it is by the ſame purpoſe of God to exerciſe our patience: or that by this meanes our hidden infirmitie might come to light: as wee ſee,when the waues couered the Apoſtles, their infirmitie was reuealed, which before was hidde.

25. Maiſter ſaue vs. A godly prayer,as it ſeemeth: for what could they haue done better,then being at the poynt to be loſt,to ſeeke for preſeruation at Chriſte? But ſith that Chriſt condemneth them of infidelitie,wee muſt ſeeke wherein they offended. And I doubt not but that they ſtucke too muche to the carnall preſence of their maiſter. For,as it appeareth by Marke, they doe not ſimplie entreat him, but they expoſtulate the matter with him: Maiſter,careſt thou not that we periſh? Luke alſo noteth an amaſed trembling: Maiſter,maiſter,wee periſh. They ought to account that the Godheade of Chriſte was not oppreſſed with the ſleepe of the fleſh,and to haue fledde to the ſame. But they reſt vntill extreeme daunger enforceth them:then exceſsiue fear amaſeth them,ſo that they thinke they cannot be ſafe,except they waken Chriſt. This is the cauſe why hee accuſeth them of infidelitie. For in that they required that hee woulde helpe them, was rather a teſtimonie of their faith, if they had truſted in his diuine power,and patiently without feare hadde hoped for the helpe which they required. And thus is the queſtion aunſweared,which maye be demaunded of his reprooving them: whether all feare is naught and repugnant to faith. Firſt he doth not ſimplie reprooue them becauſe they feare,but becauſe they be fearefull. Marke alſo vſeth ſuche a phraſe as noteth that they did feare beyond meaſure. Then by oppoſing faith to their feare, he ſheweth that he ſpeaketh of exceſsiue feare, whiche doeth not ſo much exerciſe their faith, as ſhake the rootes of faith out of their mindes. And thereby appeareth that euery feare is not contrary to faith: for if we feare nothing,a retchleſſe ſecuritie of the fleſhe doeth oppreſſe vs: ſo faith fainteth,the deſire to pray waxeth dull, and the remembraunce of God is at length extinguiſhed. Further,they which are not touched with a feeling of euilles,are rather blockiſh then conſtant. So we ſee that feare which ſtirreth vp faith,is not of it ſelfe to be condemned vntill it exceede meaſure. And herein is the exceſſe,if that the tranquillitie of our faith,be therby either troubled or waxe faint,which ought to reſt vpon the word of God: but becauſe it neuer falleth out,that the faithfull do ſo gouerne themſelues that their faith is kept vnſhakē,they do almoſt alwaies offend in fearing. But it is requiſite to determine,not to condemne the ſhaking of faith for euery feare, but for that feare which diſturbeth the peace of conſcience,ſo that it reſt not in the promiſſes of God.

26. *He rebuked the windes.* Mathew rehearſeth alſo the words of Chriſt, wherwith he ſpeaketh to the ſea, and commaundeth it to be ſilent, that is, to be calme, not that the lake had any ſenſes, but that he might ſhew that the power of his voyce doth pearce euen into the dumme elements. And not onely the ſea and the windes, creatures without ſence, doe obey the commaundement of God, but the wicked alſo themſelues with all theyr ſtubbornneſſe. For when as God will appeaſe warlike tumults, he doeth not alwaies mollifie the cruell mindes of men, and frame them to obey him, but he yet cauſeth their weapons to fall out of their handes, be they neuer ſo madde. And ſo is that fulfilled which is wrytten. Pſal. 46. 9. He maketh warres to ceaſe vnto the ends of the world: he breaketh the bow, and cutteth the ſpeare in ſunder, and burneth the chariotes with fire.

27. *And the men meruailed.* Marke and Luke ſeeme to attribute this to the Apoſtles: for after they had ſayd that Chriſte had reproued them, they adde, they cried out with feare, who is this? yet this is rather to be applied to others, which did not as yet know Chriſte. But lette vs folowe bothe: heerein doeth nowe appeare the fruite of the myracle, when the glory of Chriſte is ſhewed foorth. If any thinke that the Apoſtles ſpake it, then this ſhalbe the meaning of the woordes: his diuine power was ſufficiently prooued, in that the windes and the ſea doe obey him. Yet becauſe it is more probable that other ſpake it, the Euangeliſtes doe teache in theſe wordes, that their minds were ſo ſtriken with the myracle, that the reuerence of Chriſt, was a certaine preparation to faith.

Math. 8.	Marke 5.	Luke 8.
28 And whē he was come to the other ſide, into the countrey of the Gergeſenes, there mette him two poſſeſſed with deuils, which came out of the graues very fierce, ſo that no manne might goe by that way.	1. *And they came ouer to the other ſide of the ſea, into the countrey of the Gadarenes.* 2. *And when hee was come oute of the shippe, there mette him incontinently out of the graues, a man which had an vncleane ſpirite:* 3. *VVho had his abiding among the graues, and no man coulde binde him, no not with chaines.* 4. *Becauſe that when he was often bounde with fetters and chaines, hee plucked the chaines aſunder, & brake the fetters in peeces, neither could any man tame him.* 5. *And alwayes both night & day he cried in the mountaines, & in the graues, & ſtroke himſelf with ſtones.* 6. *And when he ſaw Ieſus a far of, he ran and woorshipped him.* 7. *And cried with a loud voice and ſaid, what haue I to doe with thee Ieſus, the ſonne of the moſt high God? I charge thee by God, that thou torment me not.*	26. *So they ſailed vnto the region of the Gadarens, which is ouer againſt Galile.* 27. *And as hee went out to land, there met him a certaine man out of the city, which had a deuil long time, and he ware no cloathes, neither aboade in houſe, but in the graues.* 28. *And when he ſawe Ieſus, he cried out, and fel downe before him, & with a loud voice ſayde: what haue I to doe with thee, Ieſus the ſonne of God the moſt high: I beſeeche thee torment me not.* 29. *But hee commaunded the foule ſpirite to come out of the man: (for oft times hee hadde caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bandes and was caried of the deuil into wildernesſes.)*
29. And beholde they cried out: ſaying, Ieſus the ſonne of God, what haue wee to doe with thee? Art thou come hether to torment vs before the time?		

30. *New* 8. *For* 30. *Then*

30. Now there was
a farre off frō them
a great heerde of
ſwine feeding.
31. And the deuils
beſought him: ſay-
ing: If thou caſt vs
out, ſuffer vs to goe
into the heerde of
ſwine.
32. And he ſayde
vnto them: Goe, ſo
they went out, and
departed into the
heerd of ſwine: and
beholde, the whole
heerd of ſwine was
caried with vio-
lence from a ſtiepe
downe place into
the ſea, and died
in the water.
33. Then the herd-
men fled, and when
they were come
into the citie, they
tolde all things, &
what was become
of them that were
poſſeſſed with de-
uils.
34. And beheld al
the citie came out
to meete Ieſus, &
when they ſawe
him, they beſought
him to departe out
of their coaſtes.

8. For he ſayd vnto him: Come out
of the man thou vncleane ſpirite.
9. And hee asked him: VVhat is
thy name? and hee aunſweared, ſay-
ing: my name is Legion, for wee are
many.
10. And they prayed him inſtant-
lye, that hee woulde not ſende them
away out of the countrey.
11. Nowe there was there in the
mountaines a great herd of ſwine fee-
ding.
12. And all the deuilles beſoughte
him: ſaying, ſende vs into the ſwine,
that we enter into them.
13. And incontinently Ieſus gaue
them leaue. Then the vncleane ſpi-
rites went oute and entred into the
ſwine, and the heerd ranne headlong
from the high bank into the ſea, (and
there were about two thouſand ſwine)
and they were drowned in the ſea.
14. And the ſwineheardes fled and
tolde it in the citie, and in the coun-
trey, and they came out to ſee what it
was that was done.
15. And they came to Ieſus, & ſawe
him that had beene poſſeſſed with the
deuill, and had the Legion, and in his
right minde, and they were afraide.
16. And they that ſawe it, tolde
them what was done to him that was
poſſeſſed with the deuill, and concer-
ning the ſwine.
17. Then they began to pray him, that
he woulde depart out of their coaſtes.
18. And when hee was come into
the ſhippe, he that had beene poſſeſſed
with the deuill, praied him that hee
might be with him.
19. How beit Ieſus would not ſuffer
him, but ſayde vnto him: Go thy way
home to thy friendes, and ſhewe them
what greate thinges the Lorde hathe
done vnto thee, and howe he hath had
compaſſion on thee.
20. So he departed, and beganne to
publiſhe in Decapolis, what greate
things Ieſus had done vnto him: and
all men did marueil.

30. Then Ieſus asked hym: ſay-
ing, what is thy name. And he
ſaide, Legion, becauſe many de-
uils were entred into him.
31. And they beſought him,
that he wold not command thē
to go out into the deepe.
32. And there was thereby, an
herd of ſwine feding on an hill,
& the deuils beſought him that
he wold ſuffer them to enter in-
to them: ſo he ſuffered them.
33. Then went the deuils out of
the manne, and entred into the
ſwine: and the heerd was caried
with violence frō a ſtepe downe
place, into the lake, and was
choked.
34. VVhen the herdmen ſawe
what was done, they fledde: and
when they were departed, they
tolde it in the citie and in the
countrey. 35. Then they came
out to ſee what was done, and
came to Ieſus, and founde the
man, out of whom the deuilles
were departed, ſittinge at the
feete of Ieſus, clothed, & in his
right mind, & they wer afraid.
36. They alſo which ſaw it, tolde
thē by what means he that was
poſſeſſed with the deuill, was
healed. 37. Then the whole
multitude of the country about
the Gadarenes, beſought hym,
that he wold depart frō them,
for they were takē with a great
feare, and he went into the ship
and returned. 38. Then the
man, out of whome the deuilles
were departed, beſoughte him
that hee might be with him:
but Ieſus ſent him away, ſay-
ing: 39. Return into thine own
houſe, and ſhewe what greate
things God hath don vnto thee.
So hee went his way, and prea-
ched throughoute all the Citie,
what great thinges Ieſus hadde
done vnto him.

I haue before confuted their error which thinke that Mark and Luke do report not this, but an other myracle. For when as the three Euangeliſts doe note that region which is againſt Galile, as Luke alſo declareth, and all the circumſtances doe agree: who will beleeue that all theſe thinges fell out at diuers times.

28. *There met him two poſſeſſed with deuils.* This difference cauſed the interpreters to erre, and to ſeparate Mathewe from the other two: becauſe he nameth two, and the other but one. But Auguſtines coniecture is probable, who thinketh that ther were two, yet they made mẽtion but of one, becauſe he was the more famous: and ſo the myracle ſhould be the more notable in him by reaſon of the greatneſſe of the diſeaſe. And certainely we ſee that Marke and Luke do beſtowe moe wordes in amplifying the cruelty of the deuil, that it might appeare that the miſerable man of whõ they ſpeake, was wonderfully tormented. Therefore in that they reporte a notable example of the diuine power of Chriſt, thogh they ſay nothing of the other man, yet they diſſent not from the hyſtorie of Math. which addeth the hyſtorie of the other who was not ſo wel known. That Luke ſayth, a certaine man met him out of the citie, it is vncertaine whether he meaneth that he was a citizen of Gadara, or whether he came out from thence to meete him. For when as he was commaunded to go home, and to preache the grace of God amongeſt his owne friendes, Marke ſayeth that hee did this in Decapolis, whiche was a countrey next ouer againſte Galile, wherby it is to be cõiectured that he was not a Gadaranite borne. Further, Mathew and Marke do expreſly ſay that he came not out of the Citie, but out of the graues. And Luke himſelf in the whole courſe of the hyſtorie, declareth that he liued in the deſart. Therefore theſe wordes (*A certaine man met him out of the citie*) I do thus interpreate, before Chriſt came to the Citie, a certaine man poſſeſſed with a deuil, mette him by the way out of that coaſt. But their opinion which thinke that hee dwelte in the graues, either becauſe the deuils were delited with the ſauour of the dead carcaſes, or that they were pleaſed with the ſighte of the ſacrifices, or becauſe they woulde catche the ſoules which delired to be neare vnto their bodies, is friuolous and fooliſh. The vncleane ſpirite did rather holde this man amongſt the graues, that he might be conſumed with continual terrour, by the ſorowfull beholding of the deade, as one baniſhed from the company of menne, would dwell amongſt the dead. Further, wee learne hereby that the deuil doth not only vexe men in this preſent life, but perſecute them euen vnto death, ſo that his kingdom might flouriſh euen in death.

MAR. 3. *And no man could binde him, no not with chaines.* He coulde not naturally breake chains, wherby we gather that ſathan is permitted to haue ſometime extraordinarie motions, whoſe force excedeth our vnderſtanding and vſual reaſon. And it is often ſeene that frantike men haue much more ſtrength, then if they were in perfect health. And it is not to be denied but that the deuil doth there alſo play his partes, ſo oft as God doeth ſuffer him, but this violent force which the Euangeliſts do here ſpeake of, was far greater. Truly a ſorowful & a horrible ſpectacle but we are ther by admoniſhed how miſerable & fearful a thing it is, to be ſubiecte to the tyranny of ſathan: and we muſte muche more feare the vexation of the

ſoule

ſoule then the torments of the body, how ſharp or cruell ſo euer they be.

6. He worshipped him. This was the order of the hyſtorie, when the poſſeſſed with deuils mette him, Chriſt commaunded the vncleane ſpirits to come out of them, then did they humbly beſeech him that he would not torment them before the time. Therefore he did not worſhippe Chriſt, before Chriſt ſpake to them: neither did they cõplaine that Chriſt troubled them, vntil he commaunded them to go foorth. But it is to be noted that they came not willingly into Chriſtes ſighte, but drawne by his ſecreat power: for as they were wont before by their furious fierceneſſe to drawe men into the graues: ſo now a greater power bringeth thẽ againſt their wil to the tribunal ſeat of their iudge, wherby we gather that all the kingdom of Sathan is ſubiect to the power of Chriſt. For the deuils haue not nowe any more their owne deſire, when Chriſte citeth them before him, then the miſerable men had before, which by his tyrannie were caried hither and thither. To be ſhort, by the ſecreate power of Chriſte they are brought before him, that by calling them out, he might declare hymſelfe to be the deliuerer of men. Alſo by compulſion they woorſhip him, and their reprochefull complaintes doe teſtifie that their confeſsion was not voluntarie but wreaſted out by violence, they ſay: *VVhat haſt thou to doe with vs?* By which woordes they deſired to driue him away: but becauſe they ſawe themſelues holden faſt bound, ſo that it were vaine to flee from his power, they complaine that they are tormented before the time, and with it they ioyne an entreatie. So wee ſee the deuilles doe nothinge but breathe out crueltie againſt God, and yet with their pride wherein they ſwell, they fall downe as confounded creatures, and that at the ſame preſent: bicauſe their malice and peruerſeneſſe, which is neuer tamed, ceaſeth not to wreaſtle againſt the power of God, and yet in the meane ſeaſon it is enforced to giue place.

This ſeemeth to be the cauſe why Chriſt doeth not openly reiecte here the confeſsion of the deuill, as he did in other places: bicauſe it was euident that it could not doe ſuch harme in that place. Note that Chriſt had a conſideration of menne, and for that cauſe, when malicious and wicked men were by, that he might the readilier ſtop falſe reportes and ſlanders, he did the more ſharply put the deuils to ſilence. As concerning this place it is inough, and more then inough, that the deuilles humbly entreating, did outragiouſly fret againſt him.

MATH. 29. *Art thou come hither to torment vs before the time.* Some interpreat this to bee the kinde of torment, that they are enforced to leaue that manne which they poſſeſſed, free, and at libertie. Other referre it to the laſt day of iudgement. But I vnderſtande that they being amaſed at the preſence of their iudge, did thinke of their puniſhment, for an euill conſcience telleth them what they haue deſerued though Chriſte holde his peace. For euen as the wicked beinge at the iudgement ſeate, do conceiue their puniſhment: ſo of neceſsitie muſt the deuils & all wicked men tremble at the ſight of God: euen as if they did nowe feele the helles, the fire vnquenchable, and the torments to come. And when the deuils knew that Chriſte ſhoulde bee the iudge of the worlde, it is no maruell if his ſight ſtricke a feare into them of preſent tormẽt. The queſtion is in vaine which ſome do moue, whether they knew of the day of iudgemẽt. Then

what doeth this clauſe meane, *Before the time?* namely, becauſe the reprobate do neuer thinke it time for them to be puniſhed: for they doe gladly delay it from day to day. For as they accounte delay for gaine, ſo long as the Lord doeth beare with them: ſo (thoughe to no purpoſe) by running backe they flee his iudgement.

MARK. 9. *My name is Legion.* Chriſt asked this queſtion of the deuil, that he might the better ſet foorth the excellencie of his grace. This man had not ſo great a vengeance laid vppon him without a cauſe, that as it were an hoaſt of deuils ſhould dwel in him. Then, what great mercy were it to draw this man out of ſo many deſtructions, which was loſt more then a thouſand times? Alſo the power of Chriſt did ſhine herein wonderfully, that at his voice he ſodenly put to flight, not one deuil, but a great multitude. And this word *Legion* is not taken for a certaine number of menne, but onely for a great multitude. Heereby it appeareth howe miſerable a creature man is, where as he is without the protection of God: for euery man lieth open, not only to perticular deuils, but is a receptacle to whole multitudes of deuils. Heere is alſo confuted that common errour which the Iewes and Chriſtians haue borowed of prophane men: namely, that perticular men are aſſaulted by perticular deuils. But the ſcripture doeth plainly affirm, that the Lord as he pleaſeth, ſendeth one deuill to ſcourge a whole nation, and ſometime many to torment one manne: ſo againe, ſometime one Angell is ſette ouer a whole people, and to perticular men are many appoynted to watch ouer them for their ſaluation. So muche the more carefully it behooueth vs to watch, leaſt ſo great a multitude of enemies doe circumuent vs.

10. *They praied him inſtantly.* Luke ſayth that they entreated that they might not be ſent into the deepe: which is ſo expounded of ſome as if they fled the deſart. But I doe refer it to the deſire which they had to hurt, becauſe that deuils do only deſire this one thing, to wander amongſt men, as Lions hunting after their pray. It greueth them to be drowned in the depe, wherin their power to hurt and to deſtroy ſhould be taken away. And it may be gathered by Markes wordes, that this is the natural ſence of this place. For he ſayeth that they required that they might not be compelled to goe out of that country. In ſumme, they declare this to be their nature, that they deſire nothing more, then the deſtruction of mankinde.

MAT. 31. *Suffer vs to go into the heerd of ſwine.* Some thinke that they deſired to enter into the ſwine, becauſe they do hate deadly all the creatures of God. I graunt that this is true, that they are wholely bent to ouerthrow and peruert the whole order of nature framed by God: but it is certaine that they had a further regard, namely that they might cauſe the inhabitants of that nation to curſſe God for the loſſe of their ſwine. For the deuill ſent lightening vppon Iob his houſe, not for the hatred of the woode or the ſtones: but that the holy man, bearing vnpatiently the loſſe, ſhould murmure againſt God. And Chriſt allowing it, doeth not heare their requeſtes, but for this cauſe, that hee might knowe what manner of people the Gadarenes were.

And it may be that he gaue that liberty to the deuils ouer their ſwine, that hee might bee by that meanes puniſhe their offences. But as no certaine cauſe doth appeare vnto vs, ſo it doth behooue vs reuerently to deeme of the ſecret iudgement of God, & with godly humility to honor the ſame.

But this place doth teach vs how foolishly certeine prophane menne doe trifle, which imagine that diuelles are not essentiall spirites, but onelye wicked affections. For how can couetousnes, ambition, crueltie and infidelitie, enter into swine? Therefore wee knowe the euyll spirites (as they are appoynted to destruction) to be enemies of mankinde: to that end, that they maye cary as many headlong with them to the same destruction as they can.

MAR. 15. *They came to Iesus.* VVee haue hereby a notable instruction, all which feele the hand of God doe not profit as they ought: that they might thereby submit themselues vnder true holynesse. The Gadarenes beholding the miracle, were afraid: namely, because the maiestie of God did shine in Christ. Thus farre they did well: But that they sende him out of their coastes, what could they haue doone worse then that? They also were scattered: the shepheard is ready, which gathereth together: nay, God stretcheth out his armes by his own sonne, that he might cary them (which were ouerwhelmed with the darkenesse of death) in his owne armes into heauen. They had rather lose the saluation offered them, then any longer abide the presence of Christ. They seeme to be offended at the losse of their swine: but Luke noteth a greater cause, that they were taken with a great feare, and certeinly being exasperated by receiuing that losse, they would els not haue required him, but they would haue driuen him out more roughly. But when they reuerence him, as a minister of God, and being afrayde, doe yet desire to haue him further from them, we see that they were touched with no feeling of the grace of God. And certeinly, though all the wicked doe reuerence God, and doe bestow much time in appeasing him: yet, if their choice were giuen them, they would conuey themselues a great way from him: because his face is terrible to them, so long as they think him to be a iudge rather then a father. Hereof it commeth to passe, that the doctrine of the Gospell (then the which nothing can be imagined to be sweeter) is in diuers places grieuous and sowre, so that a great part of the world would wish it buried. Yet it is true, that parte of the feare ryseth through their losse: So at this day, while menne doe openlye and priuately account that the kingdome of Christ is against their commodities, being possessed with a wicked feare of the flesh, they will not taste of his grace. Therefore at his comming, they, imagining God rather to be angry then merciful, as-much as in the lyeth, send him away to an other place. And this is a token of vile blockishnesse, that the losse of their hogges doth more terrifie them, then the saluation of the soule doth make them ioyfull.

LV. 38. *The man besought him.* The Gaderenes cannot abide him, with them: but the man which was delyuered from the deuill, desireth that hee may lose his countrey, and follow him. Hereby appeareth how much difference there is betweene the knowledge of the goodnes, and of the power of God: because the power striking in a feare, maketh men to flye from the sight of God, & driueth them farre away: but the goodnes doth sweetely allure; so that they account nothing more to be desired, then to be vnited to God.

It is vncerteine why Christe refused to haue this man to follow him, except he hoped that greater profit should arise by his telling that so excellent and notable a benefit amongst his owne countrey men. And

Mar. & Lu. do teſtifie that he did ſo. Chriſt purpoſely cõmandeth him to ſhew forth the work of god, not his own: ſo that he being accoũted for a true Prophet & miniſter of God: and this hee dooth that he might get credit to his doctrine. For ſo it was meete by a litle at once to inſtructe that rude people, which as yet knew not his godhed. And though Chriſt is the ladder whereby we aſcend to God the father: yet, becauſe hee was not as yet reuealed, he beginneth at the father, vntill he haue a more fitte opportunitie.

Now this doctrine is to be added: Chriſt in the perſon of one manne ſheweth a token of that his grace, which he extendeth to al mankinde. For though we are not tormented of the deuill, yet he holdeth vs bound vnto him, vntil the ſon of God deliuer vs from his tirannye. We wander naked, rent, and deformed vntill he reſtore vs to a ſound and a perfect minde. It remaineth that we teſtifie our thankfulnes in celebrating his grace.

Matth. 10.	Mark. 6.	Luke. 9.
1. *And hee called his twelue diſciples vnto him, and gaue them power againſt vncleane ſpirits to caſt them out, and to heale euery ſickenes, and euery diſeaſe.*	7. *And hee called the twelue, and beganne to ſend them two & two, and gaue the power ouer vncleane ſpirits.*	1. *Then called he the twelue diſciples together, and gaue them power and auctority ouer deuils, and to heale diſeaſes.*
2. *Now the names of the twelue Apoſtles are theſe: the firſt is Simon, called Peter, and Andrew his brother: Iames, the ſonne of Zebedeus, and Iohn his brother.*		2. *And he ſent them to preach the kingdome of God, and to cure the ſicke.*
3. *Philip and Bartlemew, Thomas and Matthewe the Publican: Iames the ſonne of Alpheus, & Lobbeus, whoſe ſurname was Thaddeus.*		
4. *Simon the Cananite, and Iudas the Iſcariot, who alſo betrayed him.*		
5. *Theſe twelue did Ieſus ſend forth, and commanded them, ſaying, goe not inte the way of the Gentiles, and into the citie of the Samaritanes enter yee not.*		
6. *But goe rather to the loſte theepe of the houſe of Iſrael.*		
7. *And as yee goe, preach, ſaying, the kingdome of heauen is at hand.*		
8. *Heale the ſicke, cleanſe the Lepers, raiſe vp the dead, caſt out the deuils, freely ye haue receiued, freely giue.*		

Heere is diſcribed the calling of the Apoſtles: but not ſuche a calling as you heard of before, when the Lord minding to prepare them to their office, choſe them into his fellowſhip: for now they are called to the preſent execution of the ſame, they are commaunded to prepare themſelues to the worke, commiſsions are giuen them, and leaſt they ſhoulde lacke auctoritie, they are adorned with the power of the ſpirit. Therfore firſt they were choſen and prepared in hope that they ſhould work,

now

now Christ telleth them that the houre is come, when they muſt ſet their handes to the work. Yet it is to be noted, that he ſpeaketh not as yet of the perpetuall Apoſtleſhip: but onely of a temporall embaſſage, wherby the mindes of men might be ſtirred vp & wakened, that they might be the readier to heare Christ. Therefore now they are ſent into Iudea, to declare that the time of the promiſed reſtitution & ſaluation is at hand: and afterwarde Christ ordeineth them to ſpread the Goſpell through all the world. Here he onely chuſeth them as helpers, to prepare that people to come to heare him, where his voyce could not come. After he reſigneth vnto them that office of teaching, which he executed himſelf. And this is worth the noting, leaſt wee ſhould imagine that here were ſet down a certein and a perpetual law to al the miniſters of the word, while the Lord dooth giue in charge to the publiſhers of his doctrine, what he would haue them doe for a ſhort time. The ignoraunce whereof deceiued many, inſomuch that without difference, they would bring and tye all the miniſters of the word to this rule.

1. *He called hin twelue.* The number of twelue doth note the reformation that ſhould be of the Church. For as the people came of the twelue Patriarches; ſo Christ doth now call the remnauntes diſpearſed to the remembraunce of their firſte beginning, that they might conceaue ſome certeine hope of theyr reſtitution. And though the kingdom of God did not ſo floriſh in Iudea, as to find there remayning a perfect eſtat of the people: but that nation which was now miſerablye decayed, deſerued through their vnthankfulnes rather twiſe to periſh for diſpiſing the grace offered: yet this hyndered not but that they ſhould be born again anew. And after it came to paſſe, that God out of Siō ſent the ſcepter of the poer of his ſon further abrod, that fluds might runne out of that fountain, which ſhould plentifully water the foure quarters of the world: Then God gathered togeather his Iſrael from euery place, that not onelye the diſpearſed and torne mēbers ſhould be knit togeather into one body, but alſo ſuch men, as before were altogether ſtraungers from the people of God. Therefore the Lord doth not in vaine appoynt twelue, as patriarkes, but doth thereby declare the renuing of the Church. Note further that by this number he admoniſhed the Iewes to what end he came. And becauſe they gaue no place to the grace of God, he begat a new Iſrael to himſelfe.

If thou ſhouldeſt beholde the firſt beginning, this might ſeeme to thee a matter to be laughed at, that Chriſte dooth lay ſuch honorable offices vppon men ſo obſcure, and of no eſtimation: yet the incredible ſucceſſe, and the plentifull encreaſe of the Church dooth ſhew that the Apoſtles in degree of honour, and in fruitefulneſſe of children are nothing inferiour to the Patriarches, but that they farre exceede them.

Hee gaue them power. Becauſe the Apoſtles were almoſt not accounted of amongſt menne, and the ambaſſage, which Chriſt committed vnto them was diuine, and beecauſe they did excell neyther in wiſdome nor eloquence: and that the excellency and newnes of the matter required mo then humane giftes, it was neceſſary that they ſhoulde haue ſome other authority.

Therefore Christ giuing them power to worke miracles, furniſheth them

them with enſignes of celeſtiall power, which might get them credite and reuerence amongſt the people. And by this is the lawfull vſe of miracles gathered. For when Chriſte ordeined them preachers of the Goſpel and workers of miracles iointly togeather, ſo that the miracles ſhuld be nothing els then ſeales of their doctrine, it is vnlawfull to break that knot that cannot be vnknit. Wherefore the Papiſtes are falſe counterfeites, and doe wickedly depraue the workes of God, by ſeperating the word from the miracles.

2. *Firſt Simon.* The Romaniſtes doe very fondly gather their ſupremacie from hence, we doe willinglye graunte that Simon Peter was the firſt amongſt the Apoſtles: but no reaſon doth allow to extende that to the whole world, which was of force amongſt a few men. Note further that he which is firſt numbred, hath not therefore preſently Lordeſhippe amongſt his fellowes. Now, if we graunt all thoſe thinges, which they demaund of Peter, vntill they proue theſe wicked and ſacrilegious Apoſtates to be Peters ſucceſſours, his dignitie ſhal make nothing for the Romane ſeate.

5. *In the way of the Gentiles.* Heereby appeareth more euidently that, which I touched euen now, that the office which was layd vpon the Apoſtles was for no other purpoſe, but to make the Iewes attentiue to heare Chriſt, by ſtirring them vp to looke for their ſaluation at hande. Therefore now he encloſeth their voyce within the boundes of Iudea, which hee after commaundeth to ſound euerye where to the furtheſt coaſtes of the worlde: the reaſon is, becauſe he was ſent of the father, a miniſter of cyrcumciſion, to fulfill the promiſes made in times paſte to the fathers, Rom. 15.8. But God had made a ſpeciall couenaunte with the ſtocke of Abraham. Therefore Chriſt doth not without cauſe at the beginning continue the grace of God amongſt the elect people, vntil the full tyme came for the further publiſhing of the ſame. And after his reſurrection he ſpread forth that bleſsing, which was ſecondlye promiſed to all the Gentiles: becauſe that the vaile of the temple was then rente and the partition wall was pulled downe. Therefore, if this diſcharge ſeeme to any to be too hard, in that Chriſt alloweth not the gētiles to be partakers of the Goſpell, let him plead with God, who excluding the reſt of the world, did make his couenaunt onely with the ſeede of Abraham, of which couenaunt this commaundement of Chriſt doth depend.

6. *But goe rather to the loſt sheepe.* Hee aſsigneth, as I ſayd, the firſt place to the Iewes, becauſe they were the firſt borne: and becauſe GOD did then account them onely of his houſhold, when the other were ſtraungers. And he calleth them loſte ſheepe, partlye that the Apoſtles being touched with compaſsion, might the more readily, and with more willing endeuour helpe them: partely that they might know that there was great aboundaunce of worke for them, and yet vnder the figure of that nation Chriſt teacheth what is the condition of all mankind. The Iewes, which were neere, and in couenaunt with God, and ſo heires of the eternall lyfe, are yet accounted loſt, vntill they recouer ſaluation in Chriſt. Therefore what remaineth for vs, which are farre inferiours in honour to them? But he giueth that name of ſheep alſo to the reprobat, which were not properly of the flocke of God: becauſe the adoption belon-

belonged to all the people: so other where he calleth them the children of the kingdome, which for their vnfaithfulnesse were to be caste out, Matth. 8. 12. In summe, Christ commendeth the Iewes to the Apostles vnder the title of sheepe, that they might bestow their labour vpon thē: because none could be accounted as in the flock of God, but those which were gathered into the sheepefold.

7. *Preach, saying.* This is that embassage wherewith I saide, Christe would that the mindes of the people should bee stirred vppe in hope of the redemption at hand. For *the kingdome of heauen*, Luke saieth, *the kingdome of God*, in the same sense: namely that the Iewes might know, firste, that they were to be restored by the benefit and good work of God, and not of men: then that their estate should be happy vnder God their kinge: thirdly, he promiseth them not an earthly and a fraile felycitie, but a heauenly and euerlasting.

8. *Heale the sicke.* As he gaue them power, so hee commaundeth thē to be faithfull and liberall disposers of the same: and hee commandeth them not to suppresse those thinges, which were layde vp with them for the common good of all men. But by these miracles hee declareth for what purpose he was sent of the father, and what is the end of his Gospell. Neyther is it without aduice that he commaundeth them rather to rayse the dead, and to heale the sicke, then to afflicte the whole with diseases, or to kill them that lyue. Therefore these myracles haue an Analogy and similytude with the office of Christe, that we might know that he came to be the auēthour of all good thinges to vs, which shoulde deliuer vs from the tyranny of Sathan and of death, which shoulde heale our sicknesses and our sinnes, and should helpe all our miseries.

Freely yee haue receiued. That they might the more willingly bestowe those giftes, which he had giuen vnto them, he declareth that they were not bestowed vpon them for their own priuate glory, but ỻ they might be as it were certeine conduit pypes for the conueiance of the free goodnes of God, as if he should haue sayde, consider from whence you had this power: as it came vnto you by none of your owne deseruing, but of the meere grace of God; so nowe it is meete that by your ministerie it should be freely bestowed vpon others.

VVee know how hardly euery man doth parte from that to others, which hee thinketh to be peculyer to himselfe: also where some one is lyfted vp aboue the rest of his brethren, how ready he is to despise all other. Therfore he could not better perswade to a free bestowing of spirituall gifts, thē by teaching them, that no man excelleth by his own industrie, but by the free liberalitie of God. And Christe now sheweth in his ministers a token of that grace, which was foretolde by Iesaias, 55. 1. All yee that thirst, come yee to the waters, drinke, and take wine and milke without money: yet he also sheweth that no man can be a sincere minister of his word, and dispenser of his grace, but he that is readye to bestow his labour freely: and that all hyrelinges doe vnworthilye corrupt and prophane the holy office of teaching. But this is not againste free bestowing, that the teachers of the Churche are mainteined with publike stipendes, so that they do willingly and freely serue Christe and the Church: and let theyr prouision for their liuing be as it were an increase of their labour.

Matth. 10.	Mark. 6.	Luke. 9.
9. Poſſeſſe not gold, nor ſiluer, nor money in your girdles. *10. Nor a ſcrippe for the iourney, neither two coates, neither shoes, nor a ſtaffe: for the workman is worthy of his meate.* *11. And into whatſoeuer city or town ye ſhall come, enquire who is worthy in it, & ther abide yee, til yee goe thence.* *12. And when yee come into an houſe, ſalute the ſame.* *13. And if the houſe be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.* *14. And whoſoeuer ſhall not receiue you, nor hear your words, when ye depart out of that houſe or out of that citie, ſhak off the duſt of your feete.* *15. Truelye I ſaye vnto you, it ſhalbe eaſier for Sodom and Gomorrha in the day of iudgemente, then for that citie.*	*8. And commanded them that they ſhoulde take nothing for their iourney, ſaue a ſtaffe only: neyther ſcrip, nor bread, nor money in their girdles.* *9. But that they ſhoude be shod with ſandalles, and that they ſhould not put on two coates.* *10. And he ſaide vnto them, whereſoeuer yee ſhal enter into an houſe, there abyde, til ye depart thence.* *11. And whoſoeuer ſhall not receiue you, nor heare you, when yee depart thence, ſhake off the duſt that is vnder your feet, for a witneſſe vnto them. Verelye I ſay vnto you, it ſhalbe eaſier for Sodom or Gomorrha at the daye of iudgment, then for that citie.*	*3. And hee ſaide vnto them, take nothing to your iourney, neither ſtaues, nor ſcrip, neither bread, nor ſiluer, neither haue two coats.* *4. And whatſoeuer houſe ye enter into, there abyde, and thence depart.* *5. And whoſoeuer will not receiue you, when you goe out of that citie, shake off the very duſte from your feete for a teſtimonie against them.*

9. Poſſeſſe not. Beecauſe the order of theyr ambaſſage was ſuch, that Chriſte woulde that his Diſciples ſhoulde goe throughout all Iudea in a fewe dayes, and ſpeedilye to turne againe to him, hee forbiddeth them to carye burdens with them, which ſhoulde hinder this ſpeede. But ſome doe thinke verye foolyſhly, that this is preſcribed as a perpetuall lawe to the miniſters of the worde, or the Apoſtles. A little after doe followe verye manye ſentences, whiche extende further: but it is certeine that theſe commaundementes of leauinge all lettes and hynderaunce are reſtrayned to that ambaſſage, whiche wee ſayde was appoynted for a tyme.

Further, that prohibition in Matthew of golde, ſiluer, a ſcryppe, and two coates ought to be read in one ſentence, as it appeareth by the other two. Therefore I had rather tranſlate it, cary not with you: becauſe it was the Lordes will ſimply to forbydde that they ſhoulde not take anye thing with them for prouiſion for that iourney. At home they might haue ſcrippes, and ſhowes, and other coates: but that they might be the lyghter for the iourney, hee commaundeth them to leaue all burdens. Thereunto alſo belongeth that ſaying of Marke, that they ſhould be ſhodde with ſandalles. They ſeeme to differ in the rodde or ſtaffe: for

for in Marke a ſtaffe is allowed, in Matthew and Luke it is denied. But ſeeing the interpretation of the Hebrew word *thet* is doubtfull amongſt the Hebrewes, though the Euangeliſtes did write in Greeke, they haue diuerſly taken the worde *rabdon*. Therefore Matthew and Luke doe meane ſtaues, which are a burden to them that beare them: but Marke meaneth a ſtaffe whereon trauellers doe eaſe or reſt themſelues. And it appeareth that it was the manner of them that trauailed to cary a ſtaf: according to which vſe that was ſaid, Gen. 32. 10. VVith my ſtaffe I paſſed ouer this Iordan. In which words Iacob confeſſeth that he came into Syria emptie, and not laden with riches.

10. For the workemanne is worthy of his meate. Chriſt aunſwereth a doubt: for that condition might ſeeme to be hard to goe through Iudea, not furniſhed with any prouiſion for the iourney. Therefore Chriſt willeth them not to be afrayde of fainting for want: becauſe that whither ſoeuer they ſhould come, they ſhould at leaſt be worthy of theyr meate.

He calleth them labourers, (not that they were lyke the ordinary miniſters, which doe dreſſe the vineyarde of the Lord, and which in planting and watering doe apply themſelues in husbanding of the ſame) but onely beecauſe they were preachers of a more plentifull and full doctrine. Neythe had they as then enioyned them any other office of teaching, then to make the Iewes giue eare to the preaching of the Goſpel. Leaſt they ſhuld obiect that they ſhould be defrauded of theyr due food, becauſe that no manne would acknowledge them for labourers: Chriſt preuenteth that difficultie alſo, commaunding to enquire, who in euery citie was worthy of that meſſage of ſaluation. In which wordes he commaundeth them to enquire whether there be anye godlye and honeſte men, which haue any feare of God and relygion in them, of whoſe aptnes to be taught there may be any hope, that they might eſpecially offer their labour to them. For becauſe it was not laweful for them longe to tary in euery place, it was meete that they ſhould beginne there, where there was ſome preparation.

11. Tary there vntill. This declareth alſo the haſte they ſhould make, for if they ſhoulde in any place haue made any longer taryinge, they ſhoulde haue chaunged theyr hoſte, leaſte they ſhoulde charge anye one manne too much. Therefore, when as Chriſte commaundeth them to taryе with theyr firſt hoſte, vntill they goe into an other cittie, hee declareth that they muſt make haſte, that they ſhoulde preſently runne into an other cittie, when they haue preached the Goſpell in one.

12. Salute the ſame. Becauſe they coulde not diſcerne the true worſhippers of GOD from contemners, hee commaundeth them that at the entraunce into euery family, they ſhould friendly inſinuate themſelues. For the ſalutation is a certeine entraunce to ſpeach. Nowe, they were willed to goe to ſuch menne as were knowne and reported to ſeeke after godlynes. But becauſe that it falleth ofte out, that they, which haue the greateſt fame, doe bewray their own vngodlyneſſe, when they ſhall be thorowly tryed, it was meete that this commaundement ſhould be added.

Therefore

Therefore this is the meaning, try at the firſt entraunce, whether the hoſtes will gladly heare you: whoſoeuer will gladly imbrace your doctrine, tary with them, that your ſaluation may be confirmed: if any refuſe it, depart preſently from them, and as much as you can, pull backe againe your ſalutation. For the phraſe ſignifieth as much, as if he ſhuld haue ſayde; becauſe that through their vnthankfulnes they are vnworthy to enioy that bleſsing of God, which you praid for them, breake off all communication with them. The name of peace hath relation to the manner of ſaluting, which the Iewes commonly vſed. For ſith peace doth with them ſignifie a proſperous eſtate, they pray for peace to them, whom they deſire to be well and proſperouſly, and whoſe good they wiſh to be ſafe. I graunt that the Apoſtls brought an other kind of peace to men: but their light is too ſwift, which draw this place to the free reconciliation of God with men.

14. Whoſoeuer receiueth you not. A ſeuere denouncing of vengaunce againſt the contemners of the Goſpell: wherby Chriſt would encourage his diſciples, leaſt the vnthankfulnes of the world ſhould hinder them in their office. He commaundeth his Apoſtles what hee would haue them doe, if they fall amongſt contemners; yet this was his eſpeciall purpoſe, to comfort them in their ſorow and wearines, if their doctrine were any where refuſed, leaſt they ſhould faint in the middeſt of their courſe. And we ſee how Paule, 2. Cor. 2. 15. vſing this comfort, doth boldly deſpiſe all contempt of men, doth conſtantly go forward through all lets, and doth glory that he is a ſweete ſauour to God, though he is deadlye to them that periſh. But this place teacheth how much the Lord eſteemeth his Goſpell: and certeinly, ſith it is an incomparable treaſure, they are too much and vilely vnthankful, which refuſe the ſame, being offered vnto them.

Further, when as it is the ſcepter of his kingdom, it cannot be reiected but with manifeſt reproach to him. *Shake of the duſt.* As the Lord doth here commend the doctrine of the Goſpell, that all men might receiue the ſame with reuerence, and ſtriketh a feare vnto the rebellyous by this grieuous decree of vengeaunce for them: ſo he commaundeth his Apoſtles to be the declarers of that vengaunce, which he appoynteth, which cannot be, but that they ſhould be enflamed with a moſt vehement zeale to vtter that doctrine, which they preach. Therfore it is to be noted, that no man can be a fitte teacher of the heauenly doctrine, but he that is ſo affected, that he is vexed and tormented at the contempt of the ſame. It is probable that the Iewes then vſed to ſhake of the duſt, as a figure of curſing, as if they did it to witneſſe, that the inhabitauntes of the place were ſo wicked, that they infected the earth with their contagion. I gather that it was an accuſtomed manner by this, that Chriſte ſpeaketh as of a thing knowne. And this manner of execration doth the more confirme that, which I ſayde before, that God was not more offended with any offence, then with the contempt of his word. Neither doth he commaund vs after ſo ſolemne a ſorte to deteſt either adulterers, or murtherers, or any other wicked perſons.

15. Truly I ſay vnto you. Leaſt it ſhould ſeeme to be a vaine skarcrowe, Chriſt affirmeth that they ſhall be more grieuouſly puniſhed, which contemne the Goſpell, then the Sodomites. That is farre from the meaning

ning of Christ, which some haue, imagining this to be spoken of the destruction of Hierusalem. For wee must vnderstand the day of generall iudgement, wherein they shall both giue an account, that there may bee a comparison of the punishmentes. Christ nameth Sodom rather then any other cities, not onely because it excelled all in moste haynous sinnes, but because it was consumed of the Lorde by a woonderfull manner of destruction, that it might be an example to all ages, and that the name it selfe should be abhorred. Yet it is not to be merueiled, that Christ saieth, that they shall be more easily dealt with, then the vnfaythfull, whiche refuse to heare the Gospell. For when menne shall deny auctoritie to their creator and maker, neither will vouchsafe to heare his voyce, but doe reiect him calling louingly, and will not beleeue him, promising all thinges lyberally: this wickednesse is as the greatest heape of all sinnes. If that so horrible a punishment doth folow the repulse of so base or obscure manner of preaching, how terrible a punishment dooth nowe remaine for them, which reiect Christ speaking with full mouth?

Further, if God doth so seuerely threaten the contemners, what shall become of those furious enemies, which fight against the Gospell eyther with blasphemies and a venomous tongue, or doe cruellye persecute it with fire and swordes?

Matth. 10.	Marke.	Luk. 12.
16. Beholde, I send you as sheepe in the middest of wolues: be therefore wise as serpents, and innocent as doues.		
17. But beware of menne: for they will deliuer you vp to the councils, & wil scourg you in the Synagogues.		
18. And yee shalbe brought to the gouernours and kinges for my sake, in witnesse to them, and to the Gentiles.		
19. But when they deliuer you vp, take no thought how or what yee shall speak: for it shal be giuen you in that houre what yee shall say.		*11. And when they shal bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought howe, or what thing yee shall answer, or what yee shall speake.*
20. For it is not yee that speake: but the spirite of your father, whiche speaketh in you.		*12. For the holy Ghoste shall teache you in the same houre, what yee ought to say.*

The commaundementes, which Matthew heretofore set downe, doe only belong to their former progresse or iourny, which was in few daies to be ended. Now Christe proceedeth further, and hee armeth them against the time to come, that they might know that they were chosen to declare that message not for a short time, but that there remained for them a matter of greater weight, and of much more trauaile. For though they were not presently brought forth into these broyles, wherof Christ speaketh: yet it was profitable for them to be warned before hande, that if they then should abide any troubles, they might know, that these were but certeine preparations of a more harder warfar, wherunto they were

prepared . This was alſo true in the firſt ambaſſage , that the Apoſtles were lyke to ſheepe amongſt woolues: but the Lorde ſparing their infirmitie,held backe the ſeueritie of woolues, that they ſhould not hurte, peculierlye referring it to that time, which the Lord had appoynted to handle them more ſtraitlye. For they were vſed as maryage gueſtes, the Brydegroome being with them beefore the reſurrection : but after the Brydegroome departed from them that tenderneſſe and eaſe ceaſed,and theyr eſtate was then ſo harde , that they ſhould then vnderſtand , that they were not in vayne furniſhed before hand with theſe defences. Alſo it may be,that theſe wordes, which were ſpoken at diuerſe tymes, were here by Mathew gathered into one place: for Luke,as we ſhal ſee after, reporteth that the ſame woordes were ſpoken to the ſeuentie Diſciples, whiche were putte in the place of the Apoſtles.

But this is out of queſtion, that they were not by theſe wordes foretolde what ſucceſſe they ſhould haue of this iourney , which they nowe entred into,but that they were forwarned of the whole courſe of theyr apoſtleſhip.

16. Beeholde, I ſende you. The exhortation which preſently followeth dooth ſhewe euidently whereto this admonition tendeth. Therfore the text ought thus to be reſolued, you haue neede of wiſdome and ſimplicitie : becauſe you ſhall be as ſheepe amongſt woolues . But the reaſon is gathered of the neceſsitie : beecauſe excepte they doe wiſely looke to themſelues, they ſhould be preſently deuoured of woolues , but if they were affrayde of the maddeneſſe of the woolues , or were not carefull, that they ſhoulde wauer , and ſo at the length fall from theyr office. VVee will firſt declare what this meaneth , that they ſhould be ſent as ſheepe amongſt woolues. Although menne are cruell and bloudy, the Lorde could mittigate theyr crueltie , who tameth and maketh gentle the wylde ſauage beaſtes ſo ofte as hee pleaſeth. The Lorde doth not bring a great company of menne into the obedience of his Goſpel, but leaueth them in the fearceneſſe of their witte, he dooth it of purpoſe that hee might exerciſe his miniſters . And though all are woolues by nature,whom GOD dooth not regenerate with the ſpirite of meekeneſſe: yet Chriſte dooth eſpecially note the raging enemies of the Goſpell, which hearing the ſhepheardes voyce , are not tamed, but are enflamed with greater crueltie . Therefore the Lorde ſendeth forth the miniſters of his word on this condition , that they ſhould lyue amongſt woolues: that is, that they ſhoulde haue manye deadlye enemies , and ſhoulde bee compaſſed about with many daungers on euery ſide,ſo that they ſhoulde hardly execute theyr office amongſt ſo manye lettes . And that theyr tryall might bee the ſharper , hee giueth them no weapons wherewith they ſhoulde violently defende themſelues:but caſteth them vnarmed and naked to the teeth of the woolues. For in that he compareth them to ſheepe, is not referred to gentle and quiet manners, or to the lenitie of the minde: but he onely declareth that they are nothinge ſtronger,or more able to reſiſt the violence of the enemies, then are the ſheepe againſte the madneſſe of the woolues.

Chriſte alſo requireth of his Diſciples that they ſhoulde haue mindes as ſheepe, that they might ſtriue with patience againſt the malice of the wicked, and ſhoulde receiue iniuries quietlye ; but the ſimple meaninge

of

of this place is, that the Apostles had manye enemies mighty and cruell, prepared agaynst them, when as they themselues should be without all defence. If anye manne except that this Antithesis cannot after this sorte stand betweene the sheepe and the woolues, the aunswere is ready. For though the Lord by calling the enemies of the gospel wolues, dooth rather note their power then their delight to hurte: yet because no manne is knowne for a woolfe, except he waxe mad against the Gospell: therefore he ioyneth these two togeather, that they are caried with a cruell desire to suck bloud, and also that they haue power to performe the same.

Bee yee therefore wise. The meaning is, that the wisdome in takinge heede should so be tempered, that they should not be more fearful then becommeth them, and so become more neglygent in theyr office. For we see them which would be accounted circumspect and prouidente, to become very tymerous and slouthfull. It is meete for the Disciples of Christ to be cyrcumspect to take heede, seeing that daungers doe hang ouer them euery where. But: because the greatest daunger is, least they shoulde through slouth waxe neglygent, hee commaundeth them sincerelye to goe forwarde whyther soeuer theyr calling shall carry them. And this hee declareth by two similitudes; when serpentes perceyue that they are hated, they doe dilygently auoyde and flye from whatsoeuer is noysome to them: so the faythfull are commaunded to haue care of theyr lyfe, least they rashly leape into daunger, and throw themselues into all perilles. But the Doues on the contrary parte, though they bee fearefull by nature, and are subiect to innumerable daungers, doe waite as careleese creatures while they are stricken, and commonlye they caste themselues into the snares of the takers. To this simplicitie doth Christ exhorte his Disciples, least too much fearefulnesse shoulde hynder them in perfourming theyr course. There are some, which, as Phylosophers, will more subtilly argue heere of the nature of the serpent and of the Doue: but the similitude reacheth no farther. Therefore we see that carnall wisdome, or rather craftinesse condemned by Christ, wherein a great multitude of menne flatter themselues more then is meete, whyle they looke hether and thether aboute them so farre as they can go. So while they wil not caste themselues into daunger, they renounce Christe that calleth them.

17. *Beware of menne.* Erasmus addeth *them*: because he thought that the article had the force of a pronoune demonstratiue. But in my iudgment it is better to take it indefinitelye: as if Christ should haue sayde, you must walke wisely amongst menne, where al thinges are full of deceites and daungers. But he seemeth to fight against himselfe: for this were the best way of taking heede, to doe their owne busines at home, and not to sende them forth abroade: I aunswere, hee noteth here an other kynde of heedefulnesse, not that they shoulde leaue theyr office for feare, but that they should not be troubled beeyonde measure with sodaine mischiefes. For we knowe that they which are assaulted vnawares, doe become as people halfe dead.

Therefore Christ commaundeth his to looke beefore what shall followe, that they might in tyme prepare theyr mindes to beare conflicts.

To be ſhort, he ſoundeth an alarme to them, that they might the ſpedilyer prepare themſelues to battell. Far as too litle forecaſt, and too much doubtfulnes doth weaken many: ſo careleſſe ſecuritie doth make many drunken, that they running on vnadui ſedly, doe faint at the moſt neede. *For they will delyuer you vp to the councilles.* VVee may eaſily gather by theſe wordes, that the contentions, which Chriſt now ſpeaketh of to his Apoſtles ought not to be tyed to their firſt iourney, wherein they founde no ſuch thing. But this is the purpoſe of his forewarning, that they ſhould not be at any time diſmaide: for it was a poynt of ſingular vertue, that poore menne ſhould be of a bolde courage: when they ſhould come before Princes, and not bee amaſed at any gliſtering ſhew of the world. He admoniſheth them alſo that they ſhal not haue contentions in Iudea onely, but in places further diſtant, not onelye that they might prepare themſelues by long meditation for that warfare, but that being confirmed with their maiſters wordes, they ſhould not doubt but that they were gouerned by the heauenly prouidence. That which is added *for a witneſſe to them and to the Gentiles*, hath this meaning, the will of God is to be declared alſo to ſtraunge Princes and to nations that be a farre of, that they might be inexcuſable: whereby it followeth that the Apoſtles ſhall not looſe theyr labour: for euen where menne ſhallbee conuicted for contumacy, the iudgement of GOD ſhall be ſhewed.

19. Bee not carefull. This is added for a comfort: for Chriſt ſhould haue exhorted his diſciples a hundred tymes in vaine, if he had not alſo promiſed them that GOD would be preſent, and that through his power they ſhould certeinly be conquerers. Hereby we gather, that it was not the purpoſe of Chriſt in vttering theſe daungers, to diminiſh theyr zeale: whereby it was neceſſary that they ſhould be the more enflamed, if they would execute theyr office rightly.

It is a great thing to come before Princes, for not onely feare, but euen ſhamefaſtnes alſo dooth amaſe the mindes of good menne. Then what if Princes ſhoulde breake out, and almoſte thunder with deadlye anger? yet Chriſt forbiddeth his to be carefull: becauſe the ſpirite ſhall teach them what to ſay. For the more a manne knowing his own weakneſſe, diſtruſteth himſelfe, ſo much the more hee feareth, except hee haue helpe from an other place. And we ſee many, which doe therefore faynt, becauſe they meaſure the ſucceſſe of theſe thinges, which they take in hand to doe by theyr owne forces, which are very ſmall, or none at all. Therefore Chriſt forbiddeth his diſciples to look what they can doe, and commaundeth them only to depend and truſt to the heauēly grace.

The queſtion is not here (ſaith hee) of your abilitie, but of the power of the holy Ghoſt, who frameth and directeth the tongues of the faythfull to a pure confeſsion of fayth. And leaſt they ſhoulde feare a preſent wante, he declareth they ſhall haue helpe ſent them euen in the very moment. For the Lord dooth make the faythfull voyde of the gyfte of vtteraunce, ſo long as hee requyreth no witteneſſe of them: and where neceſsitie ſhall require it, hee maketh them verye eloquente, whiche ſeemed before to be tonguetyed. So in our tyme wee haue ſeene certeine martyres, whiche beeing almoſte bruitiſh, after they

were

were called to make confeſsion of their faith, they excelled wonderfully with the gift of ſpeaking aptly and learnedly. Further, Chriſt would not that the Apoſtles ſhoulde be without all feare: for it was profitable for them to bee carefull to ſue by prayers, that the holy Ghoſt might be giuen them, but he would that they ſhould caſt awaye that carefull meditation, wherewith men did much hinder themſelues. For whyle they enquire with themſelues what ſhall com to paſſe, if this or that ſhoulde fall out, they are vexed with miſerable diſquietneſſe, and doe not reſte vppon the prouidence of God. And whoſoeuer will not giue this honour to the prouidence of God, that it is able in due time to ſupply their want, ſuch certeinly are worthy to be tormented.

Matth. 10.	Mark.	
21. And the brother ſhall betraye the brother to death, and the father, the ſonne, and the children ſhal riſe againſt their parentes, and ſhall cauſe them to die.		
22. And ye ſhal be hated of all men for my names ſake: but he that endureth to the end hee ſhalbe ſaued.		
23. And when they perſecute you in this citie, flye into an other: for verely I ſay vnto you, yee ſhall not finiſh all the cities of Iſrael, till the ſonne of man bee come.		
24. The diſciple is not aboue his maiſter, nor the ſeruaunt aboue his Lord.		Luke. 6. *40. The diſciple is not aboue his maſter: but whoſoeuer will be a perfecte diſciple, ſhall bee as his maiſter.*
25. It is enough for the diſciple to be as his maſter is, and the ſeruaunt as his Lord. If they haue called the maſter of the houſe Beelzebub, how much more them of the houſhold?		

21. And the brother ſhall betray. Firſt, he admoniſheth them how grieuous troubles doe remaine for them: then he mitigateth all the ſharpneſſe by adding a notable conſolation. Firſt, he declareth that theſe things, which were wont to be a defence, or to bring ſome eaſe, ſhould bring an encreaſe of greater miſery to his diſciples: for the brethren, which ought to helpe the oppreſſed, to reach the hand to them that are in calamitie, and to prouide for their ſafegard, ſhuld become their deadly enemies. Yet they are deceaued, which think that this doth befall onely to the faythful, to be delyuered to death by their brethren. For it may be, that the father may perſecute the ſonne of a godly zeale, if hee ſee him to be an Apoſtate from the ſincere worſhip of God. And in this behalfe the Lord cõmãdeth vs to be forgetful of fleſh & bloud, & apply al our endeuor to the maintenaunce of the glory of his name. Neither doth euery manne ſpare his kinſfolkes where the feare and relygion of God doth floriſhe: but he had rather they ſhould al periſh, if neede ſo required, then to haue the kingdome of Chriſt ſhaken, the doctrine of ſaluation extinguiſhed, & the worſhip of God aboliſhed. If our affections were ordered a right, this ſhould be the onely cauſe of right hatred. But when Chriſte would eſtablyſh the kingdome of GOD, and reſtore godlyneſſe into his per-

ſecte ſtrength, but would alſo call menne backe from deſtruction to ſaluation: there is nothing more vnworthy then for that cauſe to hate the miniſters of ſo comfortable a doctrine. This, as it is a monſtrous thing againſt nature, might haue much troubled their ſimple minds: yet Chriſt foretelleth that ſo it ſhal come to paſſe.

22. *Hee that endureth.* This one promiſe is ſufficient enough to ſtaye the mindes of the godly, although all the world ſhould ryſe againſt thē, while he promiſeth them a happy and a bleſſed end. For if the aſſurance of their purpoſe doth cary them to death, whiche fight vnder earthlye captaynes, being vncerteine of the end of the warre, ſhall menne then doubt to imploy themſelues to follow Chriſt to the end, which are certeine of the victory?

23. *And when they perſecute you in this citie.* He preuenteth that, whiche they might haue excepted. If the hatredes of the whole world were to be borne, what end then at the length? Though therefore they coulde be in ſafetie in no place: yet Chriſt admoniſheth them not to deſpayre: but where they are throwne out of one place, they ſhuld rather attempt whether they may profit any thing by their labour in an other place. And the interpreters are deceiued, while they think this to bee a naked permiſsion: when Chriſt rather commaundeth his diſciples what hee woulde haue them to doe. For he that hath abyden one perſecution, would gladly take his eaſe as a ſoldiour that hath done his duetie. But Chriſt alloweth not ſuch a vacation to his, but willeth them to run the whole courſe with an vnwearied minde. In ſumme, the Apoſtles are cōmaunded to offer themſelues to new skirmiſhes, leaſt they ſhould thinke that they had done their dutie, when they had paſſed ouer one or two. Neither doth he ſuffer them to flye into corners, where they might lye ydely. But though their labour tooke not good ſucceſſe in one place, the Lord doth exhort them to go forward. But vnder the commaundement is alſo contayned a permiſsion. And the flying of perſecution is thus to be vnderſtoode. For all that flye are not generally to be condemned, neither yet is euery flyght lawfull. The heate of ſome of the old writers was too great in this matter, which condemned flight, as if it were a kind of deniall. For if this were true, ſome part of the ignominie ſhoulde redound to Chriſt and his Apoſtles. Againe, if it were lawfull generally to flye, there ſhoulde be in the time of perſecution no difference betweene the good paſtor and the hyreling. Therefore that moderation is to bee noted, which Auguſtine preſcribeth to Honoratus, leaſt any man fearefully forſaking his ſtanding, ſhould either traiterouſly forſake his flocke, or giue an example of ſlouthfulnes: and yet that no man ſhould vnaduiſedly thruſt in himſelfe headlong. If either the whole Church be aſſayled, or that part be folowed to death, the paſtor ſhall doe yll, if he withdraw himſelfe, whoſe duetie it were to oppoſe his life for euery particuler man of his flocke: but it may be ſometime that his abſence ſhall be beneficiall to the Church, by appeaſing the fury of the enemies. Therefore let, in ſuch a caſe, the ſimplicitie of the doue preuaile, leaſt nice mē make a cloake for their fearefulneſſe, as fleſh is alwayes too wiſe in auoydinge of troubles. *For verely I ſay vnto you.* That is not lykely that ſome do vnderſtand it of their firſt ſending forth: but it rather comprehendeth the whole Apoſtleſhippe. But herein conſiſteth the difficultie, what the com-

ming

ming of the Sonne of manne should signifie. Some menne expounde it, that the Gospell shoulde haue such passage, that all menne should know that Christe should reigne truely, and that the restitution of the kyngdome of Dauid shoulde be hoped for of him. Other doe referre it to the destruction of Ierusalem, wherein Christ appeareth as a reuenger of vnthankefulnesse. The first exposition is tollerable, the latter is more wrested: yet I doe iudge that to be a comfort giuen peculyarly to the Apostles, Christe is sayde to come when hee bringeth remedie to thinges in despayre.

The ambassage, which they were to vndertake, was woonderfull, that they should spread the doctrine of the gospel throughout the whole world. Therefore Christ promiseth that he himselfe will come before they shall passe through all Iudea: namely, beecause hee will beautifie his kingdome by the power of his spirite, that that glorye and maiestie shoulde verelye shine in the Apostles, whiche as yet was hydde from them.

24. *The Disciple is not aboue his maister.* Now hee exhorteth them to patience by his owne example. And certeinly this comfort is such, as swalloweth vppe all sorowe, while we consider that our lotte is common to vs with the Sonne of GOD: yet that he might make vs the more ashamed thereby, he taketh two similitudes from the custom of menne. The disciple accounteth himself honored, to be made equal with his maister: & dares desire no greater honor. Then, that condition, which the Lords doe beare patiently, the seruauntes doe not refuse to beare the same. Sith the Sonne of God is both these wayes aboue vs, as he to whom the chief authoritie is giuen of the father, and hath the offices of a maister committed vnto him: let vs be ashamed to flye from that, which he himselfe disdayned not to take vppon him for our cause. But these thinges do rather neede meditation, then exposition: becawse they are euident enough of themselues. Luke reporeteth this sentence in his sixt chapter, not depending vppon the text: but vttered abruptlye amongst other wordes. And becawse Matthewe dooth in this place declare verye well to what purpose it apperteineth, I thought that I could not place it better anye other where. But in the translation I followed neither Erasmus, nor the olde interpreter, for this cause. The Greeke Participle doth signifie aswel a thing made perfect, as apt, lyke, or meete. Further, sith Christ speaketh here of a lykenesse, and not of a perfection, the latter sense seemeth to be the better, as if he should haue sayde, there is nothing more meete nor conuenient, then that the disciple should frame himselfe after the example of his maister.

25. *If they haue called the maister of the house.* It is as much as if he should haue called himselfe the Lord of the Church: as the Apostle to the Hebrewes 3.2. comparing him to Moses and the Prophetes, saith, that they were seruauntes: but that he was the Sonne and heyre. For though hee vouchsafeth vs the honour of brethren: yet he is the firste borne and the head of all the body: to be short, he hath the chief gouernment and power in his hand. Wherefore there is nothing more absurd then to desire to be counted amongst the number of the faythfull, and yet to grudg at GOD when he frameth vs to the image of his owne Sonne, whom hee hath sette ouer his whole houshold.

For what nice fancies are theſe, if we would poſſeſſe a place in his houſe, and excell aboue the Lord himſelfe? The meaning is, we are too ſofte & daintie, if it behard for vs to beare the reproaches, which our Prince did willingly ſubmitte himſelfe vnto. The word Beelzebub is corrupted: it ſhuld properly be called Baalzebub. So they called the chiefe of the feigned Gods of the Philiſtines, which the citie Accaron did worſhippe. And the leſſer Gods were called Baalim, which at this day in Popery are called Patrones. And whereas Baalzebub ſignifieth a Patrone of a flye, or of flyes: ſome thinke that the name was deryued and taken of this, that the Temple ſwarmed with aboundaunce of flyes, through the plentie of the ſacrifices. But I doe rather coniecture that they ſought helpe at the ydoll againſt the flyes, which were noyſome to the place. For when Ochozias ſuperſtitiouſly ſought an aunſwere of his health from it, he called it ſo. VVhereby it appeareth that it was not a name in skorne. For as godly men tranſlated the word *Gehenna*, to the helles, that they might note that place with infamy: ſo for hatred and deteſtation of the Idoll, they called the deuill Baalzebub. VVherby we gather that the reprobate, that they might make Chriſt the more deteſtable, noted him with the greateſt infamy they could, as by calling him a deuill, who ſhoulde bee the greateſt enemy of relygion. VVherefore, if it befall vs to be touched with the ſame ignominie, it ought not to ſeeme ſtraunge to vs, to haue that fulfilled in the members, which began in the head.

Math. 10.

26. Feare them not therefore: for there is nothing couered, that ſhal not be diſcloſed, nor hid, that ſhall not be knowne.

27. VVhat I tell you in darkeneſſe, that ſpeake yee in light: and what yee heare in the eare, that preach yee on the houſes.

28. And feare yee not them which kill the body, but are not able to kill the ſoule: but rather feare him, which is able to deſtroy both ſoule and body in hell.

29. Are not two ſparowes ſolde for a farthing, and one of them ſhall not fal on the ground, without your father?

30. Yea, and all the haires of your head are numbred.

31. Feare yee not therefore, ye are of more value then many ſparowes.

Marke. 4.

22. For there is nothing hid, that ſhall not be opened, neyther is there a ſecret, but that it ſhal come to light.

23. If anye manne haue eares to heare, let him heare.

Luke. 8.

17. For nothing is ſecrete, that ſhal not be euident, neither any thing hid, that ſhal not be known and come to light.

Luke. 12.

2. For there is nothing couered, that ſhal not be reuealed, neither hid, that ſhal not be knowne.

3. VVherfore whatſoeuer ye haue ſpoke in darknes, it ſhal be heard in the light: and which yee haue ſpoken in the eare, in ſecret places, ſhalbe preached on the houſes

4. And I ſay vnto you, my friēds be not afraide of them that kill the body, and after that are not able to doe any more.

5. But I wil forewarn you, whom ye ſhal feare: feare him, whiche after he hath killed, hath power to caſt into hel: yea, I ſaye vnto you, him feare.

6. Are not fiue ſparowes bought for two farthings, and yet not one of them is forgotten before God.

7. Yea, & al the haires of your head are numbred: feare not therefore, yee are more of value then many ſparowes.

26. *Feare them not therefore.* VVhen as the Apoſtles ſhoulde ſee the Goſpel to be ſo contemptible, and that they ſhould remember the fewneſſe of the beleeuers, they might alſo caſt of all hope for the time to come. Now Chriſt anſweareth this doubt, declaring that the Goſpell ſhould be ſpred further, and that it ſhall paſſe throughe all the lettes of menne, ſo that at lengih it ſhould ſhine foorth openly. For though this ſaying ſeeme to be a prouerbe; there is nothing c. uered, that ſhall not be diſcloſed: yet here it ought eſpecially to bee reſtrained to the doctrine of ſaluation, whiche Chriſt ſayeth, ſhall be the conquerour what ſoeuer menne deuiſe to oppreſſe the ſame. Though hee preached ſometime openly in the Temple: yet becauſe his doctrine was refuſed, he yet lay hid as it were in darke corners, but he ſayeth that the time ſhal come when it ſhalbe vttered abroad, which we knowe was done ſhortly after: for there was neuer any ſound of thunder more hard in any quarter of the world, then the voyce of the Goſpell which ſounded through out the whole worlde. And becauſe this promiſſe ought to comfort their mindes, Chriſt exhorteth them that they ſhoulde boldly and valiantly apply themſelues to the ſame, and that they ſhoulde not be afraide though they ſaw the Goſpell as yet not regarded, but that they ſhoulde be crying preachers of the ſame. That which I reported out of Marke, was ſpoken peraduenture at an other time, and in an other ſenſe: yet becauſe there are redde ſhort ſentences, I followe that which was moſt probable to me. For after that Chriſt commanded there his diſciples, that as burning lightes they ſhoulde giue a cleare light farre frō them, preſently after he addeth, ther is nothing hid which ſhal not be made open. And the lighte of the Goſpell was lighted by the Apoſtles in darke places, ſo that by their miniſterie it ſtone aloft through the whole world. And the text in the eight after Luke is altogether like this. As cōcerning the place of the 12. chapter, it is not to be doubted but that it anſweareth to this, yet in wordes there is ſome difference: for Chriſt commaundeth there, that the Apoſtles ſhoulde bring thoſe things into light, which they had ſpoken in the darke: whereby he declareth that they had as yet but whiſpered of the Goſpell, but that the meſſage which they did beare, was ſo notable that it ſhoulde ſpreade it ſelfe to the furtheſt partes of the worlde.

28. *And feare yee not them.* Chriſte teacheth his diſciples to contemne death by a moſt notable reaſon, becauſe that men created to enioy the celeſtiall immortalitie ought to deſpiſe this fraile and tranſitorie life. For the ſumme tendeth to this purpoſe, if the faithfull would conſider wherfore they were borne, and what their condition is, there is no cauſe why they ſhoulde ſo gredely deſire this earthly life. Though the ſence of the woordes are more full and more plentifull, for Chriſte teacheth that the feare of God is vtterly dead in them, which for feare of tyrantes doe fall from the confeſſion of their faith, and that there raigneth a beaſtly blockiſhneſſe in their hearts, which for feare of death doubt not to forſake the ſame confeſſion of faith. For the Antitheſis betweene the two contrary feares, is to be noted. If the feare of God be choaked with the feare of men, doeth it not appeare that we yelde more to them then to God himſelfe? Nowe heereof it foloweth that the heauenly and eternall life being reiected, we cauſe that this onely remaineth for vs, that wee become like to beaſtes. The power of eternall life and death is in the hande of God

alone: him we neglect becauſe the feare of men doth carie vs away. Doth it not euidently appeare that the ſhadowiſh life of the body is more eſtemed of vs, then the eternal ſtate of the ſoul? nay, the celeſtiall kingdom of God is nothing ſet by of vs, in reſpect of the fleeing & vaniſhing ſhadow of this preſent life. Therfore the words of Chriſt ought thus to be reſolued: Know that you haue giuen you immortal ſouls which are ſubiect to the wil of god alone, they come not into the power of men. And ſo your faith ought not to yeld to no terrors or threatnings of men. For how cõmeth it to paſſe, that in your vexation the fear of men ſhould preuail, but becauſe the body is preferred before the ſoule, & immortalitie is leſſe eſtemed of, then this tranſitory life. Therfore in Luke there is an emphatical repetition. *Certainly I ſay vnto you, feare him.* As if Chriſt ſhuld haue ſaid, we haue no reſpecte of God, ſo oft as we giue place to the feare of men: contrariwiſe if we reuerence God, the victory is eaſily in our own hands, ſo that no force of men ſhuld draw vs from our duety. Alſo the experiẽce of al times teacheth vs how neceſſary this exhortation of Chriſt was to the miniſters, & generally to al the godly. For ther was neuer time wherin men haue not violently lift vp themſelues againſt God, & haue endeuoured to ouerwhelme the goſpell. Al are not armed with like power to cauſe and ſtrike a fear of death: but in the greater nũber that monſtrous cruelty doeth raigne, which when occaſion ſerueth, ſhew eth it ſelfe. Alſo ſathan doth oft ſuborne the giants, at whoſe ſight the ſeruaunts of Chriſt do fal down dead, except they be armed with this doctrine, to be conſtãt without ſhaking. But when as theſe two clauſes do ioyne together in one ſentence, ſome that are vnlearned, do naughtily take this part from the other, that men are not to be feared. For Chriſt (as was now ſaid) oppoſeth the godly and holy feare of God, as a remedy againſt the peruers feare of men, which draweth vs out of the right way. Otherwiſe the conſequence doth not folow, if we feare God who is Lorde of body & ſoule, men are not to be feared, whoſe power reacheth not beyonde the body. And that Chriſt attributeth to menne a power of killing, is ſpoken by a kinde of graũting. So God ſlacketh the bridles to the wicked, that they being puft vp with a truſt of their owne power dare do any thing, and they do alſo amaſe the minds of the ſimple, as if they could do euery thing. Therfore the wicked do triumph in vaine, as if the life of the godly were ſubiect to their pleaſure, and God holdeth them bound, ſo that he reſtraineth their cruelty and violent forces, as oft as he pleaſeth: yet by his permiſsion they are occounted able to kil: becauſe he often ſuffereth their furie weakely to creepe. Laſtly, the ſermon of Chriſt conſiſteth of two partes: for that we might learne patiently to beare the loſſe of this bodily life, he doeth call vs firſt to the beholding of the eternall life and death. Then by degrees he deſcendeth hither alſo, that the keeping of our life is in the hand of God.

29. *Are not two ſparowes.* Chriſt proceedeth further, as I ſayd euen now, thoughe the tyrantes become madde, yet they haue not any power ouer the body: therefore they do wickedly which feare the cruelte of men, as if they were not in the cuſtody of God. Therfore in dangers let vs remẽber this ſecond comfort, ſith God is the keeper of our life, we may ſafely reſt our ſelues in his prouidence: nay he is iniuried, if we commit not our life to him, whereof he vouchſafeth to take the charge. But he extendeth the prouidence of God generally to all creatures, that frõ the greateſt to the

the leaſt he might ſhew that we are preſerued by his defence. There is almoſt nothing leſſe eſtemed then ſparowes (for two were then ſolde for a farthing: or as Luke ſayth, fiue for two farthings) and yet the eye of God is watchful to defend them alſo, ſo that nothing can come by chãce vnto them. VVil he neglecte the life of men, who is carefull for ſparowes? But two things are here to be noted: for firſt Chriſt doth define the prouidẽce of God farre otherwiſe then many do, which are not much vnlike to the Philoſophers: which though they ſay that the world is gouerned of god, yet they imagine a confuſe prouidence, as if God regarded not particular creatures. But Chriſte diſtinctly affirmeth that euery one of the creatures are vnder the hand & cuſtodie of God, ſo that nothing is left to fortune. For certainly the will of God is oppoſite to chaunce: neither yet by thys meanes is the *Fatũ* of the Stoyckes eſtabliſhed: for it is one thing to imagine a neceſsitie wrapped or tied faſt to the manifold courſe of cauſes, & an other thing to make all the world and all the partes of the ſame ſubiect to the wil of God. I graunt that there is a chance in the very nature of thinges: but I ſay that nothing can fall in the blinde wheele of Fortune, where the will of God doth gouerne. Secondly it is to be noted, that the prouidence of God is to be conſidered, not as curious and vaine men doe vſe, but that it may be a helpe to our faith, and may ſtirre vs vp to call vpon God. For he doth not therfore teach that al the haires of our head are nũbred, that he might nouriſh vain ſpeculations, but that we might learn to depend of the fatherly care of God which he hathe for this fraile fleſh.

31. Ye are of more value. This is generally true of al men, for whoſe cauſe the ſparowes are created: yet it is ſpoken properly of the children of God, which haue a greater right then by creation. But that dignitie doeth not other waies appertaine to men then by the free liberalitie of God.

Math. 10.	Mar. 8.	Luke 9.
32. VVhoſoeuer therefore ſhall confeſſe me before mẽ, him will I confeſſe alſo before my father which is in heauen. 33. But who ſoeuer ſhall denye me before men, him will I alſo denie before my father which is in heauẽ 34. Thinke not that I am come to ſend peace into the earth: I came not to ſende peace, but a ſworde. 35. For I am come to ſet a man at variãce againſt his father, & the daughter againſt the mother, & the daughter in law againſte her mother in law. 36. And a mans enemies ſhalbe they of his own houſe.	*38. For who ſoeuer ſhall be aſhamed of me, & of my woordes among this adulterous & ſinful generation: of him ſhall the ſonne of man be aſhamed alſo, when hee commeth in the glory of his father, with the holy Angels.*	*26. For who ſoeuer ſhalbe aſhamed of me & of my words, of him ſhal the ſonne of man be aſhamed, when he ſhal come in his glory, and in the glory of the father, and of the holy angels.* Luke 12. *8. Alſo I ſay vnto you, who ſoeuer ſhall confeſſe me before men, him ſhall the Sonne of man confeſſe alſo before the Angels of God.* *9. But he that ſhal deny me before men, ſhal be denied before the Angels of God.* In the ſame Chapter. *51. Thinke ye that I am come to giue peace on earth? I tell you nay but rather debate.* *52. For frõ henceforth ther ſhalbe 5. in one houſe deuided, three againſt two, & two againſt three.* *53. The father ſhalbe deuided againſt the ſon, & the ſon againſt the father: the mother againſt the daughter, & the daughter againſt the mother, the mother in law againſt her daughter in law, & the daughter in law, againſt her mother in law.*

32. *VVhosoeuer therefore.* He applieth that nowe to the preſent purpoſe whiche he ſpake before of the contempt of death, becauſe we muſt ſtriue againſt the horrour of death, leaſt it drawe vs from a free confeſsion of faith which God doeth ſtraightly require, and the worlde can not beare it. Therefore for this ende it becommeth the diſciples of Chriſt to be alwaies ſtronge and couragious, that they may be alwaies ready for Martyrdome. Further, though the confeſsion of Chriſt is neglected as a light matter of the greater part of men: yet here it is accounted and woorthily, as an eſpecial worſhip of God, and a ſingular exerciſe of godlineſſe. For if earthly kings for the greater defence of their glory & encreaſe of their richeſſe, do call their ſubiectes to armes, why ſhoulde not the faithfull defend the glory of their heauenly king at leaſt with their toung? VVherefore it is certaine that they doe quenche faith as muche as in them lieth, which ſuppreſſe the ſame inwardly, as though the outward profeſsion of it were but vaine. For Chriſt doeth not in vaine call vs heere his witneſſes, by whoſe mouth his name ſhould be renowmed in the worlde. I ſay the will of Chriſt is, that the profeſsion of his name ſhould be oppoſed againſt all falſe religions. Becauſe it is an odious thing, he teacheth vs, that no mannes faith ſhould lie choaked in the heart, but that it ſhould openly ſhew it ſelfe before men. VVho ſoeuer auoideth it and holdeth his peace, doeth not he by dalying with the ſonne of God, baniſhe himſelfe out of the houſholde of God? There is required of the teachers a more notable confeſsion of faith, then of priuate men. Then becauſe all menne are not endued with like meaſure of faith, as euery man doeth more excell wyth the gifts of the holy Ghoſt, ſo ought he to goe before in his example. Yet there is not one of the faithfull which the Sonne of God will not haue to be a witneſſe. But where, when, howe oft, howe, and howe farre our faith is to be profeſſed, it is hard to ſette downe a certaine lawe: but the occaſion is to be conſidered that none of vs doe fail in his duetie in time. And we muſt aske alſo of the Lord the ſpirite of wiſedome and boldneſſe, by whoſe direction we may knowe what is conuenient, and that we may boldly execute that which is certainly committed vnto vs.

Him will I confeſſe. There is added a promiſſe, which in this behalf ſhould kindle our zeale. The Antitheſes are to be noted: for if we compare our ſelues with the Sonne of God, howe vile a thing is it to denie him our teſtimonie, when he offereth his againe to vs as in ſteade of recompence? If we compare men mortall and of no eſtimation, with God and Angelles, and all the heauenly glory, howe much more excellent is that whiche he promiſeth, then that which he requireth? For although men be vnfaithful and peruerſe, yet Chriſt eſteemeth as much of it, that we giue teſtimonie to them, as if it were the companie of God and Angels. Therefore to amplifie it, it is ſayde by Marke and Luke, *In this adulterous generation,* leaſt we ſhoulde thinke that we loſt our labour, becauſe the hearers are not meete for it. Further, if the promiſſe mooue not any man ſufficiently, there followeth a horrible threatning, when Chriſte ſhall appeare to iudge the worlde, he will deny all them, which vnfaithfully haue denied him before men. Nowe let the enemies of the croſſe goe and pleaſe themſelues with their owne diſſimulation, when as Chriſt ſhall blot them out of the boke of life. For who ſhall God acknowledge in the laſt day as children, but them which are offered to him by Chriſte? And he declareth that he himſelfe

ſelfe will be a witneſſe againſt them, that they ſhall not falſly thruſte in themſelues. That which is ſayd, that Chriſte *ſhall come in the glory of his Father, and of the Angels*, is thus muche in ſence: his diuine glory ſhall then be ſhewed openly. And the Angels as they doe nowe compaſſe the throane of God, ſo ſhall they attend vppon him to adorne his maieſtie. The place out of the 12. of Luke anſwereth to the text of Mathew. But that which we ſet down out of the 9. chapter, and out of Marke, ſemeth to be ſpoken at an other time, but becauſe there is no difference in the doctrine, I thought good to ioyne them together.

LVKE. 51. *Thinke yee that I am come*, That which Chriſt required euen nowe of his diſciples euery one of vs might performe for himſelfe without any buſineſſe, if all the worlde with one conſent woulde ſubſcribe to the doctrine of the Goſpel. But becauſe the greater part is not only againſt it, but doeth alſo ſharply reſiſt it, we cannot confeſſe Chriſte without the variance and hatred of many. Therefore Chriſte admoniſheth his diſciples that they ſhoulde prepare themſelues to the battell: for of neceſsitie they muſt fight for the teſtimonie of the truthe. And ſo hee preuenteth a double offence which otherwiſe might haue troubled their weake minds not a little. Sith the Prophets promiſed peace and a quiet ſtate vnder the kingdome of Chriſt, what ſhould the diſciples elſe hope for, then to haue all things quiet whether ſoeuer they ſhould come? Now when Chriſte is called our peace, and the Goſpell reconcileth vs to God: it followeth that there ſhoulde be alſo brotherly concorde amongſt vs. Therefore to haue ſtrifes and contentions kindled in the worlde where the Goſpell is preached, ſeemeth not to agree with the propheſies of the Prophets, & much leſſe with the office of Chriſt, and nature of the Goſpell. But that peace which the Prophets commend, becauſe it is ioyned with faith, flouriſheth not but amongſt the true worſhippers of God, and in godly conſciences, and it belongeth not to the vnbeleuers, thoughe it be offered them. And there is nothinge but they can abide, rather then to come in fauour wyth God: whereby it commeth to paſſe that the meſſage of peace, doeth ſtirre them vppe into a greater tumult. For in ſo muche as Sathan poſſeſſeth a kingdome amongeſt the reprobate, he is madde at the name of Chriſte, and aſſoone as the doctrine of the Goſpell is vttered, their wickedneſſe is whetted, which lay before a ſleepe. So Chriſt who is properly the author of peace, through the malice of men, is the occaſion of troubles. Heereby we learne howe muche the wickednesſe is of our corrupt nature, whiche doeth not onely defile ſo incomparable a gift, but doeth tourne it to the worſte. In the meane ſeaſon if tumultes doe ariſe, where the kingdom of Chriſte beginneth to ſhewe it ſelfe, let vs not be troubled as with a newe or an vnwonted matter: when he himſelfe compareth his Goſpell to a ſworde, and ſayeth that it is a ſeparation or makebate. Some thinke that heere is deſcribed the puniſhment which is laide vpon the contemners of the Goſpell, that ſome of them ſhould riſe as enemies againſt others: but the text ſheweth that Chriſte exhorteth heere his diſciples to conſtancie, if a great part of the world ſhould diſſent from them, and that with their voyce, as with the ſound of a warlike trumpet they ſhoulde ſtirre vp very many enemies to their armes.

35. *For I am come to ſet at variance.* Heereby is more euidently perceiued that which we ſaid a little before, that againſt the nature of the Goſpell,

it falleth out through the fault of the wicked, that contentions and tumults do arise. For that which Malachie 4.6. speaketh of Iohn Baptist, belongeth to all the ministers of Christ, that they are sent for this ende, that they should turne the hearts of the fathers to the children, and the hearts of the children to the fathers. But the malice of the wicked bringeth to passe that they which were ioyned before, shoulde at the hearing of the voyce of Christ, be deuided into contrary partes, so that they should breake all bands of frendshyp. Furthermore Christ declareth that the world was come to that confusion, that all lawes of nature should be little estemed, and that no humanity should be any more accounted off. For when Micheas complaineth 7.6. that a mans enemies are them of his owne house, he bewaileth an extreme and a sore corruption. Christ declareth that the same shall come to passe, where his doctrine shalbe vttered, which otherwise were not to be beleued. Yet he doeth not meane that this shalbe alwaies, as some froward menne do dreame that they cannot otherwise be good disciples of his, except they be deuided frō their parents, childrē and wiues, but all lawfull felowshyp is rather sanctified by the vnitie of faith. Christ onely giueth warning, that it becommeth not his disciples to be troubled so oft as that falleth out.

Mat. 10.

37. He that loueth father or mother more thē me, is not worthy of mee. And he that loueth son or daughter more then me, is not worthy of me. 38. And he that taketh not his crosse, & followeth after me, is not worthy of me. 39. He that wil saue his life, shal lose it: & hee that looseth his life for my sake, shall saue it. 40. He that receiueth you, receiueth me, & he that receiueth me: receiueth him that sent me. 41. He that receiueth a prophet in the name of a prophet, shal receiue a prophets rewarde, & he that receiueth a righteous man in the name of a righteous man, shal receiue the reward of a righteous mā. 42. And who soeuer shall giue vnto one of these litle ones to drinke, a cup of cold water onely, in the name of a disciple: verely I say vnto you, hee shall not loose his rewarde.

Mar. 9.

41. And who soeuer shall giue you a cup of water to drinke for my names sake, because ye belong to Christ: Verely I say vnto you, hee shall not loose his rewarde.

Luke 14.

25. Now there went great multitudes with him, and he turned and sayd vnto them.

26. If any man come to me, and hate not his father and mother, and wife and children, and brethren, and sisters: yea and his owne life also, he cannot be my disciple.

27. And who soeuer beareth not his crosse, & commeth after me, cānot be my disciple.

28. For whiche of you minding to builde a towre, sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29. Least that after he hath laid the foūdation, and is not able to perfourme it, all that beholde it, begin to mocke him,

30. Saying: This man began to builde, and was not able to make an end?

31. Or, what king going to warre against another king, sitteth not downe first, & taketh not counsell, whether hee be able with tenne thousand, to mete him that commeth against him with twentie thousand?

32. Or else while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33. So likewise who soeuer he be of you, that forsaketh not all that he hath, he can not be my disciple.

37. He

37. *He that loueth.* Because this is very sharpe and repugnant to the sense of nature, to make them his ennemies which should be most his friendes: therefore Christ sayth now that we cannot of any other condition be his disciples. He doeth not commaunde vs to lay from vs humane affections, he doeth not forbid, but that euery man may performe due beneuolence to his friendes: but he only willeth that what mutuall loue soeuer there is amongst men, should be brought into order, that godlinesse may haue the chiefe preheminence. Therefore lette the husbande loue his wife, the father, the sonne, and again the sonne the father, so that the loue towards men doe not ouerwhelme that duetie which is due to Christe. For as amongest men themselues, some (as we are tied vnto them with a straiter bande) are more loued then others, so were it an vnworthy acte if Christ alone shoulde not be preferred before them all. And certainly we doe not sufficiently account with thankefull minde what it is to be a disciple of Christe, excepte the excellencie of this dignitie doe preuaile to bringe vnder all the affections of the flesh. Luke hathe a harder speache, *Who soeuer hateth not his father*, but the sense is the same. If the loue of our friendes doeth hinder vs from following Christe, it muste be mightely withstoode. As Paule sayeth to the Philip. 3. 8. that he accounted thinges losse for Christes sake, which he estemed before as aduantage to him, and that he lost all those things willingly.

38. *He that taketh not vp his crosse.* He proceedeth from a perticular to the general, that we might know that we cannot otherwise be accounted for his disciples, except we be prepared to beare many dangers. If it torment vs and vexe vs, that we haue discord for the cause of the Gospell, with father, or wife, or children, lette this condition come to our memorie, that Christ dedicateth all his disciples to the crosse. Yet lette vs remember this comfort, that in bearing the crosse, we become the felowes of Christe: so it shall come to passe, that all bitternesse shall easily become pleasant. The reprobate are no lesse tied to their crosse, and cannot shake it off, striue they neuer so muche: but because the crosse without Christe is accursed, there remaineth for them an vnhappy end. Wherefore lette vs learne to knit these two togither, the faithful must take vp the crosse that they may folow the master: that is, that they may conforme themselues after his example, and as faithful companions walke in his steppes.

39. *He that will saue his life.* Least the former doctrine (as it is very hard and troublesome to flesh) should of it selfe worke but smal effecte, Christ in this sentence confirmeth the same two waies. For he sayeth that they are too wary and prouident: when they shal with themselues thinke they haue preserued their life best, they are deceiued, and they haue loste the same: Againe, they which neglect life, shal lose nothing, because they shall saue the same. We know that al things are don & omitted for life sake: there is suche a loue of the same planted in vs: wherefore it was necessary for Christ, that he might encourage his to contemne death, so to promisse and to threaten. To finde life, signifieth in this place to possesse the same as vnder a safe custodie: for they which are too couetous of earthly life, while they keepe themselues oute of all pearils, they please themselues with a vaine truste, as if they had well prouided for themselues, but their life fenced with suche defences, shall fleete away, because at lengthe they must die, and death shall be to them destruction.

On

On the contrary part, where the faithful do offer themſelues to death, their ſoule which ſeemeth at that preſente to vaniſhe away, is reſtored to a better life. Furthermore, becauſe there are ſome founde which ſomtime doe loſe their life, either for ambition ſake, or for a furie, Chriſt expreſly declareth the cauſe why we ſhould ſuffer death. It is doubtfull whether this ſermon was made at an other time, which Luke declareth. The Lord doeth there alſo exhort his diſciples to beare the croſſe, but not in ſo long a ſermon. Alſo for the confirminge of this ſentence he addeth preſently two ſimilitudes, whereof there is no mention made in Mathewe: but for the conſent in the ſumme of the matter, I made no doubt to bring thoſe things which are found in Luke hither.

LVKE. 28. *Which of you is it, minding.* Leaſt it ſhould be troubleſome to any man to folow Chriſt on this condition, that he ſhoulde renounce all his deſires, there is a profitable admonition propoſed, that men ſhould meditate before hand what the profeſsion of the Goſpell doeth require. For hereof it commeth to paſſe that many do fall away, at all light temptations, becauſe they fanſied to themſelues mere wāton delites, as though they ſhoulde alwaies be in the ſhade and in idleneſſe. Therefore he ſhall neuer be a fitte ſeruaunt of Chriſt, except he prepare himſelf to the warre a long time before. Nowe for this purpoſe doe the ſimilitudes very well agree. It is a matter ful of trouble and wearineſſe to builde, & alſo ſmally welcome by reaſon of the charge: alſo no manne taketh warre vpon him, but againſte his will, becauſe it bringeth with it ſo many diſcommodities, and threatneth almoſte ruine to mankinde: and yet the profitte of dwelling allureth men that they doubt not to lay out their ſubſtance: neceſsitie alſo compelleth, ſo that they refuſe no expēces in making warres. But there remaineth a farre more excellent reward for the builders of the temple of God, and for them whiche giue their names to the warres of Chriſt. For Chriſtians doe neither labour for a tranſitorie buildinge, nor fight for a vaine triumph. But that ſaying of Chriſte. If any kinge be vnable to beare the brunt of battell, leaſt he be ouercome with ſhame, let him ſeeke peace with the enemie: cannot be applied to this preſent purpoſe, as if we might make any reconciliation with the ſpirituall enemie if richeſſe and forces doe faile vs. For it were a fonde thing to wreſt al particular clauſes in parables to the matter which is handled. But the Lorde ſimply meaneth that we ſhuld ſo be furniſhed, leaſt we being taken without iuſt defence, doe ſhamefully turne our backes. Neither is euery one of vs a king, which doeth make warre with his owne forces. And as their raſhneſſe is reproued by this doctrine, which fooliſhly leape beyond their meaſure, or make themſelues pleaſures, not thinking of bearing the croſſe: ſo we muſt beware leaſt this meditation whereto Chriſt exhorteth vs, do feare vs, or ſlack our forwardneſſe. Many, becauſe they haue not preſently taught themſelues the law of patience, euē from the priſons, they, thorough niceneſſe retourne backe from the courſe of their race: for they wil not abide to be Chriſtians of any other conditions, then that they may be free from the croſſe. Others, while they haue propoſed vnto them a condition hard and vnſauerie to the fleſh, dare not come to Chriſte. But there is no cauſe why the knowledge of our want ſhould diſcourage vs, whome the Lord doeth helpe in time. Certainly I graunt, if we accounte the charges, we are all ſo poore and weake, that we cannot lay one ſtone,

or

or drawe the ſworde againſt the enemie. But ſith the Lord from heauē will giue vs matter, coſtes, weapons & forces, our ſluggiſhneſſe or ſlouthfulneſſe ſhall haue no pretence of the hardneſſe. Therefore the purpoſe of Chriſt is to admoniſhe his of bearing the croſſe, that they might girde themſelues with ſtrength.

33. *So likewiſe who ſoeuer hee be of you, that forſaketh not.* This clauſe doeth ſhewe what the accounting of the charges doeth meane, whereat Chriſte commaundeth his to beginne: namely, that they muſt meditate of this account, to forſake all things. For in vaine they doe thruſt themſelues in, to profeſſe Chriſtianitie, whiche are delighted with a ſweete and idle eſtate voide of the croſſe. Alſo vnderſtand that they muſt renounce all thinges, which doe ſo preferre Chriſte as before their life; as alſo all the deſires of the fleſh, ſo that nothing ſhall hinder them from a right courſe. For if any man ſhall preciſely vrge the letter, he ſhal deale prepoſterouſly: as though no man were the diſciple of Chriſt, but he that ſhuld throw what ſoeuer he poſſeſſeth into the ſea, and ſo ſhoulde be deuorced from his wife, and ſhould bidde his children farewell. By ſuche fanſies, foliſh men haue bene allured to monkery, that beinge willinge to come to Chriſt, haue fallen from humanity. But no man doth more truely renounce al things which he poſſeſſeth, thē he which being redy to leaue al things at euery momēt, doth imploy himſelf wholely as fre and bound vnto the Lord, & paſsing by all lettes, doeth folow his calling. So the true denial which the Lorde requireth of his, is not ſettled ſo much in the action (as they ſay) as in affection, that euery man liuing for a day, ſhould not ſette his heart vppon that which he gouerneth with his hand.

MAT. 40. *He that receiueth you.* This is an other comfort, that though a great part of the world be offended with the diſciples of Chriſt, ſo that they ſhould prouoke the hatreds of all men againſt them: yet the Lorde, that he might allure many to ſhewe kindneſſe to them, diſdaineth not to account it as receiued to his owne tables, what ſoeuer is giuen to them. For thereby it appeareth howe much he loueth them, while hee ſuffereth what things ſoeuer were done to them, to be imputed to himſelf. Alſo he doeth not ſpeake ſomuch of the receiuing of the doctrine as of the men. I graunt that this latter doeth depende of the former: but the purpoſe of Chriſt is to be conſidered: for his mind was to ſpeake, that which he ſaw moſt apt and fitte for the helping of their infirmitie. If any man ſhoulde receiue them louingly, and ſhoulde gently helpe them, he woulde accepte that kindneſſe as to himſelfe, as if he had ben liberally entreated in their perſon: and not ſo onely but they offered a ſacrifice of a good ſauour vnto God the father.

41. *He that receiueth a Prophet.* He beginneth at the Prophets, but deſcēding at the length to the loweſt degree, he comprehēdeth al his diſciples. Therefore hee commendeth without exception the true worſhippers of God, and the louers of his Goſpell. And to receiue in the name of a Prophet and of a righteous manne, ſignifieth as much as to do them good for the honour of the Goſpel, and in reſpect of godlineſſe. For thoughe God commaundeth vs to doe the dueties of charitie to all mankinde: yet for good cauſe he preferreth his aboue the reſt, that there may be an eſpecial care and regarde had of them.

The reward of a Prophet. The interpreaters do expoūd this clauſe diuerſly:

Some thinke that here is noted a mutual recompence, that is, that the Prophets of God ſhould giue ſpiritual things for earthly giftes: but if this expoſition be receiued, what ſhalbe the reward of the iuſt? Others vnderſtād that they ſhalbe partakers of the ſame reward which is laide vppe for the Prophets and the righteous, becauſe they haue ben liberal towards them. Many referre it to the communion of Sainctes, that as by our liberalitie we declare that we are one body with the ſeruaunts of Chriſt, ſo by this meanes we are made partakers of all good things, whiche Chriſte communicateth amongſt the members of his body. I do more ſimply take it for a rewarde which is fit for the worthineſſe of the perſon vpon whom the liberalitie ſhall be beſtowed. For Chriſte meaneth that this ſhall be a notable declaration, how much he eſteemeth his Prophets, and ſo euery of his diſciples: for by the large rewarde it ſhall appeare, that none of that was loſt, which was beſtowed vpon them. And he amplifieth the matter in that he promiſeth a rewarde euen for the meaneſt deedes, as that is, to giue a cup of colde water. He calleth not only them litle ones, which are the laſt and of leaſt account in the Church, but all his diſciples which are troden downe by the pride of the world.

Mathew.	Marke 6.	Luke 9.
	12. And they went oute and preached that men ſhould amende their liues.	*6. And they went out, and went throughe euery towne*
	13. And they caſte out many deuils: and they anoynted many that were ſicke with oyle, and healed them.	*preachinge the Goſpell, and healing euery where.*

12. And they went out and preached. Mathew paſſeth ouer with ſilence what the Apoſtles did: Marke & Luke do declare that they went about to exerciſe the office laid vpon them: by whoſe words that which I ſayd, doth more euidently appeare, that this office whiche Chriſte then laide vppon them, was but for a time, and that of a fewe daies. For they ſay that they went through cities and townes, & it is not to be doubted but that ſhortly after they returned to their maſter, as ſhall be ſhewed in an other place. This only needeth to be interpreated, that Marke reporteth, that they annoynted many that were ſicke with oyle. For it is demaunded, for what purpoſe they vſed oyle, ſith Chriſte hadde giuen them power of healing. Some learned men thinke that it was a kinde of medicine. And I graunt that oyle was muche vſed in thoſe countreis, but there is nothinge more vnlikely, then that the Apoſtles ſhould vſe ordinarie & natural remedies, which ſhould darken with cloudes the myracles of Chriſt. For they were not inſtructed by the Lorde in the Arte and skill of ſurgerie, but they are rather commaunded to worke myracles which ſhould ſtirre vp al Iudea. Therfore I thinke that this was a viſible ſigne of ſpiritual grace, whereby they declared that the healing proceeded of the ſecrete power of G O D, whoſe miniſters they were: for it was vſed vnder the law, by oile to figure the grace of the ſpirit. But how prepoſterouſly they imitated the apoſtles, which eſtabliſhed in the church a perpetual ceremonie of annoynting the ſicke, doth thereby appeare, that Chriſt gaue the gift of healing to the Apoſtles, not that they ſhoulde conuey the ſame by right of enheritance to their poſteritie, but that it ſhoulde be for a time a ſeale of the doctrine of the Goſpel. And at this day the ignorance of the Papiſts is too ridiculous, which chalenge filthy annoynting (whereby they bring them that are half dead to the graue), for a ſacrament.

Mathew

Mathew 11. | Marke. | Luke 7.

1. And it came to passe that whē Iesus had made an ende of commāding his twelue disciples, he departed thence to teach and preache in their cities.

2. And when Iohn hearde in the prison the workes of Christ, he sent two of his disciples, and sayde vnto him:

3. Art thou he that should come, or shall we looke for an other?

4. And Iesus answearing, said vnto them: Goe and shewe Iohn, what things yee haue heard and seene.

5. The blinde receiue sight, & the halt go: the Lepers are cleansed, and the deafe hear: the dead are raised vp, and the poore receiue the gospel.

6. And blessed is he that shal not be offended in me.

18. And the disciples of Iohn shewed him of all these things.

19. So Iohn called two of his disciples, and sent them to Iesus, sayinge: Art thou he that should come, or shal we wait for another?

A little after.

21. And at that time he cured many of their sickenesse and plagues, and of euill spirites, and vnto many blinde men he gaue their sight.

22. And Iesus answeared and sayde vnto them: Goe your wayes and shewe Iohn, what thinges yee haue seene and heard: that the blinde see, the halt go, the lepers are cleansed, the deaf heare, the dead rise againe, and the poore receiue the Gospell.

23. And blessed is hee that shall not be offended in me.

1. *And it came to passe.* In this place Mathew sheweth nothing else, but that Christ ceased not from the course of his office, while the Apostles laboured other where. Therefore assone as he had sent them, with their commandements to go through Iudea, he applied himself to teaching in Galile. But there is waight and force in that woord commaunding: for Mathewe declareth that they had not a free embassage permitted them, but that it was prescribed and tolde to them what they should say, and how they should behaue themselues.

2. *And when Iohn heard.* The Euangelists doe not meane, that Iohn was moued with myracles, so that then at legth he acknowledged the mediatour: but because he saw that Christ became famous, and accounting that the ful and perfect time was come, wherein his testimonie was approued in him, he sent his disciples to him. That is too absurde, that some thinke that he sent for his own cause also, as though that he had not ben fully perswaded and plainly taught, him to be the Christ. That is also a friuolous imagination of them, which imagine that when the Baptist was neare his death, he should demand of Christ what message he should beare frō his mouth to the fathers which were dead. But it is euidēt that this holy crier of Christ, because he saw himself not to be farre distant from the ende of his race, and that his disciples remained as yet in suspence, thoughe he had bestowed much labour in teaching them, sought this last remedy to heale their infirmitie. He faithfully behaued himselfe in this (as I said) that his disciples might embrace Christe without delay. Sith by daily calling vpon, they had profited so litle, he doth not feare without a cause, least after his death they should fal away wholely: therefore by sending them to Christe, his will was to waken their slouthfulnesse throughly. Againe, the pastours of the Churche are in this place admonished of their duety, that they shoulde not endeuour to holde disciples addicte or as it were bounde to them, but to directe them to Christe, who is the only maister.

Iohn at the beginning profeſſed himſelf not to be the bridegrome. Therfore which is the part of a faithful frend of the bridegromes, he offereth a chaſt and a pure ſpouſe to Chriſt himſelfe, who is the only bridegrome of the Church. Paule 2. Cor. 11. 2. declareth that he had the ſame care: and the example of them both is propoſed to all the miniſters of the Goſpell to folowe.

3. *Art thou he that should come?* Iohn taketh that for graunted, which the diſciples had learned from their childehode. For it was a common leſſon of godlineſſe amongſt all the Iewes, that there ſhould come a Chriſt, the author of ſaluation & of perfecte bleſſedneſſe, wherefore he moueth no queſtion of that principle: but demandeth only whether Ieſus is that promiſed redemer. For it behoued them after they were perſwaded of the redemption promiſed in the law and the prophets, to embrace the ſame offred in the perſon of Chriſt. VVhē he addeth, *shal we loke for another?* In this clauſe he ſharply reproueth their ſlouthfulnes, which being taught ſo certainly before, ſhould wauer ſo long with doutful mindes. He alſo ſheweth what is the nature and force of faith: namely, that being grounded in the truth of God, it looketh not about hither or thither, nor varieth: that being content with Chriſt alone, it turneth not any other way.

Goe, and shew Iohn. As Iohn had taken the perſon of an other vpon him: ſo he cōmandeth to cary word back again to him, which ſhould rather haue bene obſerued of his diſciples. That he anſwereth not ſimply, he doeth it firſt for that purpoſe, becauſe it were better the thing it ſelfe ſhould ſpeake: then, that hee might giue his forerunner more free ſcope of teaching: yet he doth not giue him in his myracles a naked matter without fourm, but he applieth the myracles to their end out of the Oracles of the Prophets. And he noteth one place eſpecially out of the 35. chapter of Iſaiah, & an other out of the 61. that the diſciples of Iohn might know that to be fulfilled and performed, whiche the Prophet witneſſed of the kingdome of Chriſte. In the firſt place is contained a deſcription of the kingdome of Chriſt, vnder the which gouernment God promiſeth that he will be ſo liberal & bountiful, that he would help & remedy al diſeaſes. And it is no dout but that he ſpeaketh of a ſpiritual deliuerance from al euils & miſeries. But Chriſt by outward ſignes (as is ſaid before) ſheweth that he came to be a ſpiritual phiſition to cure ſoules. So it came to paſſe that the diſciples might depart without any wauering doubt, hauing a plaine anſwere without obſcure or vaine circumſtances. The laſt place is like to the firſt in this, that teaching that the treaſures of the grace of God for the world were propoſed in Chriſt, it declareth that Chriſte was peculiarly ſent to the pore & the afflicted. And he alleageth this propheſie purpoſely: partly, that he might teach all his humilitie: partly, that he mighte take away the offence which the wiſedom of fleſh might conceiue at his contemptible flocke. For as we are proud by nature, we eſteme almoſt of nothing, except it be ſette foorth with muche glory. But the Churche of Chriſte being gathered of poore menne, is furtheſt of all from that gay and gorgious ſhewe. From hence hathe the contempte of the Goſpell crepte into manye, becauſe it is not receiued of all great menne, and of menne of greate dignitie. But howe ouerthwarte and wicked thys eſtimation of the Goſpell is, CHRISTE doeth admoniſhe vs by the nature of the Goſpell it ſelfe, when as it is ſente but to the poore and abiectes,

whereo

wherof it foloweth that it is no new thing, or ought that ſhoulde trouble vs,if it be deſpiſed of all the mighty, which being puffe vp with their richeſſe,doe leaue no void place for the grace of God: nay,if it be refuſed of the moſt part of men,there is no cauſe why we ſhoulde maruell,when as there is ſcarce the hundreth man, which ſwelleth not with a vain confidence. And as Chriſt defendeth his goſpel from contempt:ſo againe he declareth who they be that are fit to receiue the grace of ſaluation which is there offered: and he calling louingly miſerable ſinners to the hope of ſaluation,he raiſeth them into an aſſured hope. For it is certaine that the poore are called, whoſe condition is miſerable and vile, and whiche are nothing accounted of. Therefore as euery man is moſt abiect & meane, let not his pouertie cauſe him to deſpaire,but lette it comfort him the rather to ſeeke after Chriſt. But let vs remember that none elſe are accoũted poore, but they that thinke themſelues to be ſuch: that is,whiche lye oppreſſed with the feeling of their owne pouertie.

¶. 6. *And bleſſed is he.* By this clauſe it was the wil of Chriſt,to teach,that if any will remaine conſtant and firme in the faith of the Goſpel,he muſt reſiſt and ſtriue againſt offences which ſhal ariſe to the hinderance of the courſe of faith. But this is a preuention wherewith hee ſhieldeth vs againſt offences: for we ſhall neuer want occaſions to mooue vs to refuſe the ſame,vntil we lift our mindes aboue all offences. Thefore this is firſt to be noted,we muſt warre with offences, that we may ſtande faſt in the faith of Chriſt. Neither is Chriſt wrongfully called the rocke of offence, and the ſtumbling ſtone whereat many do fal. It is certaine that that cõmeth to paſſe through our fault: but he cureth this diſeaſe alſo,when he pronounceth them bleſſed which are not offended at him. VVhereby we alſo gather that the vnbelecuers haue no excuſe,though innumerable offences fall out: for what ſhould hinder them that they ſhoulde not come to Chriſt?or what ſhould offend them that they ſhould fall from Chriſt? namely,becauſe he with his croſſe appeareth as one contemned & vile, being caſt out with his croſſe to the reproches of the worlde: becauſe hee calleth vs into the ſociety of his afflictions: furthermore,becauſe his glory and maieſtie,as it is ſpirituall,is neglected of the world. Then,becauſe his doctrine is contrary to our vnderſtandinge: alſo becauſe that by the crafte of Sathan many troubles doe ariſe, whiche defame and bringe the name of Chriſte and the Goſpell into hatred. Laſtly,becauſe euery man, as of ſet purpoſe frameth to himſelf a heape of offences,becauſe that with no leſſe malice then deſire, all men withdrawe themſelues from Chriſt.

Math. 11.	Marke.	Luke 7.
7. *And as they departed, Ieſus begaune to ſpeake vnto the multitude,of Iohn: VVhat went ye out into the wilderneſſe to ſee? A reede ſhaken with the winde?*		24. *And when the meſſengers of Iohn were departed, he began to ſpeake to the people,of Iohn, what went yee out into the wilderneſſe to ſee? A reede ſhaken with the winde?*
8. *But what wẽt ye out to ſe? A man cloathed in ſoft raiment? Beholde, they that weare ſoft cloathing, are in kings houſes.*		25. *But what went yee out to ſee? A manne cloathed in ſofte raiment? Beholde, they whiche*
9. *But*		T. 5. *are*

9. But what went yee out to see? A Prophet? Yea I say vnto you, & more then a Prophet.
10. For this is he of whom it is wrytten: Beholde, I sende my messenger before thy face, whiche shall prepare thy way before thee.
11. Verely I saye vnto you, amonge them which are begotten of women, arose ther not a greater then Iohn Baptist: notwithstandinge, hee that is the least in the kingdome of heauen, is greater then he.
12. And from the time of Iohn Baptiste hitherto, the kingdome of heauen suffreth violence, and the violent take it by force.
13. For all the Prophets & the lawe prophecied vnto Iohn.
14. And if ye will receiue it, this is Elias, which was to come.
15. Hee that hath eares to heare, let him heare.

are gorgeously apparelled, and liue delicately, are in kinges courtes.
26. But what went yee foorth to see? A Prophet? Yea I say to you, & greater then a prophet.
27. This is hee of whome it is wrytten: Beholde, I sende my messiger before thy face, which shall prepare thy way before thee.
28. For I say vnto you, there is no greater Prophet then Iohn, amongest them that are begotten of women: neuertheless, he that is the least in the kingdō of God, is greater then he.

Luke 16.

16. The law & the Prophets endured vntill Iohn: and since that time the kingdome of God is preached, and euery manne preasseth vnto it.

7. *And as they departed.* Christ commēdeth Iohn to the people, that they might remember that which they had hearde of him, and giue credite to his testimonie: for his name was famous amongest the people, and they spake honourably of him: but his doctrine was smally esteemed, and they were but fewe which had respecte to his ministery. But Christe telleth them that they lost their labour which went foorth into the wildernesse to see him, except they woulde reuerently apply their mindes and studies to his doctrine. Therefore the meaning of the wordes is this, *you went forth vnto the wildernesse*, your lightnesse was fonde and to be laughed at, if your iourney had not some certaine ende. But you neither sought the pompe of the world, nor any other foolish thing, but your purpose was to heare the worde of God out of the mouth of the Prophet. Therefore that you may now shew what frute you had of your purpose, let that be well remembred which he spake vnto you.

8. *They that weare softe cloathing.* They are deceiued whiche thinke that courtly daintinesse is condemned by this sayinge of Christe: there are very many other places, where the pride and immoderate glory in apparell is reproued. But the simple meaning of thys place is, that there was no suche thing in the wildernesse, which should allure the people thether. For all thinges there were rude and filthie, which shoulde bring nothing but a lothsomnesse: they shoulde rather looke in kinges courtes, for fine trimming which delighteth the eyes. Thoughe he may seeme also after a sorte to reprooue the tyrannye of Herode, for that he helde Iohn in prison, because he had freely condemned his incestuous mariage. Therefore he declareth that it is but a fonde thing to esteme of Prophets according to the good will and fauour of Princes, becausse that flatterers doe raigne there

there for the moſt parte.

11. Verely I ſay vnto you. In theſe words is not only the authority of Iohn confirmed, but alſo his doctrine is preferred aboue the olde propheſies, that the people might conſider the righte purpoſe of his miniſterie. For becauſe they accounted not to what purpoſe he was ſent, it came to paſſe that they profited almoſt nothing by his doctrine. Therefore Chriſt extolleth and placeth him aboue the order of Prophets, that they mighte learne and knowe that he hadde ſome peculiar and more excellent commaundement giuen vnto him. But that he in an other place doeth denie himſelf to be a Prophet, is not contrary to this title of Chriſt. For he was not a Prophete after the order of others, whome the Lorde in times paſt had ſette ouer his Churche as interpreaters of the lawe, and meſſengers of his wil: yet he was more excellent then the Prophets, becauſe he ſpake not a farre off, and darkely vnder ſhadowes: but he tolde them that the time of their redemption was at hande and before them. To the whiche purpoſe alſo appertaineth the propheſie of Malachie, which preſently foloweth: namely, that Iohn excelled in this, that he was the crier and the forerunner of Chriſte. For thoughe the olde Prophets ſpake of his kingdome, yet they were not placed as Iohn was before his face, that they ſhould ſhew him preſent. Lette the readers looke the reſt out of the firſte chapter of Luke.

There aroſe not. The Lorde proceedeth further, aſmuch as Iohn exceeded the Prophets, ſo much more excellent are the miniſters of the goſpel then he. They haue erred too ignorantly, which thought that Chriſte cõpared himſelf with Iohn, for he ſpeaketh not here of the dignity of the perſon, but the excellency of the office is commended: which doth more euidẽtly appeare by the words of Luke. *Ther aroſe not a greater Prophet.* For the greatneſſe is expreſly referred to the office of teaching. In ſumme, Iohn hath ſo excellent a title giuen him, to that ende that the Iewes ſhuld the more diligently obſerue the meſſage that he brought. Then the teachers whiche ſhould ſhortly after folow him, are preferred before him, that the maieſty of the goſpell mighte be preferred aboue the lawe, and alſo that meſſage which came betwene them both. And as Chriſt would prepare the Iewes to receiue the goſpell, ſo it is meete for vs to be wakened at this day, that we may reuerently heare Chriſt, ſpeaking to vs out of his high throne of his heauenly glory: leaſt that he reuenge our cõtempt with that horrible curſſe, whiche he denounceth againſte the vnfaithfull by Malachie in the ſame place. The kingdom of heauen and of God, is taken here, as in other places before, for the new eſtate of the church, becauſe that at the cõming of Chriſt ther was promiſed a reſtitutiõ of al things. That which I trãſlated the leaſt, is red in the Greke in the cõparatiue degre the leſſer. But after this maner the ſenſe is the plainer, while it appeareth that it comprehendeth all the miniſters of the goſpell. Alſo, that many being endued with a ſmal portion of faith, are farre inferiour to Iohn, this nothing letteth, but that their preachinge may be more excellent, in that it propoſeth Chriſte the conquerour of death, and the Lorde of life, whiche hath perfourmed the euerlaſting cleanſinge by his onely ſacrifice, and by takinge away the vaile, it lifteth the diſciples into the heauenly ſanctuarie.

12. From the time of Iohn. I doubt not but that Chriſt commendeth the maieſtie of the Goſpel of this, that it was ſought after with a feruent de-

fire of many. For as God raiſed vp Iohn, that hee might be a proclaimer of the kingdome of his ſonne, ſo the ſpirite gaue effecte to his doctrine, that it might enter into the hearts of men, and mighte kindle their zeale. Therfore it appeareth that it came from God, which ſo ſtraungely & ſodenly ſpreadeth out, & raiſeth great ſturres. But in the ſecond clauſe ther is added a reſtrainte, *that the violent doe take it*. For becauſe the greater parte was no more moued, then as if the Prophets had neuer ſpoken of Chriſt, or as if Iohn had neuer come as a witneſſe of him, Chriſt declareth that the violence whereof he ſpeaketh, is founde but in one certaine kinde of menne. The meaninge therefore is, there is nowe a greate concourſe of men, as if that men would violently enter into the poſſeſſion of the kingdome of God. For at the opening of the mouth of one man, they doe not onely couetouſly, but with violente force they receiue the grace offered. And thoughe very many are ſlouthfull, and are no more touched, then if Iohn ſhould tell a tale in the wildernesſe, nothing appertaining to them: yet many ran with violēt zeale. And to this purpoſe tendeth the ſaying of Chriſt, that they are inexcuſable whiche contemptuouſly, as with cloaſed eyes doe paſſe by the manifeſt power of God, which ſhone as well in the teacher as in the hearers. Yet by theſe wordes we learne what is the true nature and force of faith: namely, that menne ſhould not coldly and for faſhion giue eare to God when hee doeth ſpeake, but they ſhoulde aſpire to him with an ardent affection, and breake throughe as it were wyth a violent endeuour.

LVKE. 16. *The lawe and the Prophets to Iohn.* Becauſe the Lord had ſayd that thoſe things which the Prophets had foretolde (of the renewinge of the church that ſhuld be) was as an entrance to the matter for the peoples ſake, now he compareth the miniſterie of Iohn with the law & the prophets, as if he ſhould haue ſayd: it is no maruel if God doth now ſo mightily worke in the myndes of men. For he doeth not ſhew himſelfe a farre off, as he did before in obſcure ſhadowes, but openly and at hande is hee preſent to eſtabliſh his kingdome. Hereof it foloweth that they haue leſſe excuſe, which doe ſtubbornely refuſe the doctrine of Iohn, then the contemners of the law and the Prophets. There is an emphaſis in the worde of Propheſying, for the lawe and the Prophetes did not ſette God before the eyes, but onelie by figures they drew out as in a ſhadow, one abſent.

Now we ſee whereto this compariſon tendeth: namely, that it is not meete that menne ſhould be now ſo cold, ſith God ſheweth himſelfe preſent vnto them, which helde the olde people in ſuſpenſe by prophecies. But there is no abſurditie in that, that Chriſt doth nowe number Iohn amongſt the miniſters of the Goſpel, whom he had firſt placed in the middeſt betweene them and the Prophets, becauſe his preaching, though it were a part of the Goſpel, yet it was but a certaine rudiment of the ſame.

MAT. 14. *And if ye wil receiue it.* Now he doth declare more plainly how Iohn begā to preach the kingdō of God: for this is verily that Eliah which was promiſed to be ſent before the face of God, for Chriſt would that the Iewes ſhould now ſee and know that great & terrible comming of God ſpoken of before by Malachi, ſith that Elias which is there promiſed, doth now execute the office of a forerunner. Alſo in theſe words (*If ye wil receiue it*): he reproueth the hardnes of their harts, that are ſo malitiouſly blinde in ſo great light. But what if he be not receiued, ſhall he not be

It is not the meaning of Christ to say that the office of Iohn doth depēd vpon theyr lykinges: but after he had sayd that he was that Eliah, he reproueth them of slouth and vnthankfulnes, if he haue not that credit, which he deserueth.

15. He that hath eares. We know that Christ vseth this sentence as oft as he entreateth of an earnest matter, which he would should be diligently & carefully noted. Yet he also declareth that the misteries, wherof he speaketh, are not receiued of all: because that many of the hearers are deafe, or else haue stopped their eares. But because that man is not onely hindered by his own incredulitie, but that diuers do also hinder others, christ here exhorteth the children of God, whose eares are opened, that they should be diligent to consider this excellēt misterie of God, and that they should not wax deaf with the vnbeleeuers.

Matth. 11.	Marke.	Luke. 7.
16. But whereunto shall I lyken this generation? It is lyke vnto litle children, which sit in the markets, and call vnto their felowes.		*29. Then al the people that heard, & the Publicans, iustified God, being baptised with the baptism of Iohn.*
17. And say, wee haue pyped vnto you, and ye haue not daunced, we haue mourned to you, & yee haue not lamented.		*30. But the Pharises & the expounders of the law despised the counsell of God against themselues, and were not baptised of him.*
18. For Iohn came neither eating nor drinking, and they saye, hee hath a deuil.		*31. And the Lord saide, whereunto shal I liken the men of this generatiō? & what thing are they lyke vnto*
19. The sonne of manne came eating and drinkinge, and they say, behold a glutton and a drinker of wine, a friend vnto Publicans and sinners: but wisdome is iustified of her chileren.		*32. They are like vnto children sitting in the market place, and cryinge one to an other, and saying, wee haue pipedto you, and yee haue not daunced: wee haue mourned to you, and ye haue not wept.*
		33. For Iohn Baptist came, neither eating bread, nor drinking wine: and yee say hee hath the deuill.
		34. The sonne of man is come, & eateth and drinketh: and ye say, behold a man which is a glutton, & a drinker of wine, a friud of Publicans and sinners. 35. But wisdome is iustified of al her children.

LV. 29. *Then al the people that heard.* This clause is omitted by Math. which yet bringeth great light to the text: for hereof Christ tooke occasion to reproue the Scribes, when he saw that they remained so obstinate in contempt of God. The sum of this place is this, the common people and the Publycans glorified God: but the Scribes, which gloried too much in the trust they had to their own vnderstāding, made no account of any thing that was spoken by Christ. And this at the first sight much darkned & deformed the glory of the gospel, that christ gathered not his disciples, but of the dregs & offscouring of the people: & because that they which excelled either in shewe of holinesse or of learning, refused him.

But it was the Lordes wil to ſhew this ſpectacle, as an example in the beginning, leaſt that either the men that then lyued, or the poſterity that ſhould followe after, ſhould eſteeme of the Goſpell by the auctoritie of men that allowed of it: for almoſt all men are by nature bent to this ſin. And there is nothing more prepoſterous, then that the trueth of GOD ſhould be brought in ſubiection to the iudgement of men, whoſe quicknes of witte and ſharpneſſe of vnderſtanding, is altogeather nothing but meere vanitie. Therefore, as Paule ſaieth, 1. Cor. 1. 27. God chote the weake and fooliſh thinges in the world, that he might ouerthrowe the mighty and the wiſe from theyr imagination. But it is our part to preferre this fooliſhnes of God (as the ſame Paule teacheth, 1. Cor. 1. 21.) before all the excellency of mans wiſdom.

They iuſtified God. This ſpeach is worthy to be noted, that they are ſaid to iuſtifie God, which with reuerence embracing his ſonne, doe ſubſcribe to the doctrine brought by him. Wherefore it is no meruaile, if the holy Ghoſt doe euery where adorne faith with moſt excellent titles, giueing the price vnto it in the worſhipping of God, accounting it to be moſt perfect obedience. For what holier office can be imagined, then to aſcribe vnto God his iuſtice due to him? Yet this word iuſtifying doth generally extend to al the praiſe of God: as if it ſhould be ſaid, that God was approoued and glorified of the people, whiche reſted in the doctrine which came from him. And, as faith iuſtifieth God; ſo it cannot be, but that incredulitie is blaſphemy againſt him, & ſpoileth him of his praiſe. But this phraſe teacheth vs, that men are after this maner brought rightlye to beleeue, when they haue bid the wiſdome of the fleſh farewell, accounting that nothing proceedeth from God, but that which is right & pure, not taking ſo much libertie to themſelues, as once to murmur at his word and his works.

Being baptiſed. Luke meaneth that the fruit of Baptiſme, which they had receiued, did then appeare: for it was a good preparatiue for them towardes the receiuing of the Goſpel, and this was a token of godlyneſſe that they had offered themſelues to be baptiſed. Now the Lord leadeth them from that meane beginning to higher degrees: euen as the Scribes by deſpiſing the baptiſme of Iohn, through their owne pride did ſhutte vp the gate of fayth againſt themſelues. Therfore if we deſire to aſcend to ſound perfection, we muſt firſt take heed that we deſpiſe not the leaſt of Gods callings and matters: but let vs be humbly prepared to beginne at the leaſt elementes. Secondly, we muſt do our diligence, that our faith though it haue a weak beginning, may by degrees dayly profit more and more.

30. *They deſpiſed the counſel of God againſt themſelues.* The counſell of God is for honours cauſe oppoſed againſt the wicked pride of the Scribes: for there is a force in this word coũſel, which deliuereth this doctrin of God from the contempt of men. But word for word Luke ſaith that they deſpiſed it againſt themſelues. Neither do I reiect that ſenſe, which others do rather allow, that they were rebellious to their own deſtruction. But becauſe the words of Luke are plaine, and that they are thus vſed ofte, I had rather tranſlate it *in themſelues*: as if he ſhould haue ſaide, though they withſtood it not openly and directly: yet, as they ſwelled with an inward pride inwardly, ſo they deſpiſed it in themſelues.

31. *Where-*

31. *VVhereunto shall I lyken this generation?* He meaneth not all the men that then lyued: but he speaketh properly of the Scribes and their flatterers. He vpbraideth thē, that when the Lord had attēpted diuerse waies to draw them vnto him, they most obstinately refused his grace. But he vseth a similitude which is taken, as it is supposed of a game commonlye vsed by children; neither is this coniecture vnlike, that children leading seueral dances, did so sing one to an other. And verely I think that christ purposely that he might ouerthrow the pride of the Scribes, tooke occasion to reproue them of chyldren playing together, declaringe that though they were neuer so proud, yet the song which children sing, whil they play in the market place is enough to condemne them.

33. *For Iohn came.* VVhen as this man liued an austere and streit life, sounded repentance & sharp reprehensions, as though he sang a mournfull song, and the Lord himselfe, as with a mery & cheerefull song applyed himselfe more pleasantly to allure them to his father: what cause should there be that neither of these wayes profited nothing amongste them, but theyr yron obstinacie or hardnesse of hearts? But this place teacheth vs why there was so great difference in outward shew of life betweene Christ and the Baptist, which yet did both apply themselues to one matter: for it was the will of the Lorde by this varietie in taking as it were vpon him diuerse persons, the more to conuince the vnbeleeuers: for that he bending and transforming himselfe to their manners, could not yet bend them. If that all excuse be taken away from the men of that age, which with obstinate malice refused both those wayes, whiche the Lord vsed to call them by, we also are in their person found guiltie: whē as the Lord omitteth no kind of cheerefull dealing, or of mourfull and sorowful musicke to draw vs vnto him, wee remaine as dead stones. As menne not well in theyr minde, or out of theyr witte, are commonlye called Lunatike: so they called Iohn, a manne possessed with a deuill.

34. *The sonne of man is come.* To eate and to drinke in this place signifieth to lyue after the common order of men: as Christ saieth, Iohn came neither eating nor drinking: becausse he liued not after the common order of men, for that he abstained from the common meates and common order of diet: which Luke expresseth more plainely in these words, *not eating bread, neither drinking wine.* Let them note this place: which thinke the estate of perfection to be in outwarde austeritie of lyfe, and they thinke him to liue an Angels life, which liueth sparingly, or pineth away himselfe with hunger. For, according to this rule, Iohn should be better then the sonne of God: but this is rather to be holden as a rule, bodylye exercise profiteth litle, but godlines is profitable vnto all thinges, 1. Tim. 4. 8. Yet vnder this pretence libertie may not be giuen to the flesh, to pamper vp it selfe in delycacie and wantonnesse: only superstition must be auoyded, least foolish men imagining perfectiō to be in these outward elementes, they neglect the spiritual worship of God. Adde this also, that Christ applyed himselfe to lyue after the common order of mans life, that he might sanctifie godly temperance, and not nourish the superfluitie of others either by any shew or example of his.

35. *But wisdom is iustified.* This place is diuerslye expounded by the interpreters. Some say that wisdom was iustified or acknowledged by the

Iewes

Iewes to be without fault, in that they being faultie in their own conſciences, and iudges of theyr owne infidelitie, were enforced to witneſſe that the doctrine was good & holy, which they reiected. And they take the children of wiſdom for the Iewes, who ſet out themſelues with this title. Others do thinke that it is ſpoken in ſcorne: as thus, do you in this manner approue the wiſdome of God, whoſe children you boaſte your ſelues to be? But becauſe the Greek Prepoſition here vſed, is not properly referred to the party, which is the doer, there are ſome, which expounde it thus, wiſdome is diſcharged of her children, ſo that now ſhee is not by any law bound vnto them, as if the enheritaunce were trãſlated to ſome other: as Paule ſaieth, that Chriſte was iuſtified or freed from ſinne, Rom. 6. 7. becauſe the curſſe of ſinne had no further power ouer him. Some vſing a greater libertie interprete it more hardly, as that wiſdome ſhould be eſtraunged from her children. But howſoeuer the greek Prepoſition be here interpreted, in my iudgement an other ſenſe is more apt: wiſdom though her own children do vtterly deſpiſe her, dooth yet loſe nothing of her excellencie and dignitie: but remaineth ſound. The Iewes, and eſpecially the Scribes vaunted themſelues to be the children of the wiſdome of God: yet when they trod theyr mother vnder their feet, they did not onely flatter themſelues in ſo great ſacriledge, but in theyr iudgement they would that Chriſt ſhould alſo haue fallen: on the other ſide Chriſt ſaieth, though wiſdome hath wicked and degenerate chyldren, yet ſhe remayneth ſafe, and her credit and authoritie cannot bee ought empared by their malice, which doe wickedly and malitiouſly ſlãder her. But I haue not yet ſet downe that ſenſe, which in my iudgment doth beſt agree with the place, and is moſt naturall. Firſt, in the wordes of Chriſt there is a ſecret Antitheſis, betweene naturall children and baſtardes, which vaunt of a vaine title without a cauſe: as if Chriſt ſhould ſay: let them goe on in their pride, which glorioufly boaſt themſelues to be wiſdomes children in vaine: ſhe ſhal yet haue her praiſe and her autoritie amongſt her naturall children. Therefore Luke addeth this vniuerſall note *of all her children*, whereby he declareth that the reſiſtaunce of the Scrybes was not ſuch a let to any, but that all the electe of God ſhoulde remayne in the fayth of the Goſpell. For the Greeke Prepoſition, it is not to be doubted but that the ſame word is ſometime diuerſly vſed. As to omitte many examples, when Chriſt ſaieth, Luke, 17. 25. The ſonne of man muſt firſt ſuffer many thinges, and be reproued of this generation. No man will deny but that there is the lyke manner of ſpeaking vſed in the Greeke, in the other clauſe. Chriſoſtome alſo, whoſe naturall language was the Greek tongue, paſſeth by this, as a matter of no waight. And beſides this, this ſentence ſhall thus better agree and anſwere to the former ſentence, where it is ſayde, that God was iuſtified of the people. Therefore though many Apoſtates doe fall away from the Churche of God: yet alwayes ſtall the faith of the Goſpel continue ſafe amongſt all the elect, which are indeede of the flock.

Matth.	Mark.	Luke. 10.
		1. *After theſe thinges, the Lord appeynted o-ther ſeuentie alſo, & ſent them, two and two before him*

him into euerye citie and place, whither hee himſelfe would come.

2. And he ſaid vnto them: The harueſt is great, but the labourers are few: pray therefore the Lorde of the harueſt to ſende forth labourers into his harueſt.

3. Goe your wayes: behold I ſend you forth as lambes among wolues.

4. Beare no bag, neither ſcrip, nor shooes, & ſalute no man by the way.

5. And into whatſoeuer houſe ye enter, firſt ſay, Peace be to this houſe.

6. And if the ſonne of peace bee there, your peace ſhall reſte vppon him: if not, it ſhall turne to you againe.

7. And in that houſe tarye ſtill, eatinge and drinking ſuch thinges as by them ſhall bee ſet before you: for the labourer is worthy of his wages. Goe not from houſe to houſe.

8. But into whatſoeuer citie yee ſhall enter, if they receiue you, eate ſuch thinges as are ſette before you.

9. And heale the ſicke that are there, and ſaye vnto them, The kingdome of God is come neere vnto you.

10. But into whatſoeuer citie yee ſhall enter, if they will not receiue you, goe your wayes out into the ſtreetes of the ſame, and ſay,

11. Euen the very duſt, which cleaueth on vs of your citie, we wipe of againſt you: notwithſtandinge, know this, that the kingdom of God was come neere vnto you.

12. For I ſay to you, that it ſhalbe eaſier in that day for them of Sodom then for that citie.

1. *After theſe thinges.* It may be gathered by many circumſtances that the Apoſtles were returned backe againe to Chriſt, before that theſe ſeuentie were ſubſtituted in theyr roomes. For the twelue were ſente to ſtirre vp the Iewes in hope of the ſaluation at hand: after theyr returne when there was neede of more dilygent attentiuenes, there were moe ſent out as ſecond meſſengers, which ſhoulde euerye where in all places ſpread abrod the fame of the comming of Chriſt. But there was no ſpeciall ambaſſage committed to them, Chriſt onely ſent them before him, as forerunners, which might prepare the mindes of the people to receiue his doctrine.

In the number of ſeuentie he ſeemeth to folow that order wherto the people had heretofore bene accuſtomed. That muſt be remẽbred, which we ſpake of the twelue Apoſtles, that look how many trybes there were in the floriſſhing eſtat of the people, ſo many Apoſtls were there choſẽ as Patriarches, which ſhold gather the members of the torne body togea-

thes

ther that thence might come a perfect reſtitution of the Church. The reaſon was not vnlike in the ſeuentie. VVe know when Moſes was not able to beare the burden, he choſe vnto him ſeuentie Iudges, which ſhuld gouerne the people togeather with him, Numb. 11. But the Iewes being now returned from the captiuitie of Babylon, had a councell called *Synedrion*, which they through corruption called *Sanedrin*, which conſiſted of ſeuentie and two Iudges. But as the common ſpeach is in ſuch numbers, ſo when they ſpake of the *Synedrion*, they onelye called them ſeuentie Iudges, and they were choſen of the poſteritie of Dauid, as Philo witneſſeth, that there might yet remaine ſome authoritie in the kingly ſtocke. VVherefore after many miſerable murthers, this was the laſt part of theyr deſtruction, when Herod had ouerthrowne that councell, hee ſpoyled the people of their lawfull gouernment. Furthermore, becauſe their returne from Babylon, was a figure of the true and perfect redemption, the Lord now ſeemeth to chuſe theſe ſeuentie preachers of his comming, therby to promiſe after a ſort, a reſtitution of their decayed eſtate: Yet he made thē not Iudges with power, beecauſe the people was to be called backe againe to one head, but hee commaunded them onely to goe before, that he alone might rule and gouerne. In that he ſent them two togeather, it ſeemeth that he did it in conſideration of theyr weakenes: for it was to be feared, leaſt they being ſeuered alone, ſhuld haue had leſſe courage thē was neceſſarye for the through performaunce of theyr office: Therefore that ſome ſhould mutually encourage others, they are ſent two togeather.

2. *The haruеſt is great.* I expounded this ſentence in the 9. Chap. after Matthew: yet it was conuenient to be ſet downe here againe: becauſe it is here vttered vppon an other occaſion. For that Chriſt might therby the better ſtirre vp his Diſciples diligently to apply theyr labour, he telleth them that the haruеſt is great: whereof it followeth that their labour ſhould not be in vaine, but that they ſhould finde aboundaunce of matter, wherein they might exerciſe themſelues. After he admoniſheth them of daungers, contentions and troubles, and he commaundeth them to girde vp themſelues, that they might ſpeedely goe through all Iudea: then he rehearſeth thoſe commaundements, which he had giuen to the Apoſtles: therefore it were ſuperfluous here to load the readers with moe wordes, ſith the full expoſition of all theſe thinges may be hadde there: onely they are to be admoniſhed what this ſpeach meaneth, *Salute no man by the way.* It is a token of great haſte, where as if any man meete vs in the way, we goe forward, and ſpeake not to him, that might hinder vs, though it were but a litle. So 2. Re. 4. 29. when Elizeus ſent his boye to the Sunamite, he forbad him to ſalute any by the way. VVould Chriſt therefore haue his diſciples to be ſo vnkind, that he would not allowe them to ſalute any by the way? No, but he commaundeth them to make ſuch ſpeede, that they ſhould paſſe ouer all lettes. Luke alſo hath this onely, that the Diſciples ſhould eate and drinke thoſe thinges, whiche ſhoulde be ſet before them. In which words Chriſt doth not only command his to be cōtent with cōmon and meane diet; but he alſo alloweth thē to eate of other mens charges. And this is the ſimple & natural ſēſe, it ſhall be free for you to lyue of other mennes charges, ſo long as you ſhall be in this iourney: for it is meete that they, for whoſe cauſe you labour,

labour, should giue you foode. Some thinke that that scruple is taken away, that the Disciples should not abhorre or refuse any kinde of meat: but Christ meant no such thing: nay, his purpose was not to geue them any thing in commandement concerning frugal diet: but only to graunt them in steade of reward to be fed in this their ambassage of their hostes that entertained them.

Math. 11.	Marke.	Luke. 10.
20. *Then beganne he to vpbrayde the Cities wherein moste of his great workes were done, beecause they repented not.*		13. *VVoe be to thee Chorazin: woe be to thee Bethsaida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while ago repented, sittinge in sackcloath and ashes.*
21. *VVoe be to thee, Chorazin: woe be to thee Bethsaida: for if the great workes, whiche were doone in you, had beene done in Tyrus and Sidon, they had repented long agoe in sackcloath and ashes.*		14. *Therefore it shall bee easier for Tirus and Sidon at the iudgement, then for you.*
22. *But I say to you, it shal be easier for Tyrus and Sidon at the day of iudgement then for you.*		15. *And thou Capernaum which e arte exalted to heauen, shalt be thrust downe to hel.*
23. *And thou Capernaum, which art lyfted vp vnto heauen, shalt bee brought down to hell: for if the great workes, which haue bene den in thee, had bene doone among them of Sodome, they had remained to this day.*		16. *Hee that heareth you, heareth mee: and he that despiseth you, despiseth mee: and hee that despiseth me, despiseth him that sent me.*
24. *But I say vnto you, that it shall be easier for them of the lande of Sodome in the day of iudgement, then for you.*		

20. *Then he beganne to vpbrayde.* Luke sheweth when and wherefore Christ so inueighed against these cities: namely, when hee had sente his Disciples into diuerse partes of Iudea, to preach as they wente that the kingdom of God was at hand: he cõsidering their vnthankfulnes amõgst whom he had laboured as a prophet long time, & had wrought manye miracles, and they not profiting thereby: he brake out into these words, as if he should haue said, that the time was now come that he would goe to other cities, sith he found that the inhabitants of that coaste, where he began to preach the Gospel and to work miracles, were a stubborn and malitious people. But not speaking of his doctrine, hee vpbraideth them, that they were not drawn to repentaunce by his miracles: for it is euidẽt that the Lord shewed his power by miracles: to this end, that hee might thereby call men vnto him, and sith that by nature al men are set against him, it is necessary that they beginne at repentance. It is well known that Chorazin and Bethsaida are cities situated vpõ the shore side of the lake Genezareth.

21. *If*

21. *If the great workes which were done in you had bene done in Tyrus and Sydon.* Chriſt of purpoſe brought this compariſon of Tyrus & Sydon, becauſe they were infamous in wickednes, pride, luxurioufnes, and other ſinnes, and euen their neighbours hard by them, and that hee might pricke his countreymen, the Iewes, the rather. For there were none of theſe, which accounted not the Tyrians and Sydonians for moſte wicked contemners of God. Therefore Chriſt amplifieth his curſe the more, when hee ſaieth, that there was more hope of amendment in thoſe places (where there was no relygion) then appeared in Iuda it ſelfe. But leaſt anye ſhould moue curious queſtions of Gods ſecrete iudgementes, it is to be conſidered that the Lord applyed his woordes to the common capacitie of mans vnderſtanding, comparing the citizens of Bethſaida and theyr neyghbours with the Tirians and Sidonians, hee diſputeth not what God forſawe in ſecret counſel ſhuld become eyther of theſe, or of thoſe, but what the others would haue done, as might by outwarde appearaunce be gathered. For that thoſe cities were ſo corrupt in maners, and diſſolute in behauiour, might be imputed to theyr ignoraunce, that the word of God was neuer heard there, neither had they by miracles that calling to repentaunce: but the cities of Galyle reproued by our ſauiour, were hardened in obſtinacie, as appeareth by contemning the miracles, which they had ſeene wrought aboundantly amongſt them, without any profit. In ſumme, the wordes of Chriſte tende to this purpoſe, that Chorazin and Bethſaida excell Tyre and Sidon in malice and outragious contempt of God: and yet there is no cauſe to contend with God: for paſsing by them, in whom there was more hope, and ſhewed his power amongſt the wickedeſt, and them that were paſt hope: VVhoſoeuer he employed not his mercy vppon, he iuſtly appoynteth to deſtruction.

Now, if he withdraw his word from ſome, and ſuffer them to periſh: but that others may be more inexcuſable, and that hee ſolycite and exhort them to repentaunce, by this or by any other meanes: who canne therefore charg him of yll dealing? Therfore acknowledginge our own infirmitie, let vs learne humbly to reuerence this high miſterie. For their proud and arrogant frowardnes is not to be borne with, which cannot abyde that God ſhould be accounted righteous, further then theyr ſenſes can reach vnto: and they proudly refuſe the miſteries of God, which of duetie they ſhould reuerence: beecauſe it agreth not with theyr reaſon.

If theſe great workes had bene done. VVe ſaid, that we are by theſe woordes taught the right vſe of myracles, yet in theſe great works is alſo comprehended the doctrine. For it is not to be thought that Chriſte helde his peace, whyle he ſhewed the power of his father: nay, the myracles were annexed to the Goſpel to make them more attentiue to the words of Chriſt. 16

In ſackcloath and aſhes. Repentaunce is here deſcribed by the outwarde ſignes, which then were ſolemnlye vſed in the Church of God: not that Chriſt eſteemed theſe outward rites, but becauſe he applyed himſelf to the capacitie of the common people. VVe know that the repentance of the faythfull is not tyed to a few dayes, but they muſt daylye exercyſe themſelues in meditating thereof vnto their death. But it is not neceſſary

to

to put on sackcloath, and to be sprinkled with ashes euery day: therefore this outward shew of repentaunce is not alwayes to be vsed, but when that from some grieuous falling away menne turne againe to GOD. And then sackcloath and ashes are shewes of guiltinesse, vsed to appease the wrath of the iudge, and do properly belong to the beginning of conuersion. And sith that menne doe testifie their sorow and their griefe by this outward ceremonie, it is necessary that the hatred of sinne, the feare of God, and the mortification of the flesh should goe before, accordinge to that saying of Ioel, 2.13. Rent your heartes, and not your garments.

Now we see why Christe, when he spake of Tyre and Sydon, ioyned sackcloath and ashes to repentaunce: whose inhabitants could not haue the Gospell preached vnto them: but he condemneth their former life, leauing them no refuge, but to flye to a sorowfull shewe of their guiltinesse, and humblye to seeke for forgiuenesse. To the same purpose also maye that woorde *Sitting* bee applyed: for it signifieth a lyinge prostrate vppon the grounde, whiche menne forlorne doe vse to testifie and shewe their mourninge, as appeareth in manye places of the Prophetes.

33. *And thou Capernaum.* Hee nameth Capernaum especially, because hee was so much conuersant there, that menne thought he hadde beene borne there. And this was an inestimable dignitie, that the sonne of God should beginne his kingdome and his priesthood there in that citie, and that hee had chosen it in steede of a palace and a sanctuarie for him. But she was so drowned in her owne filthinesse, as if no droppe of Gods grace hadde euer bene amongst them: therefore Christ pronounceth that the greater blessinges of GOD they hadde, so much the more horrible punishment remained for them. This place is dilygently to bee noted, that the prophaning of Gods giftes, because it is ioyned with sacriledge, shall neuer escape vnpunished. Therfore the hygher a manne is in dignitie, the more seuerelye he is to bee punished, if hee prophane the gyftes of GOD beestowed vppon him: and then especiallye is there a horryble vengeaunce at hande, when wee (beeinge enriched with the spyrituall gyftes of Christe) haue him and his Gospell in deryſion.

If they hadde beene doone in Sodome. It is sayde before that Christe spake after the manner of menne, and that hee did not shew, as out of a heauenly Oracle, what he foresawe shoulde haue become of the Sodomits, if a Prophet hadde bene sent vnto them. If this aunswere doe not satisfie the contentious: yet this one thing shall take awaye occasion of further quarrelling from them, though GOD had a remedie in his hande, whereby he could haue saued the Sodomites; yet he was a iust reuenger in destroying them.

LV. 16. *Hee that heareth you.* They are deceaued, which thinke that, that is repeated here, which we had in Matthew, 10.40. *Hee that receiueth you, receiueth me.* For Christ spak there of the persons, & now here of the doctrine: that receiuing pertained to the dueties of charitie: but now he cõmendeth that faith, which receiueth God in his word. This is the sum, that the godlines of men is tried by the obedience of faith: and they that refuse the gospel, though they glory that they are great worshippers of God, yet they do openly shew a wicked contempt of him. Furthermore, the purpose of Christ is to be considered: for whereas a great part

of the world, prepostrously esteemeth of the gospel after the dignitie of men, and therefore despise it, when it is brought by men of a meane and base estate, Christ here meeteth with this peruerse iudgment. Also sith there is that pride almost in al men, that they wil hardly submit themselues to their equals, or to them, whom they contemne in respect of themselues: and God appointeth to gouerne his Churche by the ministerie of men, and chuseth the ministers of the worde oft times out of the dregges and offscouring of the cómon people: it was therfore necessary for him to set forth the maiestie of the Gospel, least it should become vile: because it is vttered out of the mouth of man. This therefore is a notable commendation of the outward ministerie, that Christe saieth, what honour or reuerence soeuer is giuen to the preaching of menne; so that it bee faithful, that God accepteth it as imployed to himself. VVe may profitte by this commendation two wayes: for first nothing can better encourage vs to embrace the doctrine of the Gospel, then to heare that it is a most excellent seruice of God, and a sacrifice of a sweete smelling sauour, to heare him speaking to vs by the mouth of men, and to submit our selues with that reuerence vnto his word brought by men, as if he himself should discend from heauen, or should reueale his counsel by Angels. Then this established assurednes taketh all doubt from vs, when wee heare that the testimonie of our saluatiō witnessed to vs by men, sent frō God, is so to be receiued and credited, as if his owne voice shoulde sounde from heauen. Contrariwise, to driue vs from contempt of the Gospel, he addeth a seuere sentence, affirming that they disdaine not men, but him, and God his father, whiche disdaine to heare his ministers, though they bee but meane men. And as the dignitie of those pastors, which sincerly & faithfully do execute their office is highly here extold: so the pope maketh him selfe ridiculous with his shauelings, while vnder this pretence, he would mainteine his tyranny. For it is certeine that Christe speaketh not, as if he would resigne to men that right, which he had receiued from his Father: but this is his onelye purpose, to delyuer his Gospell from contempt: VVhereof it followeth, that he transferreth not the honour due to him, to the persons of menne, but onely to seeke that it be not separated from his word. Therefore, if the Pope will bee receiued, lette him bring the word for a warrant, whereby hee maye be knowne to bee a minister of Christe: but so long as hee goeth on in his owne lykenesse, that is, as a chiefe enemie of Christes, and hauing nothinge like to the Apostles, lette him leaue deckinge him selfe with others feathers.

Math.	Marke.	Luke. 10.
		17. *And the seuentie turned againe with ioy, saying, Lord, euen the deuils are subdued to vs, through thy name.*
		18. *And he said vnto them, I saw Sathan lyke lightning, fall downe from heauen.*
		19. *Behold, I giue vnto you power to treade on serpentes, and scorpions, and ouer all the power of the enemie, and nothing shall hurt you.*

20. Neuer-

20. Neuertheleſſe, in this reioice not, that the ſpirits are ſubdued vnto you: but rather reioyce: becauſe your names are written in heauen.

17. *And the ſeuentie turned againe.* It appeareth that the ſeuentie diſciples did not at the firſt fully and perfectly beleeue Chriſtes wordes, when as they returned reioycing, as at a ſtrang matter and a thing, not to be hoped for, that they ſhould caſt out deuules by the power of Chriſte. But this auethoritie was committed to them, and they had alſo a commaundement: yet I thinke not when they went forth, but that they were perſwaded that their maiſter had ſaid nothing to them in vaine: yet after, when the ſtraungnes of the matter exceeded their opinion, they were amaſed at thoſe wonderfull ſightes. But this commonly falleth out, that the faithful do onelye conceaue a certeine taſte of the power of God by his word: then experience caryeth them into admiration. But what maner of ioy they had, ſhall more plainely appeare by Chriſtes aunſwere.

18. *I ſaw Sathan.* Chriſt leadeth his diſciples from one ſpecial ſort to a whole generalitie: namely, that he commanded his goſpel to be preached to this end, that he might ouerthrow the kingdome of Sathan. And becauſe the diſciples tooke that exãple, which in experience they had ſeene, without further application, Chriſt telleth them, that the force and efficacie of their doctrine ſhould reach further, and that the tyranny which Sathan exerciſed againſt al minkinde ſhould be ouerthrowne. Now, wee conceaue the meaning of the words, when Chriſt commaunded his goſpel to be preached, he did not attempte a matter, the end whereof was doubtfull, but he ſaw before that Sathan ſhould therby be ouerthrown. Now, ſith the ſonne of God cannot be deceaued, and this his foreknowledge belongeth to the continuall courſe of the Goſpel: it is not to bee doubted, but as oft as he raiſeth vp faithfull teachers, but that he wil giue like happy ſucceſſe to their labours. Vvherby we gather, that we cannot be otherwiſe deliuered from the ſeruice of Sathan, but by the goſpel, then, they profit rightly by the Goſpel, in whom the power of Sathan falleth downe, that they dying vnto ſinne, begin to liue to the righteouſneſſe of God. The ſimilitude is alſo to be noted, which hee vſeth, that Sathan fell downe as lightning at the thunder of the Goſpell: for ſo is the diuine & incredible power of the doctrine expreſſed, which ſo ſodenlye caſteth downe headlonge with violence the prince of the worlde, furniſhed with ſo great powers. Here is alſo expreſſed how miſerable the condition of men was, ouer whom Sathan triumphed, who reigned in the aire, & held the world ſubiect vnder his feet, vntil Chriſt the delyuerer came.

19. *Behold, I giue vnto you power.* This is ſpoken by waye of a graunte. Chriſt denieth not, but that it is an excellent gift, wherin they reioice: but he ſpecially warneth them to looke ſomwhat deeper into the matter, & not to ſtay at the outward miracles. Therefore, as their ioy was not cõceaued of nothing, ſo he doth not altogether condemne it, but ſheweth that it is not ſuch as it ought to be: becauſe they pleaſed themſelues too much in theſe outward ſhewes, & did not lift vp their minds into heauẽ. And almoſt al the godly are ſick of this diſeaſe: for though they conſider the goodnes of gods benefits with thãks giueing: yet they go not ſo far with thẽ, as they ought, as with ladders to be holpe by thẽ to clime into heauen.

Therefore they haue neede to be rayſed vp by the Lord, as with an out-ſtretched arme, to be holden, that they fall not downe vpon the ground, but that they ſhould aſpyre to a heauenly newneſſe of lyfe. He calleth al daungers the power of the enemie: becauſe the deuill throweth vpon vs whatſoeuer he knoweth may make againſt vs: not that hee hath in his power thoſe thinges, which can hurte men: but becauſe that he being armed with the curſe of God, he endeuoreth to turne al his ſcourges to our deſtruction, and taketh them as weapons to wound vs with.

20. Your names are written. Chriſt purpoſing to withdraw his diſciples from a vaine ioy, to glory and to ioy in eternal lyfe, he leadeth them to the head ſpring and fountaine of the ſame: namely, that they are choſen of God and adopted to be ſonnes. He might haue commaunded them to reioyce, for that they are regenerate by the ſpirit of God, to be new creatures in Chriſt, that they are lightened in hope of ſaluation, and haue the ſeale of the ſame giuen vnto them: But his will was to ſet down vnto them the head, from whence all theſe good thinges doe come: that is, the free election of God, leaſt they ſhould aſcribe anye thing to themſelues. The benefites of God, which we feele in our ſelues, do giue vs occaſion to praiſe God: but the eternall election, which is without vs, doth ſhew more plainely, that the meere goodneſſe of God is the foundation of our ſaluation. Further, he ſaith metaphorically that their names are written in heauen, meaning they are accounted beefore God, as ſonnes and heires, as if they were written in a Catalogue.

Math. 11.	Marke.	Luke. 10.
25. At that time Ieſus anſwered, and ſayd, I giue thee thankes, O father, Lord of heauen and earth: becauſe thou haſt hidde theſe thinges from the wiſe, and men of vnderſtãding, and haſte opened them vnto babes.		*21. That ſame houre reioyced Ieſus in the ſpirit, and ſaid: I confeſſe to thee father, Lorde of heauen and earth, that thou haſte hidde theſe thinges from the wiſe and learned, and haſte reuealed them to babes, euen ſo father, becauſe it pleaſed thee.*
26. It is ſo, O father: becauſe thy good pleaſure was ſuch.		
27. All things are giuen vnto me of my father: and no man knoweth the ſonne, but the father: neither knoweth any man the father, but the ſonne, and he to whom the ſonne will reueale him.		*22. Then hee turned to his diſciples and ſayd, All things are giuen to me of my father: and no man knoweth whoe the ſonne is, but the father: neither who the father is, ſaue the ſonne, and hee to whom the ſonne will reueale him.*
28. Come vnto mee, all yee that are wearye and laden, and I wil eaſe you.		
29. Take my yoake on you, and learne of me, that I am meeke and lowly in heart: and yee ſhall find reſt vnto your ſoules.		
30. For my yoake is eaſie, and my burden is light.		

25. *Iesus answered.* Though the Hebrewes doe commonly vse this word answering, euen in the beginning of a matter or speach, yet I think that in this place there is a greater Emphasis, and that Christ took occasion of the present matter to speake thus: and Lukes wordes doe more plainely confirme it, in that he saieth, that Christ the same houre reioyced in the spirit. But whereof should this reioycing proceede: but that Christ esteemed the Church gathered of meane and contemptible men, as deare & as pretious to him, as if al the nobilitie and excellencie of the world had bene gathered with their glorious shewes into the same? And the wordes, which he speaketh to his father, haue more vehemécy in thē, then those which he speaketh to his disciples. Though it is certeine that in respecte of them, and for their cause hee gaue thankes to the Father, least any should be offended with the meane and base estate of the Church. For we doe alwayes seeke after glorious shewes, and nothing seemeth more vnlikely to vs, then that the heauenlye kingdome of the Sonne of god, whose bewtie is so gloriouslye described by the Prophets, should consist of the dregges and offscouring of the people. And surelye woonderfull is the counsell of the Lorde in this, that hee hauinge the whole worlde in his hande, hadde rather chuse a peculier people to himselfe out of the meane despised common people then from amongst the mightie men of the world, which might haue the better bewtified and adorned the name of Christe with their nobilitie. But Christe here withdraweth his disciples from a proud and disdainfull iudgement, least they shoulde be so bolde as to despise the meane and base estate of the Church, wherin he himselfe delyghteth and reioyceth. But, that he may with more force ouerthrow and ouerwhelme the curiositie, which hereof aryseth in the mindes of men, he lifteth vp himselfe aboue the world, and reuerenceth the secrete iudgementes of God, that hee might drawe others with him to haue the same in admiration. And truely, though this order of God farre differeth from our iudgement, yet too mad, arrogant and blind are we, if we once murmurre when Christe our head doth reuerently accept and account of the same. But now it is conuenient to weigh the wordes, *I giue thee thankes, O father*. In these wordes hee declareth that he setleth himselfe in that decree of his father, which differeth so much from the iudgement of the world. There is also contayned vnder these wordes a secrete opposition betweene this praise, which he giueth to his father, & the malitious slaunders, or froward barkings of the world.

Now it is to be considered, wherefore he thanketh his father: namely, because that hee being Lord of the whole world, preferred the babes & simple ones before the menne of vnderstanding. For in respecte of the circumstaunce of the argument, it is of no small force, that hee calleth his father, Lorde of heauen and earth. For in these woordes he sheweth that this difference onely dependeth of the will of GOD, that the wise are blind, and that the rude and vnlearned do vnderstand the misteries of the Gospell. There are manye other like places, wherein the Lord sheweth that they are all freely chosen by him, which attaine to saluation: because that he is the maker and creator of the world, and that all nations are his. Further, we learne by this sentence two things: first, that it is not for want of power in GOD, that all doe not obey

the Goſpell: for hee is able to ſubdue all creatures to his power. Secondlye, it is onely by the woorke of his free election, that ſome become faythfull, and others remayne ignoraunt and obſtinate: for he drawing ſome, and paſſinge by other ſome, dooth onely make the difference betweene men: whoſe eſtate by nature is one and equall: Yet in that he choſe the ſimple rather then the wiſe, he had conſideration of his owne glory.

For, as fleſhe is alwayes too proud; ſo if wiſe and learned men ſhould goe before, this opinion would preſently take place, that menne obtayned faith by dexteritie, or by wiſdome, or by learning. Wherefore the mercy of God could not otherwiſe be ſo manifeſt, as it deſerueth: but by making ſuch a choyce, as might plainely declare, that whatſoeuer men bring of themſelues is nothing worth. Therfore it is meete that the wiſdome of man ſhould be ouerthrowne, leaſt it ſhould obſcure the praiſe of Gods grace. Yet it is further demaunded, whom Chriſt calleth men of vnderſtanding, and whom he calleth litle ones. For experience teacheth vs, that all the rude and ſimple haue not faith, nor all the wiſe and learned are left in their blindnes. Therfore they are accounted the wiſe and men of vnderſtanding, which being lyft vp with a diueliſh pride cannot abyde to heare Chriſt ſpeaking from heauen. And that this is not a generall rule, that all they are forſaken of God, which in pryde delyght in theſelues more then they ought, we are taught by the example of Paul whoſe pride Chriſt tamed: yea, if we deſcende to the rude common people, as the greater part of them appeare to be full of deadly malice, ſo we ſee them lefte togeather with the great and mightie menne to theyr owne deſtruction. I graunt that al vnbeleeuers are puft vp with a vaine truſt of themſelues, whether they apply themſelues to be accounted wiſe, honeſt, honourable, or rich: yet I doe thinke that Chriſt dooth here ſimply comprehend all that doe excell in wiſdome and learning, without noting of the faulte: as againe hee accounteth them not in reſpect of vertues to be litle ones: for though Chriſte is mayſter of the lowlye, and that this is the firſte rudiment of fayth, that no manne ſhoulde be wiſe in his owne conceate: yet hee ſpeaketh not here of wilfull wickedneſſe: but Chriſt by this reaſon amplifieth the louing mercy of the father, who diſdayned not to deſcend to the loweſt and vyleſt places, that he might rayſe the poore out of the myre. But here aryſeth a queſtion, ſith that wiſdome is a gift of GOD, how commeth it to paſſe that it ſhould hinder vs from ſeeing the light of God, which ſhineth in the Goſpell. That muſt bee remembred, which I ſaide euen nowe, that the vnfaithfull doe defile whatſoeuer vnderſtanding is giuen them: and therefore excellent wittes are often hindered, that they cannot ſubmitte themſelues to be taught.

But, concerning this preſent place, I aunſwere, though wiſdome be no light to the wiſe, yet they may bee depriued of the light of the Goſpell. For, ſith that al menne were in one the ſame, and lyke condition, why ſhoulde not GOD at his pleaſure take theſe or thoſe? And why hee choſe not the wiſe and mightie, Paule teacheth vs, 1. Corin. 1. 27. namely, that hee choſe the weake and fooliſh thinges of the world, that he might confound the glorious pride of fleſh. But, we do note againe, that Chriſtes ſpeach was not generall, where hee ſayd, that the miſteries

of

of the Goſpell were hidde from the wiſe. For, if of fiue menne of vnderſtanding foure refuſe the Goſpell, one receiue it, of ſo many ſimple menne, two or three become the Diſciples of Chriſte, this ſentence is fulfilled: which is alſo confirmed by that place of Paule, which I euen now rehearſed: for hee baniſheth not all that are wiſe, noble and mighty out of the kingdome of God, but onely ſheweth that not many of them ſhal be ſaued.

Now is the queſtion aunſwered, that wiſdome is not here condemned, as it is the gyfte of GOD, but Chriſte onely ſaieth, that it is of no value to the obtaining of fayth, as againe he commendeth not fooliſhneſſe, as though menne were thereby reconciled to God: but hee denyeth it to be any hinderaunce to his mercie: but that notwithſtanding he might lighten the rude and ſimple menne with heauenly wiſdom. Now it remayneth to declare, what *to reueale*, and *to keepe ſecrete* meaneth. That Chriſte ſpeaketh not of outwarde preaching may be gathered by this, that hee offereth himſelfe generallye a teacher to all menne, and gaue the ſame commaundement to his Apoſtles. VVherfore this is the meaninge; no manne can attaine fayth by his owne wiſdome, but onelye by the ſecrete lightning of the ſpirit of God.

26. It is ſo, O Father. This ſentence taketh from vs the occaſion of vaine and wanton inquiringe, which ofte prouoketh and ſtirreth vs. For God requireth no harder a matter of vs, then that wee ſhoulde account his will for a perfect reaſon and righteouſneſſe. He doth ofte rehearſe that his iudgementes are as a great bottomleſſe deapth: yet wil we runne headlonge with violence into that depth: and if wee finde oughte that pleaſe vs not, wee grudge and murmurre againſt him: and many breake out into open blaſphemies. But the Lorde hath preſcribed this rule vnto vs, that wee ſhould account that to be right, which pleaſeth GOD. And this is to be wiſe, as wee ought to bee, to eſteeme of the one good pleaſure of God, as of a thouſande reaſons. Chriſte coulde haue alleaged the cauſes of this dyfference, if there hadde bene any: but beeing ſatiſfied with the good pleaſure of GOD, hee enquireth no further why hee called the little ones to ſaluation rather then others, and framed his kyngdome of the obſcure common people. VVhereby it appeareth that they rage againſt Chriſte, which grudge when they heare that ſome are choſen freelye of the good wyll of GOD, and that other ſome are forſaken: for it greeueth them to gyue place vnto God.

27. All thynges are giuen to mee of my Father. The interpreters doe yll applye this ſentence with the former, which thinke that the onely purpoſe of it is, that Chriſte ſhoulde encourage his Diſciples with greater boldneſſe to the preaching of the Goſpell. But I think that Chriſt ſpake it for an other cauſe, and to an other ende. For, as he ſayde before, that the Church came out of the ſecrete fountaine of Gods free election: ſo nowe hee ſheweth how that grace of ſaluation commeth vnto men. For manye, when they heare that none other are heires of eternall lyfe, but thoſe whom GOD choſe before the world was made, they doe curiouſly enquire how they may bee certeine of Gods ſecrete counſell: and ſo they caſte themſelues into a labyrinth, out of the whiche they canne finde no paſſage. But Chriſte commaundeth to come preſently

to him, that the certeintie of ſaluation maye bee fetched from thence. The meaning therefore is, that life is reuealed to vs in Chriſt himſelfe: and therefore that no man can be partaker of the ſame, but he that entreth in by the gate of faith.

Now wee ſee how he ioyneth faith with the eternall predeſtination of God, which fooliſh men doe ſo peeuiſhly compare togeather, as if they were contraries. For though our ſaluation be alwayes hidde with God: yet Chriſt is the conduit pipe whereby it commeth to vs, and is by faith receiued of vs, that it may be confirmed & ratified in our hearts. Wherfore it is not lawfull to ſtrinke from Chriſte, except we will refuſe the ſaluation prepared for vs. *No manne knoweth the ſonne*. Hee ſpeaketh this for this cauſe, leaſt his maieſtie ſhould vainely be eſteemed of, after the iudgment of menne. The meaning therefore is, that if wee will know what Chriſt is, we muſt credit the teſtimonie of the father, whoe onelye canne tell vs truely and rightly what he hath giuen vnto vs in him. And certeinely by imagining him to be ſuch a one, as our minde in the imagination thereof conceaueth, we ſpoyle him of a great parte of his power: therefore he is not knowne rightlye, but by the fathers voyce; though the onely voyce ſufficeth not without the direction of the ſpirite: for the power of Chriſt is ſo deepe and ſecrete, that menne cannot reach vnto the ſame, vntill they be lightened of the father. Note therefore that the father knoweth him not for himſelfe, but for vs, that he might reueale him vnto vs: yet the ſentence ſeemeth not to be ful: becauſe the two partes of it agree not together.

It is ſayd of the ſonne, that no man knoweth the father but he, and he to whom he will reueale him: but of the father this onely is ſayde, that he onely knoweth the Sonne: but there is no mention made that hee ſhould reueale. I aunſweare, it ſtould haue beene in vaine to haue rehearſed that, which he had ſpoke but now. For what dooth the former thankes giuing containe, but that the father hath reuealed the Sonne, to whom he hath thought good. Therefore that which foloweth nowe, *that no man knew the ſonne, but the father*, is as a reaſon rendred of that hee hadde ſpoke: for this imagination might haue ryſen; what neede was it that the father ſhould reueale the ſonne, who hath ſhewed himſelfe to be ſeene openly? Now, that we vnderſtand wherefore it is ſayde that the ſonne was knowne of the father alone: it remaineth that we ſhuld conſider the latter parte of the ſentence: That no manne knew the father, but the ſonne. Alſo this knowledge differeth from the former: for it is not ſayde, that the ſonne knewe the father, becauſe hee ſhould reueale him by his ſpirite: but in that hee was the lyuelye image of the father, hee ſheweth him viſiblye after a ſorte in his owne perſon. Yet I exclude not the ſpirite, but I referre the reuealing, whereof Chriſte nowe ſpeaketh, to the manner of the knowledge; and ſo the text agreeth well togeather: For Chriſte confirmeth that, whiche hee ſayde beefore, that all thinges were giuen vnto him of the father, that we might knowe that the fulneſſe of the Godhead dwelte in him. This is the ſumme, it is the gift of the Father, that the Sonne is knowne: for hee openeth the eyes of our mindes by his ſpyrite, wherein wee ſee the glorye of Chriſte, which otherwiſe was hidden from vs: but the

father who dwelleth in light, whercto no man can reache, and is incomprehenſible in himſelfe, is reuealed vnto vs by the ſonne, who is his liuely image, ſo that he is ſought elſe where in vaine.

28. *Come vnto me all yee.* Now he doeth louingly cal vnto him them, that he acknowledgeth to be fitte to be his diſciples. For though he be ready to reueal his father to all, yet the moſt part neglecteth to come, becauſe they are not touched with the feeling of their wants. Hypocrites care not for Chriſt, becauſe they being drunke with their own righteouſneſſe, neither hunger nor thirſt for his grace. They that are giuen to the worlde, make no account of the heauenly life: therefore Chriſte ſhoulde call thoſe two ſortes of people to him in vaine: he turneth therefore himſelfe to the miſerable and to the afflicted. Alſo he calleth them that labour and mourne vnder the burden: neither doeth he generally meane all them that are oppreſſed with ſorowe and griefes, but them whiche being confounded in their owne ſinnes, and ſtriken with the feare of Gods wrath, are ready to fal downe vnder ſo great a burden. God humbleth his elect diuers waies: but becauſe the moſt part of men oppreſſed with miſeries, doe yet remain ſtubborne and vntamed, Chriſt meaneth by men wery and loaden, them that haue their conſciences afflicted with the guiltineſſe of eternal death, and are prickt ſo inwardly with their owne miſeries that they fainte: for this feblneſſe maketh vs apt to receiue his grace. For it is as if he ſhoulde haue ſayde, that his grace is therefore contemned of the moſte parte, becauſe fewe doe feele their owne wante: yet there is no cauſe why their pride or obſtinacie, ſhould hinder afflicted conſciences which ſigh for remedy. VVherefore lette vs leaue all them which are bewitched with the ſleights of Sathan, and do either perſwade themſelues to haue righteouſneſſe without Chriſte, or elſe do imagine themſelues to be bleſſed in this world. Our miſeries driue vs to ſeeke after Chriſt. And becauſe Chriſte admitteth none to the enioying of his reſt, but them that fainte vnder the burden, let vs learn that there is not a more deadly poyſon, then that ſluggiſhneſſe whiche planteth in vs a falſe and deceitfull opinion either of an earthly felicitie, or of righteouſneſſe and vertue: therefore lette euery one of vs daily ſtirre vp our ſelues, and firſt let vs buſie our ſelues to ſhake off the delightes of the world: then let vs emptie our ſelues of all vaine truſt in our ſelues. But though this preparation to receiue the grace of Chriſte doeth diſcourage men: yet it is to be noted that it is the gifte of the holy Ghoſt: becauſe it is the beginning of repentance, whereto no man can attaine of himſelfe. Neither is it the purpoſe of Chriſte to teache what man can doe of himſelfe, but only how they ought to be affected which come vnto him. They whiche reſtraine this burden and this labour to the ceremonies of the lawe, doe tie the ſentence of Chriſt too ſhort. I graunt that the burden of the lawe is intollerable, and that it woulde ouerwhelme ſoules: but that muſt be remembered which I ſayd, that Chriſte reacheth out his hand to all that be afflicted, that he mighte make a difference betweene diſciples and contemners of the Goſpell. But that general ſpeache of Chriſte is to be noted: for Chriſte doeth therefore without exception comprehende all that labour, and are laden, leaſt any man through faithleſſe doubting, ſhould ſhut vp the way againſt himſelfe. And yet all they are but fewe in number: becauſe that of that innumerable companie of them that are about to periſh, few feele themſelues going to deſtruction.

The refreshing which Christ promiseth, consisteth in the fre forgiuenesse of sinnes, which only easeth vs.

29. *Take my yoake on you.* Because we see that many doe abuse the grace of Christ, while they turne it to serue the wantonnesse of the flesh: therefore after Christe hath promised ioyfull rest to the miserable afflicted consciences, hee also warneth them that he is a deliuerer vpon this condition, that they should take his yoake on them: as if he should haue sayd, that he did not therefore free them from sinnes, that they hauing God mercifull to them, shuld therby take a libertie to sinne: but that they being comforted by his grace, shoulde take on them a yoake, and that they being freed in conscience, they might keepe in bondage the wantonnesse of the flesh. And heereof is gathered a definition of that rest whereof he spake: that is: it freeth not the disciples of Christ from the warfare of the crosse, that they should liue pleasantly, but it exerciseth them vnder the burden of discipline, and containeth them vnder the yoake. *Learne of me.* They are, in my iudgement, deceiued, which think that Christ spake here of his mekenesse, least his disciples (as the comming of mighty menne is woont to be fearefull) because of his diuine glory, shoulde flie from him. For he rather frameth vs to folowe him, because that by reason of the stubbornnesse of the flesh, we flie the yoake as a sharpe and a hard thing. A little after he sayeth that his yoake is sweete: but howe can it be that any man shoulde submitte his necke willingly and ioyfully, except he being cloathed with meekenesse, he becommeth like to Christe? Further, it appeareth that this is the meaning: Christ exhorting his disciples to beare his yoake, least the difficultie should terrifie them, he addeth presently after, *learne ye of me*, signifying that that yoake shoulde not be grieuous vnto vs, when we are by his owne example taught and framed to meekenesse and humilitie. That also pertaineth to the same purpose, that hee addeth, *yee shall finde rest.* So long as the flesh is at liberty wee murmur: but they whiche refuse the yoake of Christ, and endeuor to please God an other way, they do weary and tire themselues in vaine: As we see the Papists do vexe themselues miserably, and they beare a cruell tyrannie, vnder the which they are tormented, yet with silence they passe it ouer, least they should become subiecte to the crosse of Christ.

Math. 12.

1. At that time Iesus went on a Sabboth day through the corne, and his disciples were an hungred, and beganne to plucke the eares of corne to eate.

2. And when the Pharisies sawe it, they sayde vnto him: Beholde, thy Disciples doe that whiche is not lawful to doe vppon the Sabboth.

4. But he sayde vnto them: haue ye not red what Dauid did whē he was an hungred, and they that were with him?

4. How he entred into the house of

Marke 2.

23. And it came to passe as he went through the corne on the Sabboth day, that his disciples, as they went on their way, beganne to plucke the eares of corne.

24. And the Pharisies sayde vnto him: Beholde, why doe they on the Sabboth day, that which is not lawfull?

25. And he sayd vnto them: Haue ye neuer red what Dauid did, when he hadde neede, and was an hungred, borhe he and they that were with him?

26. How

Luke 6.

1. And it came to passe on the second Sabboth, after the first, that he went through the corne fieldes, and his disciples plucked the eares of corne, & did eate and rubbe them in their handes.

2. And certaine of the Pharisies sayde to them: why doe yee that which is not lawfull to doe on the Sabboth dayes?

3. Then Iesus answered them, and sayde: haue yee not

of God, and ate the shewe breade which was not lawful for him to eate, neither for them that were with him, but only for the prieſt?
5. Or haue yee not redde in the lawe, howe that on the Sabboth dayes, the Prieſtes in the Temple breake the Sabboth, and are blameleſſe?
6. But I ſay vnto you, that here is one greater then the Temple.
7. VVherefore if ye knewe what this is, I will haue mercy and not ſacrifice, yee would not haue condemned the innocents.
8. For the Sonne of manne is Lord, euen of the Sabboth.

26. Howe hee went into the houſe of God, in the dayes of Abiathar the hie prieſte, and did eate the shewe breade, which was not lawfull to eat: but for the prieſtes, and gaue alſo to them which were with him?
27. And hee ſayde to them: the Sabboth was made for manne, and not manne for the Sabboth.
28. VVherefore the Sonne of manne is Lorde, euen of the Sabboth.

not red this, that Dauid did when he himſelfe was an hungred, & they which were with him,
4. Howe he went into the houſe of God, & toke and ate the shewe bread, and gaue alſo to them whiche were with him, which was not lawfull to eate, but for the Prieſtes onely.
5. And hee ſayde vnto them: the Sonne of man is Lorde alſo of the Sabboth day.

1. *Ieſus went on a Sabboth.* The purpoſe of the Euangeliſts in this hiſtory was to ſhew, partly howe malitious the Phariſies were, and partly howe ſuperſtitiouſly they were addicted to outwarde rites of ſmal importance, in ſo much that they ſet all their holineſſe in them. For they accuſe the diſciples of Chriſt, becauſe that they being an hungred in their iourney, did pul eares on the Sabboth day: as if they had ſo broken the Sabboth. The obſeruation of the Sabboth was an holy exerciſe, but not as they imagined it, that one could ſcarce moue his finger, but with a trembling conſcience. Hypocriſie made them ſo ſcrupulous in ſo light maters, whē as they beare with themſelues in groſſe ſuperſtitions: as Chriſt in an other place vpbraideth them, that they tithed Mintes and Aneſſeedes, but contemned the greater matters of the law. And this is alwayes the cuſtome of hypocrites, to take liberty to themſelues in great matters, and to be diligent in obſeruing of ceremonies. And this is the matter why they are ſo ſtraighte in loking to the obſeruing of outward rites, becauſe they thinke that god is only pleaſed with a carnall worſhip. But this reprehenſion came rather of malice and enuie, then of ſuperſtition: for they were not ſo captious againſt others. And it is meete that we ſhoulde conſider howe they were affected, leaſt it ſhould amaze any man to ſee that Chriſt had the doctors of the lawe ſo much his ennemies.

L V. 1. *On the ſecond Sabboth, after the firſt.* It is not to be douted but that this ſabboth belonged to ſome one of the feaſt daies, which the lawe cōmanded to be celebrated once euery yeare: therefore ſome thoughte that the feaſts continued for the ſpace of 2. daies: but becauſe that after the captiuity of Babylon, the Iewes ſo deuided their feaſts, that there was alwayes a day betweene, that opinion is confuted. They ſpeake more probably which ſay that it was the laſte daye of the ſolemnization, whiche was as much eſtemed as the firſt. Yet I like their iudgement better, which take it to be the ſecond feaſt of the yere: & the name agreeth very wel to be called the ſecond ſabboth after the firſt, becauſe that in order of time it was the ſecond of thoſe high & yerely feaſts. The firſt was the Paſſeouer, therfore it is probable that this was the feaſt of firſt fruites.

Mar. 24. *VVhy do they on the ſabeth day.* The Phariſies reproue not the diſciples of

of Chriſte, for pulling eares of corne in an other mannes fielde, but becauſe they breake the Sabboth. As thoughe the Sabboth had bene ordained to this ende, that hungry men ſhould pearish, rather then they ſhould relieue their hunger. But this was the onely cauſe of the Sabboth, that the people ſanctifying themſelues to God, ſhoulde exerciſe themſelues in true and ſpirituall worſhip: then that they being freed from all worldly buſineſſe, might the better frequent the holy aſſemblies. VVherfore the lawfull obſeruation of it muſt be referred to this purpoſe: for the interpretation of the lawe muſt be fetched from the minde of the lawgiuer. But heereby appeareth howe malitious and obſtinate ſuperſtition is: eſpecially you may ſee how diſdainfully and cruelly hypocrites doe liſte vppe themſelues, where ambition and hatred of the perſon do meete togither: for not only the affecting of fained holineſſe, as I ſayde before, made the Phariſies ſo ſharpe and ſo cruell: But ſith that of purpoſe they deſired to carpe at all the wordes and deedes of Chriſte, it cannot be but that they ſhould drawe thoſe things into the yl parte, wherein there was no fault, as all malitious interpreaters doe. There is no contrarietie in that, that Mathew and Mark ſay, that the fault was laid vpon the Lord, and Luke, vpon the diſciples. For it is probable that the diſciples were ſo troubled, that the accuſation was broughte againſte the maiſter himſelfe. Alſo, it may be that the quarell being firſt laid againſt the diſciples, came at legth to Chriſte himſelfe, and that the Phariſies prouoked by malice, laide the fault vpon him, that he did ſuffer his diſciples to breake the Sabboth, and he yet helde his peace at it.

MAT. 3. *Haue yee not red what Dauid did.* Chriſt confuteth their cauill by fiue arguments. Firſt hee excuſeth his diſciples by the example of Dauid, 1. Sam. 21. 6. for Dauid flying the wrath of Saule, when he asked vitailes of Ahimelech the prieſt, who had no common breade, hee obtained this fauour, that the ſhew bread was giuen him. If neceſsitie freed Dauid from fault, the ſame reaſon may be of force for others. VVhereof it followeth that the ceremonies of the lawe are not defiled, ſo that godlineſſe be not hurt. Chriſt taketh it as graunted, that Dauid was without fault: becauſe the prieſt which gaue him leaue to take that ſhew bread, is commended by the holy Ghoſt. VVhen he ſayeth that it was not lawfull but for the prieſts only, Exod. 29. 32. to eate that bread: the meaning is by the common law: for if Dauid hadde in this attempted any thing vnlawfull, Chriſt had brought foorth his example in vaine, but neceſsity made that lawfull, which was forbidden for a certaine ende.

5. *Howe the prieſtes on the Sabboth daies.* The ſeconde argument whereby Chriſte prooueth that the breache of the Sabboth whereof the Phariſies complained, is voide of offence, is this: becauſe it is lawfull on the Sabboth dayes to kill ſacrifices, to circumciſe infants, and to doe all other thinges that pertaine to the worſhip of god. VVherof it foloweth that the works of godlineſſe cannot be contrary one to the other: for if the temple doeth ſanctifie the handye labours emploide about the ſacrifices and the other outward worſhippings: the holineſſe of the true and ſpirituall Temple is greater, to purge their worſhippers from all fault, while they applye the workes of godlineſſe. Alſo the diſciples applied themſelues to offer vppe their ſoules conſecrated to God by the Goſpell. Mathewe onely toucheth this argument. Nowe that he ſayeth that the Sabboth was broken by the

prieſts,

prieſtes,is an vnproper maner of ſpeach which Chriſt vſeth,that he may frame himſelfe to the hearers.For when the lawe commaundeth men to abſtaine from their werkes, it doth not forbid men from religious exerciſes:for Chriſt graunteth that to be true,whiche mighte but ſeeme to be ſo to the common people,hauing enoughe that the workes of the temple offend not God.

7. *If yee knewe what this is.* Mathew onely maketh mention of the third argument. Chriſt reproueth the Phariſies, becauſe they conſidered not for what purpoſe the ceremonies were commaunded, nor to what ende they belong. And truely this hath bene a common fault almoſt in all ages: and therefore the Prophet Oſeah.6.7. reproueth the menne of his age,for that they beinge addicte to ceremonies,made no accounte of the woorkes of charitie,but God telleth them otherwiſe,that hee accounteth more of mercy then of ſacrifices : By the worde *Mercie*, are noted by a figure all the workes of charitie,euen as vnder ſacrifices is al the outward worſhip of the law comprehended. Chriſt applieth the ſame ſentence to his time,and accuſeth the Phariſies, for that they did wickedly wreſt the law of God into a contrary ſence,in that they neglecting the ſecond table,did apply themſelues wholely to ceremonies. Yet here ariſeth a queſtion,why God ſayeth that he regardeth not ſacrifices, ſith he commaunded in the law that they ſhould be ſtraightly obſerued.This may be readily anſweared: outward rites in reſpecte of themſelues are not eſteemed nor required of God, but in reſpecte of the ende whereto they are directed. Againe, God doeth not ſimplie refuſe them, but comparinge them with the woorkes of charitie,he ſheweth that hee doeth leſſe eſteeme of them then of the other. Yet notwithſtandinge this, in the perfection of righteouſneſſe,the worſhip of God hath the chiefeſt place: then ſecondly come thoſe dueties which belong to men.For though godlineſſe of right is ſo much more accounted,of then charity,as God excelleth and is aboue men:yet becauſe the faithfull by maintaining mutuall charitie amongeſt themſelues,doe geue teſtimonie that they worſhip God effectually: God doeth not without cauſe call the hypocrites to this,for they faine a godlineſſe in outward ſignes, and they doe wonderfully peruert the ſame by reſting only in a carnall and outward worſhip. Furthermore, Chriſt gathereth effectually by the teſtimonie of the Prophet, that his diſciples are guiltleſſe:for god exerciſing his people in the rudiments of the law,minded nothing leſſe then to kil men by famine.

8. *For the Sonne of man is Lorde.* Some ioyne this ſentence with the former,there was one greater then the Temple: but I thinke them to be diuers.For Chriſt firſt alluding to the temple,affirmed that to be no breach of the law,that was annexed to the holy ſeruice of the ſame. But he ſayeth heere,that he hath power giuen him,to ſet his diſciples free from the neceſsitie of obſeruing the Sabboth.The Sonne of man(ſayeth he)can of his owne power moderate the obſeruing of the Sabboth, as he doeth the other ceremonies of the law. And certainly,without Chriſt the bondage of the lawe is miſerable,from the which he onely freeth them whome he enricheth with the free ſpirite of adoption.

MAR. 27. *The Sabboth was made for man.* This fift argument is reported by Marke onely. And this is the ſumme,that they doe wickedly whiche conuert the Sabboth to mans deſtruction, whiche God inſtituted for his

ſake.

ſake. The Phariſies ſawe the diſciples of Chriſt occupied in holy worke, they ſaw them weary with the labour of the iourney, and alſo oppreſſed with hunger: yet they grudge that the hungry men ſhoulde comfort their wearied body with a fewe cornes of wheate. Is not the purpoſe of God wickedly peruerted in this maner, if the obſeruation of the Sabboth be required with the loſſe of men, for whoſe commoditie the Lord inſtituted it? But in my iudgement they are deceiued whiche doe thinke that the Sabboth is altogether taken away: for Chriſte doeth only teach the right vſe of the ſame. For though he ſayd a little before, that he was Lorde alſo of the Sabboth: yet the full time of abrogating the ſame was not come, becauſe the vaile of the temple was not yet rent.

Math. 12.	Marke 3.	Luke 6.
9. And he departed thẽce, and went into their ſinagogue.	*1. And hee entred againe into the Synagogue, & there was a man whiche had a withered hande.*	*6. It came to paſſe alſo on an other ſabboth, that he entred into the Synagogue and taught, and there was a man whoſe right hãd was dried vp.*
10. And behold, there was a manne which had his hande dried vppe. And they asked him, ſayinge: Is it lawfull to heale vpon a ſabboth day, that they might accuſe him.	*2. And they watched him whether he woulde heale him on the ſabboth day, that they might accuſe him.*	*7. And the Scribes & Phariſies watched him, whether he would heale on the Sabbothday, that they might find an accuſation againſt him.*
11. And he ſayd vnto them: what manne ſhall there be amonge you, that ſhall haue a sheepe, and if it fal on a Sabboth day into a pitte, will not he take it and lyft it out?	*3. Then he ſayde vnto the man which had the withered hand: ariſe, ſtande foorth in the middes.*	*8. But he knew their thoughts and ſayd to the manne which had the withered hand: ariſe and ſtande vp in the middes, and he aroſe and ſtoode vp.*
12. Howe muche more then is a man better then a shepe? Therefore it is lawfull to doe well on a Sabboth day.	*4. And he ſayd to them: Is it lawful to do a good dede on the Sabboth day, or to doe euill? to ſaue the life, or to kill? but they held their peace*	*9. Then ſaid Ieſus vnto thẽ, I wil aske you a queſtion, whether is it lawfull on the ſabboth daies to do good, or to do euil? to ſaue life or to deſtroy it?*
13. Then ſayde hee to the manne: Stretche foorth thine hande. And hee ſtretched it foorth, and it was made whole as the other.	*5. Then he loked round about on them angerly, mourninge alſo for the hardnes of their hearts, & ſayde to the man: ſtretch forth thine hand, and hee ſtretched it out, and hys hand was reſtored as hole as the other.*	*10. And he beheld them al in compaſſe, and ſayd vnto the man: Stretch forth thine hande, and hee did ſo, and his hand was reſtored againe.*

5. And he departed thence. This hyſtorie and the former, tende both to one end: which is, that the Scribes were maliciouſly bent to carpe and caſull at euery thing that Chriſte did, and therefore it is no maruell, if they whoſe mindes were ſo poyſoned with frowardneſſe, continued obſtinate enemies againſt him. Yet we ſee that this is a common matter with hypocrites, onely to folow a ſhadowe of the righteouſneſſe of the lawe: and as they ſay commonly, rather to be in ſhew then in ſubſtance. Firſt therfore lette vs learne to bringe with vs, when wee are to giue iudgement of any thing, pure minds free from al malitious affection. For if hatred or pride, or any ſuch like thing raigne in vs, we ſhal not only be iniurious to men, but with contempt of God himſelfe, we will turne light into darkeneſſe.

No

No man voide of malice woulde haue denied this to haue bene a godly worke,which theſe good doctours dout not to condemne.From whence cõmeth this madneſſe,but that all their ſenſes were fraught with vile hatred of Chriſt,ſo that they would not ſee in the bright ſun ſhine? VVe are alſo warned to take heede, leaſt by giuing to Ceremonies more then is meete,we omit thoſe thinges which are of greater account before God, and which Chriſt Matth.23.23.calleth the weightier matters of the law. For we are ſo bent to outward Ceremonies, that wee can neuer keepe a meane in that behalfe,except we remember that whatſoeuer is commanded of the worſhip of God ought firſt to be ſpiritual,then,to be meaſured and guided by that rule which is here preſcribed by Chriſt.

10. They asked him, saying. Marke & Luke do only ſay that they watched what the Lord wold do:but Mat.ſetteth it down more plainly,that they tẽpted him alſo in words. And it is likely that he had healed ſome others on the Sabboths before: hauing therefore taken occaſion of that,they demand of him whether he think it lawful for him to do again,that he had done before.But they ſhuld haue conſidered with them ſelues whether it had ben the worke of God or of mã,to heale a dried hand, only by touching it,or with a word.For God who inſtituted the Sabboth,laid not a law vpon him ſelfe,neither did he bring himſelfe into any bondage,but that he might labour on the Sabboths, as he ſhoulde thinke meete as vpon other dayes.Therfore it was a poynt of too great madneſſe,by mouing this queſtion to driue God himſelfe into order, and to abridge him of his free courſe in his workes.

11. VVhat man shall there be among you,that shal haue a shepe. Chriſt ſheweth again,which is the true and right obſeruation of the ſabboth,& alſo he reproueth them for their malitious dealing, becauſe they cauild at him,for that which was an vſual maner amõgſt them all.For if any mans ſhepe fel into a pit,no man did forbid the pulling of it out:and how much more a man is worth then a beaſt,ſo much more lawful is it to help him.Therefore it appeareth that if any do help the neceſsity of the brethren,that he breaketh not the reſt commanded by the Lord.Marke & Luke haue not this ſimilitude:they only ſay that Chriſt demanded whether it was lawful to do a good dede on the ſabboth day,or to do euil?for he that loſeth the life of a man,is guilty of an offence: yea he litle differeth from a mãſlaier which hath no regard to help him that hath nede.Therfore Chriſt reproueth them,that vnder the pretence of a holy reſt,they wold enforce them to doe euill:for not only he doth ſin,as it is ſaid,that doth any thing againſt the lawe,but he alſo which neglecteth his duety.Heereby we alſo perceiue that chriſt did not alwaies vſe the ſame reaſõs,to ouerthrow this cauil with:for he diſputeth not here of his Godhead as he doeth in Iohn, neither was it nedeful, for this one defence was ſufficient to cõuince the Phariſies, for theſe two cannot agree that he ſhould be accounted a breaker of the Sabboth,who ſhould follow God.

LVKE.8. *But he knew their thoughts.* If Mathew ſay true,they did openly bewray with their ſpeache, what they had in their minde. Therefore Chriſt anſweareth not to their ſecrete thoughts but to their opẽ wordes. But both may ſtande, that they ſpake openly, and that Chriſte iudged of their ſecrete thoughtes. Neither did they vtter what they meant,as Mathewe declareth,that their demaunde was captious; therefore Luke meaneth

meaneth nothing elſe, but that Chriſt knewe their deceites, thoughe they pretended an other matter in wordes. Marke addeth that Chriſt looked vppon them angerly: for he mighte well be angry at their wicked obſtinacie. And that we might know that his anger was iuſt and holy, he ſayeth that it ſprang of this, that he mourned for the hardnes of their harts. Firſt therefore Chriſte is ſorowfull that menne exerciſed in the lawe of God, ſhould be in ſuche groſſe ignorance. But becauſe that malice blinded them, he alſo conceiueth anger with his ſorowe. This is a right moderation of zeale, when we mourne for the deſtruction of wicked men, and are angry at their vngodlineſſe. And as this place declareth that Chriſte was not free from humane affections: ſo we doe heereof gather that the paſſions themſelues are not ſinfull, ſo that a temperate meane be kepte. VVe cannot holde the meane by reaſon of our corrupt nature, we are neuer angry, no not for iuſt cauſes without ſinne: theſe thinges were not to be founde in Chriſte, for not onely integritie of nature did beare rule in him, but in him there alſo ſhoane a perfecte example of righteouſneſſe. Therefore wee muſte pray that the ſpirite of God may be giuen vs from heauen to correct and bridle our imperfections.

Math. 12.	Marke 3.	Luke 6.
14. Then the Phariſies went oute, and conſulted againſt him, how they might deſtroy him. *15. But when Ieſus knew it, he departed thence, and great multitudes folowed him, & he healed them al,* *16. And charged them that they ſhould not make him knowen.* *17. That it might be fulfilled, which was ſpoken by Eſaias the Prophet, ſaying:* *18. Beholde my ſeruaunt whome I haue choſen, my beloued in whome my ſoule delighteth: I will putte my ſpirite on him, and heee ſhall shewe iudgement to the Gentiles.* *19. He ſhal not ſtriue nor crie, neither ſhall any man heare his voyce in the ſtretes.* *20. A bruſed reede ſhall hee not breake, and ſmoking flaxe ſhall hee not quenche, till hee bringe forth the iudgement into victorie.* *21. And in his name ſhal the Gẽtiles truſt.*	*6. And the Phariſies departed, & ſtraight way gathered acouncel with the Herodians againſt him, that they might deſtroy him.* *7. But Ieſus auoided with his diſciples to the ſea: and a great multitude folowed him from Galile, and from Iudea,* *8. And from Ieruſalem, and from Idumea, and beyond Iordan, & they that dwelt about Tyrus and Sydon, when they had hearde what greate thinges hee did, came vnto him in great number.* *9. And he commaunded his diſciples, that a ſhip ſhuld wait for him, becauſe of the multitude, leaſt they ſhould throng him.* *10. For hee had healed many, inſo muche that they preaſed vpon him, to touch him, as many as had plages* *11. And when the vncleane ſpirits ſaw him, they fel downe before him, and cried, ſaying: Thou art the ſonne of God.* *12. And he ſharpely charged them, to the ende they ſhuld not vtter him.*	*11. Then they were filled full of madneſſe, and communed one with another, what they might doe to Ieſus.*

14. Then

14. *Then the Phariſtes.* See whether obſtinate fury carieth the reprobate, in reſiſting and ſtriuing againſt God: for they being vanquiſhed with his answeres, do yet powre out their poyſon more and more. This certainly is a deteſtable monſter, that the chiefe doctors of the lawe, which had the gouernment of the Church, ſhould as theues ſeeke after murthers. But it is neceſſary it ſhoulde ſo come to paſſe, ſo oft as they deſire to haue ouerthrowne what ſoeuer is againſt their pleaſure, though it be from GOD himſelfe. It is not to be imputed to feare, that Chriſte eſcapeth away by flight, for he was not any thing more couragious after, then nowe: but he was ledde by the ſtrength of the ſame ſpirite when he fledde, wherewith he was endued after, when hee willingly offered himſelfe to death. And this was a portion of his humbling which Paule commendeth, Phil. 2. 7. that when he could by a myracle haue readily defended his life, he hadde rather by flying take vppon him our infirmity. Alſo he did not deferre to die for any other cauſe, then becauſe that a time conuenient, appoynted by the father was not yet come. Yet it is euident that he was preſerued rather by a heauenly power then by flight: for it had bene no hard matter for his enemies to haue broken into that place whether he went: for he drawing ſuch company after him, and making that place famous by his myracles, hid not himſelfe in the darke, but onely he withdrew himſelfe out of their ſight, leaſt he ſhoulde make them more madde. Marke addeth that they tooke counſell with the Herodians, whom they yet hated moſt deadly. For when they would ſeme to be kepers and defenders of the publike liberty, it was neceſſary that they ſhould profeſſe theſelues to haue a deadly hatred againſt the tyrantes officers: yet their madde hatred againſt Chriſt ſo farre preuailed, that they not onely conſpired with ſtraungers, but familiarly they inſinuated themſelues into their fauour, whoſe company they otherwiſe abhord? For when vngodlineſſe by carying men hether and thether, driueth them into diuers debates and controuerſies, yet it knitteth them togither with one conſent to ſtriue againſt the Lord. So no hatreds nor enemities doe let, but that the extremeſt enemies doe ioyne hands togither to ouerthrow the truth of God.

16. *And he charged them.* Marke ſetteth downe an other more ſpeciall matter, that he put the vncleane ſpirites to ſilence, which cried out that he was the ſonne of God. VVee haue in an other place ſhewed the cauſe why he woulde not admitte any ſuche witneſſes. Neither is it to be doubted but that this confeſſion was wreſted out of the deuilles by the power of God, but after that Chriſte had ſhewed that they were ſubiecte to his power, he alſo not without cauſe refuſed their teſtimony. But that extendeth farther which Mathewe ſayeth: that is, that Chriſte commaunded that the fame of the myracles which he wrought, ſhould not be ſpred abroade: not that he would haue it vtterly ſuppreſſed: but that the roote being ſetled, it might bring foorth fruite aboundantly in due ſeaſon. For we knowe that Chriſte plaied not with his myracles, but had prouided this ende, that he might proue himſelfe to be the ſonne of God, and a Redeemer giuen vnto the world. But he ſhewed himſelfe by a litle & a litle, euen by certaine degrees: neither was he otherwaies reuealed what he was, then the time ordained by the father, allowed. Yet it is a matter worthy to be noted, while the wicked doe moſt endeuour to ouerwhelm the glory of God, they are ſo farre from obtaining that which they hope

for, that God applieth all their wicked endeuours rather to the contrary: for though Chriſte was gone out of that famous place, yet his glory ceaſeth not to ſhine euen in ſecrete corners, yea, and breaketh out notably into his excellent brightneſſe.

17. *That it might be fulfilled which was ſpoken.* Mathew meaneth not that the propheſie was altogither fulfilled in this, that chriſt charged that rumors of his power ſhould not be much vttered: but herein is alſo ſhewed a token of his humilitie, which Iſaias deſcribeth in the perſon of the Meſsiah. The myracles which Chriſt wrought amongſt a few, & which he would not ſhoulde be muche boaſted off, were able to ſhake the heauen and the earth. Therfore he doeth plainly ſhew howe farre he was from the vaine glory and pompe of the world. Yet it is conuenient to ſift the purpoſe of Mathew more narrowly: for he would declare by this circumſtance, that the glory of the Godhead of Chriſt ought not to be the leſſe eſtemed, becauſe it appeared not in a glorious ſhewe. And certainly the holy Ghoſt directed the eyes of the Prophet to this purpoſe. For as fleſh doth alwaies deſire an outward glorious ſhew, leaſt the faithful ſhoulde ſeeke for it in the Meſsiah, the ſpirite of God doeth declare, that he ſhall be farre vnlike to earthly kinges, which make great ſtirres and noyſes, and fill the cities and townes with tumult, that they may be had in admiration where ſoeuer they come. Now we ſee howe aptly Mathew applieth the ſaying of the Prophet to the preſent cauſe: for becauſe god hath laid ſo humble and ſo abiecte a perſon vpon his ſonne, leaſt the ſimple ſhould take offence at his ſo contemptible and obſcure eſtate, as wel the Prophet as Mathew do meete in one, & they ſay that it was not don without cõſideratiõ, but by a celeſtiall decree, that he ſhould come in that eſtate. VVhereof it followeth that all they doe wickedly which deſpiſe Chriſt, becauſe his outward condition aunſweareth not their fleſhly affections. Neither is it lawfull for vs to deuiſe a Chriſt, which ſhall be like to our imagination: but it is ſimply neceſſary for vs to embrace him as he is offered vnto vs by the father. Therefore he is vnworthy of ſaluation, in whoſe eyes the humilitie of Chriſt ſeemeth vile, in the which the Lord declareth that he is delited. Now I wil enter into the wordes of the prophet Iſaiah, 42. 1.

18. *Behold my ſeruaunt whome I haue choſen.* That God may tie vs to waite vpon his wil, he ſheweth as it wer with a finger, him whõ he would ſend, and for this cauſe is this note of demonſtration *(Behold)* vſed. There is the like reaſon alſo in the Epithites which folow, that he nameth him his ſeruant, and his choſen wherein his minde deliteth. For how ſhould it come to paſſe that men ſhould be ſo bolde as to meaſure Chriſt by their owne imagination, except it be becauſe they weigh not that their ſaluatiõ doth depend vpõ the mere fauor of God? And this is too wicked a liberty, whẽ God offereth vs an incomparable treaſure, that men ſhoulde eſteeme of it according to our fleſhly deſires. And he is called ſeruant, not as one of the common people, but in reſpecte of dignitie, for that God hath laide vpon him the office of the redemption of his church. And becauſe that no man taketh honour to himſelfe, but he which is called, is ſo worthely to be eſtemed: God ſayeth that he choſe in his owne counſell, that he ſhoulde come in this order: whereof it followeth, that it is not lawfull for men to refuſe him, becauſe that ſo they ſhould be cõtumelious againſt God. And certainly it is too abſurde, that the holy and inuiolcable calling of God

ſhould

ſhould be made of none effecte, through our pleaſure or pride. Yet that whiche God addeth by the Prophet, that his ſoule deliteth in Chriſt, hath a further meaning. For though the calling of euery one of vs commeth from the free grace of God, as from the only fountaine: yet this is an eſpeciall delite in Chriſt, for that in his perſon God the father comprehendeth and embraceth the whole Church in his loue. For when we were all by nature the enemies of God, his loue coulde neuer haue come to vs, except he had firſt begon at the head, as it is ſayd before, and ſhalbe ſeene againe in the 17. chapter.

He ſhall ſhewe iudgement to the Gentiles. The Prophet doeth heere deſcribe briefly the office of Chriſt, when he foretelleth, that it ſhal come to paſſe, that he ſhal ſhew iudgement to the Gentiles. The Iewes do comprehend vnder this word iudgement, a ſtate rightly and orderly eſtabliſhed, wherin equitie and vpright dealing flouriſheth. Therfore it is as much as if the Prophet ſhoulde haue ſayd, that one ſhoulde come, which ſhoulde reſtore righteouſneſſe decaied: and that he ſhould be the gouernour not onely of people, but that he ſhould bring the Gentiles alſo vnder the gouernment of God, amongſt whom there had raigned heretofore nothing but confuſion. And this is the ſignification of this word *ſhew, or to bring forth*, which the Prophet vſeth: for it was the office of Chriſt to ſpread the kingdome of God through all the world, which was then ſhut vp in a corner of Iudea, as it is ſaid in the Pſalme, 120. 2. the Lorde ſhall ſende the Scepter of thy power out of Sion. There is alſo expreſſed the maner of bringing forth of this iudgement: namely, that God will powre his ſpirite vppon Chriſt. It is true that ther was neuer any thing done rightly in the world, which proceeded not frō the ſpirit of god, & was ſet forward by the heauenly power of the ſame: as alſo there was neuer any of the kings, which could erecte or defend any lawfull order, but as he was inſtructed by the ſame ſpirit: But Chriſt in bringing forth iudgement, doth far excell all others, for he receiued the ſpirit from the father, which he imparteth to all his diſciples: and he doeth not only declare by word or by wryting what is right, but by the power of his ſpirite he doth inwardly frame the hearts of men to the obſeruing of the rule of righteouſneſſe.

19. He ſhal not ſtriue nor crie. The ſumme is, as I ſaid euen now, that the cōming of Chriſt ſhuld not be troubleſom, becauſe he ſhall want that kingly furniture & pompe: yet preſently it is ſaid, that it is ſo, for mans ſaluation, that this humility may be brought into fauour, which is euery where deſpiſed in the world. And certainly the foliſhnes of mē is wōderful, that they ſhould eſteme of Chriſt the worſe, becauſe he doth louingly & hūbly ſubmit himſelf to their capacity. If Chriſt ſhuld appear in his glory, what thing ſhould come to paſſe, but that we all ſhoulde be ouerwhelmed with the ſame? VVhat froward wickednes then is this, that is vnwilling to receiue him, who for our cauſe deſcended from the height of his glory? Therfore, that the gentleneſſe of Chriſt might get him reuerence amōgſt the faithfull, the Prophet Iſaiah doeth admoniſh vs howe profitable and neceſſary it was. Euery one of vs knoweth his owne frailty, and thereby it behoueth vs to conſider, how conuenient it is for all menne to be louingly and gentlely receiued and chearifhed by Chriſt?

I ſpeake not of the vnbeleuers, which are as yet without any ſparke of Gods grace: but they which are now called of the Lord, vntil the light be

more fully kindled in them, & that their ſtrength become more perfect. Are they not all like to a Reede halfe broken, and to a ſmoking matche? Therfore lette vs learne to embrace this great goodneſſe of Chriſt, who frameth himſelf ſo to our infirmity. Yet in the meane while lette no man flatter himſelfe in his ſinnes: but let euery man endeuour to profit better in our ſelues, leaſt we wander all our life long, or bend & turne at euery blaſt, like vnto Reedes: but lette vs growe on to be perfect men, that we may ſtand faſt againſt the ſundry aſſaults of ſathan. Let not our faith be like a few ſmal ſparkes hidden in a darke ſmoke: but let it ſhewe foorth bright ſhining beames. Nowe by the example of Chriſt, all his miniſters haue preſcribed vnto them, how they ought to behaue themſelues. But becauſe that vnder pretence of this place, ſome do falſly & foliſhly pretend, that mildneſſe is generally to be vſed towards all men: that difference is to be noted, which the Prophet expreſly maketh betwene the weake and the obſtinate. For there are ſome that are too ſtrong, whoſe hardneſſe it were meete ſhould be broken with the violence of a beetle: which either endeuour to bring darkneſſe ouer al places, or elſe are firebrands to kindle conſuming fires euery where, & it is neceſſary that their ſmoke ſhuld be ſcattered, and that their heat ſhoulde be quenched. Therefore as the faithfull miniſters of the word, muſt diligently apply themſelues, that by ſparing the weake, they may encreaſe & nouriſh the grace of God, which as yet is but ſmall in them: ſo they muſt in wiſedom take good hede that they nouriſh not the malitious obſtinate, whiche are nothing like to the ſmoking flaxe or to the bruſed Reede.

20. Til he bring forth iudgement into victory. The wordes of the Prophet are ſomwhat otherwiſe: namely, that he ſtal bring forth or lead forth iudgement in truth. Yet the ſpeach which Mat. vſeth, is full of great importãce: that we may knowe that righteouſneſſe cannot be placed in the worlde without great ſtrife and labour. For the deuill caſteth in what lettes and hinderances he may, that righteouſneſſe ſhoulde not ſhewe foorth but by great wreſtling: and that is confirmed by that woorde victory, which is not obtained but by fighting. For that which preſently foloweth, the Prophet hath, the yles ſhall waite for his lawe. And thoughe Mathewe hath changed the wordes, yet he agreeth in ſenſe, that the grace of Chriſt ſhall be common to the Gentiles.

Math. 12.	Marke 3.	Luke 11.
22. Then was brought to hym one, poſſeſſed with a deuill, both blinde and dãmme, and he healed him, ſo that hee whiche was blinde and dumme, bothe ſpake and ſawe.	*19. And they came home.*	*14. Then he caſt out a deuill which was dume and when the deuil was gone out, the dumme ſpake, and the people wondered.*
23. And all the people were amaſed, and ſaid: Is not this the ſonne of Dauid?	*20. And the multitude aſſẽbled againe, ſo that they coulde not ſo much as eate bread.*	
24. But when the Phariſies heard it, they ſayd: this man caſteth deuilles no otherwiſe out, but through Belzebub the prince of deuils.	*21. And when his kinſfolkes heard of it, they went out to lay hold on him, for they thought he had bene beſide himſelfe.*	*15. But ſome of them ſayde: Hee caſteth out deuils through Beelzebub, the chiefe of the deuils.*
	22. And the Scribes whiche came from Ieruſalem, ſayde: He hath Beelzebub, and through the prince of deuilles he caſteth out deuils.	

It

It is not to be doubted but that Marke meaneth ſome certaine ſpace of time long enough, when he deſcendeth from the myracles to that wicked conſpiracie, which Chriſtes kinſmen made amongſt themſelues, that they might binde him as a madde man. In Mathew and Luke there is expreſſe mention made of one only myracle, by the which the Phariſies tooke occaſion of quarrelling. But becauſe that they all three agree togither in this latter ſentence, therefore I thought good heere to ſet downe that whiche Marke reporteth. And it is wonder that there was ſuch frowardneſſe in Chriſtes kinſmen, which ſhoulde haue bene the chiefe helpers in furthering the kingdome of God. VVhen they ſee that he hath gotten him any name, ambition pricketh them ſo, that they deſire to become famous at Ieruſalem: for they exhorted him that he would goe vppe thither, that he might the better aduance himſelf. Now that they ſee that he is partly hated of the rulers, partly ſubiecte to many euill ſpeaches, and alſo deſpiſed of the moſt part: leaſt any daunger or enuie, or reproache ſhould come to the whole ſtocke or kinred, they deuiſe to lay handes vppon him, and to binde him at home, as a man out of his wittes: and that they were ſo perſwaded, it appeareth by the wordes of the Euangeliſt. VVhereby we doe firſt learne howe blinde mans vnderſtanding is, that iudgeth ſo peruerſly of the manifeſt glory of God. Certainly, the power of the holy Ghoſt did ſhine moſt excellently in all Chriſtes wordes & deedes, ſo that if it had bene obſcure to others, howe coulde it be hid from his kinſmen, they being ſo familiarly acquainted? But becauſe the maner of life which Chriſt ledde pleaſed not the world, and ſo gat him no fauour, but rather procured him many mens hatred, they faine him to be a madde man. Secondly, let vs learne that the light of faith commeth not of fleſh & bloud, but of heauenly grace, leaſt any mã ſhuld glory in any other birth, but in the new birth of the ſpirite, as Paul warneth vs, 2. Cor. 5. 17. If any man will be eſteemed in Chriſt, let him be a new creature.

22. *Then was brought to him.* Luke calleth the deuill, (by whome the man was poſſeſſed) dumme, becauſe of the effect: yet Mathew ſayeth that there was a double plague laid vpon the man. It is certain that many are blind and dumme of naturall diſeaſes: but it appeareth that this man was blind in his eyes, and depriued of his ſpeach, though ther was no want in thoſe partes pertaining to the ſight, or in the proportion of the tongue: Alſo it is no meruaile that Sathan hath ſo much libertie as to corrupt the ſenſes of the body, when as by the iuſt iudgement of God he corrupteth and peruerteth all the powers of the ſoule.

23. *And all the people were amaſed.* Heereby we gather that the power of God was manifeſt to be ſeene, whiche caried the common people whiche was cleare and free from all malitious affection, to haue him in admiration. For how ſhould it come to paſſe that al the people ſhould be ſo amaſed and wonder, but becauſe the matter ſo compelled them? And certainly there is none of vs which may not behold in this hyſtorie as in a glas, the wonderfull power of God: whereby it is to be gathered that the Scribes had their minds infected with diueliſh poyſon, which were not afraid to cauil at this ſo excellent a worke of God. But the frute of the myracle is to be noted: that they which ſaw it were amaſed, and enquired amõgſt themſelues, whether Ieſus were the Chriſt. For the power of God being knowen, they are led as by the hand, to faith, not that they profite at the

firſt, ſo much as they ſhuld (for they ſpeake doutfully) but this is no ſmall frute, that they ſtirre vp themſelues more diligently to conſider the glory of Chriſt. Some take it to be a ful affirmation; but the woordes ſound no ſuche thinge, and the matter it ſelfe ſheweth, that they being amaſed at a thing vnloked for, coulde not giue a perfect iudgement, but onely that it came into their mindes, that it might be that he ſhould be the Chriſt.

24. *But the Phariſies ſayd.* Becauſe they cannot deny a matter ſo euident and ſo plaine, yet they doe malitiouſly ſlaunder that which Chriſt did by the power of God, neither doe they onely obſcure the praiſe of the myracle, but they endeuour to bring it into ſlaunder, as thoughe it had beene wrought by ſome magicall Exorciſme: and that worke which could not be attributed to man, they attribute to the deuill, as to the author therof. Of the woord Beelzebub, I haue ſpoken in the 10. chapter. And we haue ſpoken in the 9. chapter of the gouernment amongſt deuils. For it is not an opinion gathered of the errour or ſuperſtition of the common people, that the Scribes held that there was one that was princely ruler amongſt the wicked ſpirites, but of a receiued opinion amongeſt the godly, that as Chriſt is the head of the church, ſo the reprobate ſhould haue their head.

Math. 12.

25. *But Ieſus knew their thoughts, & ſaid to thē: euery kingdō deuided againſt it ſelfe, ſhall be brought to naught: and euery citie or houſe deuided againſt it ſelfe, ſhall not ſtand.* 26. *So if Sathan caſt out Sathan, he is deuided againſt himſelf: how ſhall then his kingdome endure?*

27. *Alſo if I through Beelzebub caſt out deuils, by whome do your children caſt them out? Therefore they ſhalbe your iudges.* 28. *But if I caſt out deuils by the ſpirit of God, then is the kingdom of God come vnto you.*

29. *Elſe how can a mā enter into a ſtrong mans houſe, & ſpoile his goodes, except he firſt binde the ſtrong man, and then ſpoile his houſe.* 30. *Hee that is not with mee, is againſt mee: and he that gathereth not with me, ſcatereth.* 31. *Wherfore I ſay vnto you, euery ſinne & blaſphemy ſhalbe forgiuē vnto men: but the blaſphemy agaīſt the holy ghoſt, ſhall not be forgiuen vnto men.*

32. *And whoſoeuer ſhal ſpeake a word againſt the ſon of man, it ſhalbe forgiuen him: but whoſoeuer*

Marke 3.

23. *But he called them vnto him, & ſaid vnto thē in parables: how can ſathan driue out ſathan?*

24. *For if a kingdom be deuided againſte it ſelfe, that kingdome cannot ſtande.*

25. *Or if a houſe be deuided againſte it ſelfe, that houſe cannot continue.*

26. *So if ſathan make inſurrection againſt himſelfe, and bee deuided, hee can not endure, but is at an ende.*

27. *No man can enter into a ſtrong mās houſe, and take away his goodes, except hee firſt binde that ſtronge man, and then ſpoile his houſe.*

28. *Verely I ſay vnto you, al ſinnes ſhall be forgiuen vnto the children of men, & blaſphemies wherewith they blaſpheme:*

29. *But he that blaſphemeth againſt the holy Ghoſt, ſhall neuer haue forgiueneſſe, but is culpable of eternall damnation.*

30. *Becauſe they ſayd he had an vncleane ſpirite.*

Luke 11.

17. *But he knew their thoughts, and ſaide vnto them: euery kingdō deuided agaīſt it ſelf, ſhalbe deſolate, & a houſe deuided againſt a houſe falleth.* 18. *So if ſatan alſo be deuided againſt hiſelf, how ſhall his kingdō ſtand, becauſe yee ſay that I caſte out deuils through Belzebub?*

19. *If I through Beelzebub caſt out deuils, by whom do your childrē caſt them out? Therfore ſhal they be your iudges.* 20. *But if I by the finger of God caſt out deuils, doutles the kingdom of God is come vnto you.* 21. *VVhē a ſtrong man armed, kepeth his houſe, the things that hee poſſeſſeth, are in peace.* 22. *But when a ſtrōger then he, commeth vpon him, & ouercommeth him, he taketh from him all his armor wherin he truſted, & deuideth his ſpoiles.* 23. *He that is not with mee, is againſt me: and he that gathereth not with me, ſcatereth.*

Luke

euer ſhal ſpeake againſt the holy Ghoſt, it ſhall not be forgiuen him, neither in this worlde, nor in the world to come.

Luke 12. 10. And who ſoeuer ſhall ſpeake a word againſt the ſonne of man, it ſhalbe forgiuen him: but vnto him that ſhall blaſpheme the holy Ghoſt, it ſhall not be forgiuen.

25. *But Ieſus knew their thoghts.* Though Chriſt knew wel enogh, & had oft tried that the Scribes vſed of malice to wreſt whatſoeuer he did, to the worſt part: yet it is euident that Math. and Luke doe meane that Chriſte knew their harts. And it ſemeth that they ſpake openly to Chriſt, that he might heare their cauils: but Chriſt by his diuine ſpirit knew of what mind they cauild. For it commeth oft to paſſe, that men iudge prepoſterouſly which fal through ignorance, & do not impugne the truth of purpoſe, nor nouriſh any ſecret or hidden poyſon in the, but are only caried hedlong with raſhneſſe. Therefore the meaning of this text is, that Chriſte did ſo much the more vehemently enuey againſt them, becauſe he was witnes & iudge of the malice which they had conceiued inwardly. *Euery kingdom.* He firſt confuteth the cauil obiected againſt him by a common prouerb. Yet that confutation ſeemeth not to be ſo ful: for we know with what ſleights ſathan ſometimes deludeth men, making a ſhewe of variance, that he may therby ſnare the minds of men in ſuperſtitions. For the Exorciſmes in poperie, are nothing elſe but deuiſed and fained conflictes of ſathan againſt himſelf. But there can be no ſuch ſuſpition in Chriſt: for he ſo caſteth out deuils, that he maketh them hole and ſound to God. As oft as the deuill hath this conflict with himſelfe, he ſo ſuffreth himſelf to be bound in ieſt, that he himſelfe yet hath the victorie and triumpheth. But Chriſt aſſaulteth the deuill with open defiance, ſo that he caſteth him cleane out, and leaueth him not any place to reſt in. Hee ouerthroweth him not on the one ſide, that he may be ſtrõger on the other: but he vtterly ouerthroweth all his deuices. Therefore Chriſt reaſoneth aptly, that he hath no felowſhip with him: for this father of deceit hath no other purpoſe but to vpholde and maintaine his kingdom. If any Obiecte that the deuils are oft caried with a wilde giddineſſe and a blind madneſſe, to ouerthrow themſelues: the anſwer is ready. The meaning of Chriſtes words is, that there is nothing more abſurd, then that the deuil ſhould willingly ouerthrowe that power that he hath ouer men, who endeuoreth and applieth all the meanes he can to haue them in his bondage. Furthermore Chriſt ſo vſeth the cõmon prouerbs, as probable coniectures, and not as ſound & perfect proofs. Laſtly, he ſpeaking of a matter knowen & wel proued, he vrgeth it the les againſt his enemies cõſciences. No mã was ignorãt but that chriſt came to thruſt ſathan out of his poſſeſſion, and there was nothing more manifeſt then that all his myracles tẽded to this end. VVherby it was eaſie to iudge that his power which was ſo contrary to ſathan, was of God.

27. *By whõ do your children caſt thẽ out?* He accuſeth thẽ of wicked & malicious iudgmẽt, that they iudged not a like of one & the ſame matter, but as they wer affected towards the perſõs. But this inequality ſhewed that equity & right preuailed not, but that they wer ouer ruled either with blind loue or hatred. And this was a ſigne of wicked ſelfeloue & of enuy, to condemne that in Chriſt, which they accoũted praiſe worthy in their owne children. Some take *their children* for the children of all the nation. Some thinke that the apoſtles were ſo called, becauſe they were accoũted as children, where they accoũted Chriſt as a ſtrãger. Others refer it to the old prophets. But I am perſwaded that he meaneth the Exorciſts, of which ſort there were manye then amongeſt the Iewes, as it appeareth in the Actes, 19. 13,

for it is likely that they thought no better of the diſciples of Chriſt, then they did of the maiſter. And it is too muche wreaſted to drawe it to the dead Prophets, when as the wordes doe plainly ſet downe a compariſon of the ſame time. The Iewes had no Exorciſtes by the preſcript order of the law: but we know that God, that he might kepe them in faith and in ſyncere worſhip of him, teſtified his preſence amõgſt them by many myracles. And ſo it might be, that by calling on the name of God the diuels fled. And the people hauing experiẽce of that great power of God, therof raſhly made themſelues an ordinarie office. The Papiſtes alſo afterward, leaſt their eſtate ſhould be any thing inferiour to them, counterfaited thẽ in creating Exorciſtes, and ſo were Apes of Apes. Furthermore, it was not needefull that Chriſte ſhoulde in condemning their malice, approue thoſe Exorciſmes which they held as holy adorned with the name of God, and yet they made Chriſt a ſeruãt of Beelzebub: for the obiection is directed (according to the common phraſe) to the perſon. That which foloweth preſently after, that their children ſhoulde be their iudges: this is vnproperly ſpoken, you neede not to ſeeke farre for your condemnation: the myracles whiche I worke, you apply to Beelzebub, & you praiſe the ſame in your children. Therfore you haue inough at home to condemne your ſelues. If that any had rather take it otherwiſe, to wit, that hee vpbraideth them of the grace of God, which was ſomtime ſhewed amongſt them by the Exorciſtes, I do not greatly gainſtand it. For though they were degenerate, yet the Lorde woulde not altogether depriue them of his power, but that he would adorne the prieſthode, and the ſeruice of the Temple, with ſome generall teſtimonie. For it was very neceſſary that they ſhould be diſtinguiſhed by ſome euident notes from the ſuperſtitions of the Gentiles. But the firſt interpretation ſeemeth in my iudgement to be moſte naturall.

28. *But if I caſt out deuils by the ſpirite of God.* Luke Metaphorically calleth it the *Finger*, for the ſpirite. For becauſe that God woorketh and ſheweth his power by his ſpirite, the name of a finger is aptly giuen it. And this ſpeach was cõmon amongſt the Iewes, as Moſes reporteth, that Pharaohs enchãters ſayd, Ex. 8. 19. This is the finger of God. But Chriſt gathereth of thoſe former wordes, that the Scribes were vnthankfull to God, which would not that he ſhoulde raigne ouer them. Hetherto he hath anſweared their friuolous Obiection: now he giueth charge as vnto menne conuicte, that they ſhould not oppoſe themſelues wickedly againſt the kingdome of God. And he holdeth not himſelfe within the compaſſe of this one myracle: but by occaſion thereof he ſpeaketh of the cauſe of his comming, declaring to them that they ſhould not onely conſider this one peculiare facte of his, but ſome thing farre more excellent then this: namely, that God by reuealinge the Meſsias, woulde repaire their decayed eſtate, and reſtore his kingdome amongeſt them. Therefore we ſee Chriſt complaineth of their vnthankefulneſſe: becauſe that they furiouſly reiected and caſt from amongeſt them the incomparable grace of God. For this woorde *Come* is very forcible: to witte, that God appeared willingly to them as a redeemer: but they as much as they coulde, driue him from amongeſt them, and would giue no place to him that was come, ready and prepared for their ſaluation.

29. *Hee*

29. *How can a man enter into a ſtrong mans houſe?* Though the Euangeliſts do differ ſomwhat in wordes, yet they agree notably for the ſumme of the matter: for Chriſt proſecuteth that, which he touched a litle before of the kingdome of God: and he ſaieth, that it is neceſſary that Sathan ſhuld be thrown forth by violence, that God may haue his kingdom amongſt men: ſo that this ſentence is but a confirmation of that, which wente before. But that we may more certeinly vnderſtād the meaning of Chriſt, it behoueth vs to remember that Analogy, which Matthew reheaſed before betweene the viſible and ſpirituall graces of Chriſt. For whatſoeuer he did to our bodies, his will was it ſhoulde be applyed to the ſoules; ſo that when he deliuered the corporall ſenſes of men from the tyranny of the deuill, he declared that he was ſent from God, a champion that ſhuld ouerthrow his ſpirituall tyrannie ouer ſoules. Nowe I returne to his wordes: he affirmeth that a ſtrong and mighty tyrant cannot be dryuen out of his kingdom, vntill he be ſpoyled of his weapons: becauſe that except an other mightier power be ſet againſt him, he will neuer willingly giue place. To what purpoſe is this ſpoken? Firſt, wee know that the deuill is called in diuerſe places, the prince of the world. And the tyrannous gouernment, which he holdeth is fortified on euery ſide with ſtrōg defences. For there are many ſnares to entrappe men with, and hee holdeth them that are now ſubiect vnto him in ſuch bandes, ſo that they rather nouriſh that ſeruitude, wherein they are bound, rather then by anye meanes aſpyre to lybertie. Alſo there are innumerable ſortes of daungers, by the which he holdeth them miſerably ouerwhelmed vnder his feete. To be ſhort, there is nothing to the contrary, but that he may without reſiſtaunce rule as a tyrant in the world, not that he canne doe anye thing without the will of the maker: but becauſe that Adam by eſtranging himſelfe from the power of God, brought himſelfe and his poſteritie vnder this ſtraunge and miſerable ſeruitude. But though the deuill reigneth againſte nature, and that by the iuſt iudgement of God, menne are ſubiect to his tyranny for their ſinne: yet he holdeth that kingdome in quiet poſſeſsion; ſo that hee triumpheth ouer vs without reſiſtaunce, vntill a ſtronger then he ſhall aryſe. But there is not a ſtronger to bee found on earth: for there is no power in men to helpe themſelues: therfore a redeemer was promyſed from heauen. Now Chriſt ſheweth that this manner of redemption is neceſſary, that he ſhould by ſtrong hande wreſt from the deuill that, which hee wil neuer let goe, except he be enforced. By which wordes he declareth, that menne do hope in vaine for deliueraunce, vntill that Sathan bee brought vnder by violent aſſaultes. And though he purpoſely reproueth the ignoraunt folly of the Scribes, becauſe they vnderſtoode not the beginninges of the kingdom of God: yet this reproofe toucheth almoſte all men, ſith they are ouerwhelmed almoſt with the ſame folly. There is no manne, which will not make a bragge in wordes, that he deſires the kingdome of God: yet we wil not, as neceſsitie requireth, ſuffer Chriſt to fight valiantly, that he may deliuer vs out of the hand of our tyrant: which is, as if a ſicke manne ſhoulde craue the helpe of a Phiſition, and ſhould abhorre and abſtaine from all remedies.

Now we vnderſtand for what purpoſe Chriſte brought this parable: namely, that hee might ſhew that the Scribes were enemies to the king-

dome of GOD, whoſe beginninges they ſo malitiouſly withſtoode. Yet becauſe we are al ſubiect to the bondage of Sathan, let vs learn, that God doth not begin his kingdom in vs otherwiſe: but when by the ſtrong & mighty hand of Chriſt, he ſetteth vs at libertie from that miſerable and hard bondage.

30. Hee that is not with mee This place is expounded two wayes. Some ſo gather it, as that it ſhuld be an argument of repugnancies: as if Chriſt ſhould haue ſayde, I cannot reigne, except the deuill be ouerthrowne: for al his endeuours are bent vppon this, to ſcatter whatſoeuer I gather. And certeinely we ſee how the enemie doth too boldly apply himſelfe to ouerthrow the kingdome of Chriſt. Yet I do rather yeelde to their opinion, which interprete the Scribes to be double enemies of the kingdom of God: becauſe that of ſette purpoſe they hinder the proceedinges of the ſame. The meaning therefore is this; it were your part to helpe me, and to ſet your hand to the buylding of the kingdome of God. For, whoſoeuer doth not helpe, ſetteth himſelfe after a ſorte againſt the ſame, or at leaſte is worthy to be accounted amongſt the enemies. Then what are you, that are carryed by a madde fury, openly to ſtriue againſt the ſame? Alſo it appeareth plainely by their former dealinges, how truely Chriſt nowe ſpeaketh this, whoſoeuer gather not with him, ſcatter abroade: when as the readines of our nature to euill is ſuche, ſo that there is no place for the righteouſnes of God, but in them which doe earneſtly apply them to the ſame. This doctrine alſo reacheth further: to witte, that they are vnworthy to be accounted of the flock of Chriſt, which applye not theyr endeuours for the furtherance of the ſame: and it commeth to paſſe through their ſlouth, that the kingdome of God decayeth and falleth to ruine: for the buylding wherof we all are called.

31. VVherefore I ſay vnto you. This concluſion may not be reſtrained to the laſt ſentence, but it dependeth of the whole text before. For after Chriſt hath taught that the Scribes could not reproue him for caſting out deuils, but that they ſet theſelues againſt the kingdom of God, at length he concludeth that it was no light ſaying, nor to be tollerated, but a hainous offence, that wittingly and willingly they blaſphemed the ſpirit of God. For we ſaide before that Chriſt ſpake not this of their bare words, but of their vngodly and wicked thoughtes.

Euery ſinne and blaſphemy. Becauſe the Lord pronounceth blaſphemy againſt the ſpirit to be the moſt hainous of all ſinnes, it is worth the labor to enquire what he meaneth by this ſaying. They which interprete it to be vnrepentaunce may eaſily be confuted: for vainely and fondly ſhould Chriſt haue denied, that it could not be forgiuen in this world. Alſo the word blaſpemy cannot generally be applyed to all kindes of ſinnes. But by the compariſon, which Chriſte bringeth, the meaning ſhall the more eaſily appeare vnto vs. VVhy is he ſaide to ſinne more hainouſly, which ſpeaketh blaſphemy againſt the ſpirit, then againſt Chriſt? Is it, becauſe the maieſtie of the ſpirit is more excellent, that it ſhould be more ſharply reuenged? Certeinly, there is ſome other cauſe: for, when as the fulneſſe of the godhead was in Chriſte, whoſoeuer was reproachfull againſte Chriſte, ouerthrew and abolyſhed the whole glory of God, as muche as in him lay. Now, how ſhall Chriſt be ſeparated from his ſpirite; ſo that they which are contumelious againſt the ſpirit, leaue not him vntouched

and

and vnhurte. Heere wee beginne to gather now the meaning, that blaſphemy againſt the ſpirit exceedeth not other ſinnes, becauſe the ſpirite is aboue Chriſt: but beecauſe that whoſoeuer doe kicke againſt the power of God reuealed, they are not to be excuſed vnder the pretence of ignoraunce.

Further, it is to be noted, that that, which is here ſpoken of blaſphemy, is not ſimply referred to the eſſence of the ſpirit, but to the grace wherwith we are endued. For they which haue not the light of the ſpirite, though they ſpeake euill of the glory of the ſpirit, they are not yet guiltie of this ſinne. Now we perceiue that they blaſpheme the ſpirit of God, which with a determinate malice oppoſe themſelues againſt his grace and power: and further, that ſacrileadge is not committed, but that while the ſpirit dwelling in vs, we doe wittinglye endeuor our ſelues to extinguiſh the ſame. And this is the reaſon why the ſpirit is ſayde to be blaſphemed, rather then either the ſonne, or the father himſelfe: becauſe that by blaſpheming the grace and power of God, wee ſtrike ſtreight at the ſpirite, from whom proceedeth, and by whom the graces of God appeare in vs. If any that beleeue not, blaſpheme God, hee is as if a blinde man ſhould ſtrike againſt a wall: But no man blaſphemeth the ſpirit, but he, which being firſt lightned by the ſame, doth after againſt his own knowledge, wittingly giue himſelfe to wicked rebellion. Alſo that diſtinction is not in vaine, that al other blaſphemies ſhal be forgiuē, except that one, which is againſt the holy Ghoſt. If any man ſimply blaſphemieth GOD, there is hope of forgiuenes for him: but it is ſayd that God will neuer be mercifull to them, that ſpeake blaſpheny againſt the ſpirite: and whye ſhould this be ſo? But, becauſe they, which blaſpheme againſt the ſpirite, doe againſt the knowledge of their own ſoule, they oppugne and ſlaunder the gifts and power of the ſpirit. That alſo appertaineth to this purpoſe, which Marke ſaieth: that Chriſt threatned the Phariſes ſo hardly, becauſe they ſaide, that he had an vnclean ſpirit: becauſe that in ſo ſaying, they purpoſely, wittingly and malitiouſly, turned light into darkneſſe. And this is after the manner of Gyantes (as the prouerb ſaieth) to bidde battell againſt God. Yet here ariſeth a queſtion, whether menne wyll breake out into ſuch madneſſe, as that they will not doubt, but wittingly and willingly to ſtrike at God: for this ſeemeth to be a ſtraung monſter, not to be beleeued. I aunſwere, this boldneſſe proceedeth of a frantike blindeneſſe, wherein malice and poyſonfull fury getteth the victorie. And it is not without cauſe, that Paul ſaith, 1. Tim. 1. 13. Though he was a blaſphemer, yet he receiued mercy, becauſe he did it ignorantly thorow vnbelieſe: for by theſe wordes he diſtinguiſeth his ſinne from wilfull blaſphemy. Alſo in this place is confuted theyr errour, whiche ymagine that euerye wilfull ſinne, whiche is committed, the conſcience withſtanding it, to be vnpardonable. But Paule dooth expreſly tie that ſinne to the firſte table of the lawe: and the Lorde dooth by the name of blaſphemy poynt out one kinde of ſinne, and hee alſo ſheweth that it directly fighteth with the glory of God.

But of all theſe I gather, that they ſinne and blaſpheme againſte the holye Ghoſte, whiche turne the graces and gyftes of GOD reuealed vnto them by the ſpirite (by the whiche they ſhoulde ſette forth his glorye) to the hynderaunce and ſlaunder of the ſame.

And

And with Sathan their captaine they are profeſſed enemies to the glory of God. VVherefore it is no meruaile if Chriſte cutte away all hope of forgiueneſſe frō ſuch ſacrilledge: for they are paſte hope, which turne the onely medicine of their ſauing health into deadly poyſon. This ſeemeth to ſome to be too hard: and therfore they flye to a childiſh cauill, ſaying, that it is ſayde to be vnpardonable: becauſe the forgiuenes of the ſame is rare & hard to be obtained. But Chriſt ſpeketh more expreſly, ſo that his wordes cannot ſo childiſhly be ſhifted. They do alſo reaſon too fondly, that God ſhould be cruell, if he ſhould neuer forgiue the ſinne; and that his crueltie would make vs all amaſed: but they doe not conſider howe haynous the offence is, not onely to prophane the holy name of God of ſet purpoſe, but alſo to ſpitte in his face, while hee ſhineth vppon them with his gratious and fauourable countenaunce. The exception, whiche other take is as fond: namely, that the meaning ſhould bee, that no man ſhould obtayne forgiuenes, without repentaunce. For, it is certeine, that blaſphemy againſt the holy Ghoſt is a ſigne of reprobation: whereof it followeth, that all they that fall into the ſame, are giuen ouer into a reprobate ſenſe. For, as we hold it to be vnpoſsible, that he that is truely regenerate by the ſpirit, ſhould throw himſelfe headlong into ſo horryble ſinne: ſo againe is it to be holden, that they which fall into the ſame, can neuer riſe againe: and that God in this ſorte reuengeth the contempte of his grace, in that he hardeneth the heartes of the reprobate, that they can neuer attaine to repentaunce.

32. *Neither in this life.* Marke dooth briefly ſet downe the meaning of theſe wordes, ſaying, that they which ſpeake againſt the holy Ghoſt ſhall be ſubiect to eternall damnation. VVe aske of God forgiuenes of ſinnes dayly, and he reconcileth vs vnto himſelfe: at length, al ſinnes being aboliſhed, in death he ſheweth himſelfe merciful vnto vs, and the fruit of this mercy ſhall ſhew it ſelfe in the latter day. Therfore the ſenſe is, that there is no hope, that they which blaſpheme againſt the holy Ghoſt, ſhould obtaine forgiuenes in this life, or in the latter iudgement. The cauil, which the Papiſtes gather hereof, that ſinnes may be forgiuen men after theyr death, is eaſily confuted. Firſt, they are fooliſh in wreſting the worde of the world to come to a middle time, when as it is euident to all men that it ſignifieth the laſt day: but herein alſo is their wickednes laid open: becauſe that the cauill, which they pretende, is contrary to their owne doctrine. Their deſtinction is knowen, that the ſinnes are freely forgiuen in reſpect of the offence: but they are required in the ſatiſfaction of the puniſhmentes. Now they graunt that there is no hope of ſaluation, except the ſinnes be forgiuen before the death. Therefore there remaineth to the dead onely forgiuenes of the puniſhment: but they dare not denie, but that this ſentence is here ſpoken of the ſinne. Now, let them go, and of this cold ſubſtance let them kindle their Purgatory fire, if flames can be gotten out of cold ice.

Matth. 12.	Mark.	Luke.
33. *Either make the tree good, and his fruit good: or els make the tree euill, and his fruit euill: for the tree is knowne by his fruit.*		
34. *O generation of Vipers, how can yee ſpeake good*		

good thinges, when yee are euil? For of the abundance of the heart, the mouth speaketh.

35. A good man, out of the good treasure of his heart, bringeth forth good thinges: and an euill man out of an euill treasure, bringeth forth euill thinges.

36. But I say vnto you, that of euery idle worde that men shal speake, they shal giue an account therof at the day of iudgement.

37. For by thy wordes thou shalt be iustified, & by thy wordes thou shalt be condemned.

33. Eyther make the tree good. It may seeme to be absurd, that the choice is giuen to men to be either good or euill. But if we consider what kind of men Christ speaketh to, it shall be easily answered. We know what opinion or estimation there was of the Pharises: for the mindes of the common people were so daseled with the feigned shewe of their holynesse, that no man durst call their lewde dealinges into question. Christe meaning to take away this viserd, commaundeth them to be either good or euill: as if he should haue sayde there is nothinge more contrarye to honestie then hypocrisie, and they doe challenge to themselues the tytle of righteousnesse in vaine, which are not sincere and vpright. So he putteth nothing in their choise, neither doth he giue them the bridle at libertie: but onely admonisheth them that they shall profit nothing by theyr vaine disguisinges, so long as they continue so duble; for that it is necessary for men to be either good or euill. That he saieth, *Make the tree*, some do gather fondly thereof, that it is in euery mans owne hande, to frame his owne lyfe and maners. For it is an vpbrayding kind of speach, wherwith Christ scattereth the hypocrisie of Scribes as smoake, calling them to a perfect and pure vprightnesse. After, he setteth downe the manner and the way, whereby they may shewe themselues to bee good or euill trees: to witte, if they bring forth good or euil fruit. So now there is no ambiguitie in the sense. The life of the Scribes was infamous amongste men, through their grosse sinnes, & they bewrayed the poyson of pride, ambition, and enuie, thorow their owne ouerthwart cauillinges: but because the simple people saw not this, Christ brought this great mischief out of the corners into the light. If any obiect that it cannot bee in this corruption of our nature, that any man shoulde be found perfect in euery respect, and pure from all sinne: the aunswere is ready: Christ requyreth not an exact perfection, wherein is no want, but onely a simple affection without dissimulation, from the which the Pharises, to whome Christ spake were far wide. For as the scripture calleth them euill and wicked, which are wholly giuen to Sathan: so the sincere worshippers of God, though that through the infirmitie of their flesshe, they be compassed about with many sinnes, and do grone vnder the burden, are yet called good; and this is the free mercy of God, which vouchsafeth so honourable a title to them, which aspire to goodnes.

34. O generation of Vipers. In this place Christ applyeth the similitude of the tree and the fruit to his present speach, that he might thereby discouer the inward and secrete malice of the Scribes, and this is the cause why he standeth so much in this one kind of sinne. Therefore Christ in-

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ueighed bitterly againſt them, becauſe they bewraied by their falſe ſlanders, that which was not ſo euident in the reſt of their life. It is, ſaith he, no merueile, if you vomit out euil words, ſeeing that your heart is ful of malice, let not any think the reproofe to be too hard, for truely he could not haue dealt more mildly with them. Other ſinnes deſerue ſharp reprehenſion, but where vnconſtant men do depraue that, which is right, or ſeeke to colour thoſe thinges that are naught, this is a wickednesſe, againſte the which the Lorde of right ſhoulde thunder more vehementlye, then againſte other ſinnes. But the purpoſe of Chriſte was as occaſion ſerued, to condemne their wicked ſophiſtrie, whiche turned light into darkeneſſe. This place therefore teacheth howe precious trueth is to the Lorde, whereof hee is ſo ſharpe a defender & reuenger. And I would with that this were more diligētly conſidered of thē, which haue a wit too ready and prompt to defend al cauſes, and ſet their tong on ſale, to vtter al forged ſubtil ſhifts. But Chriſt eſpecially inueigheth againſt them, whom either ambition or enuy, or other wicked deſire enforceth to ſpeak euil, and where there is nothing that their conſciēce miſliketh. Chriſt alſo was after his maner ſharper againſt the Phariſes: becauſe they were ſo bewitched with a falſe perſwaſion of righteouſnes, that a milde admonition ſhould haue profited but litle. And certeinelye, except hypocrites be ſharply pricked, they do diſdainfully deſpiſe whatſoeuer is ſaid. *How can ye ſpeake good things.* I haue ſaid before that prouerbial ſentenſes may not be alwaies drawn to a general rule; becauſe they only ſhew what commeth to paſſe for the moſt part. And ſometimes it commeth to paſſe, that he which is cruel with ſweete alluring words ſhal deceiue the ſimple, and that the ſubtil ſhal circumuent vnder the cloake of ſimplicitie, and that he, which imagineth moſt wickedlye, ſhal in tongue pretend an angellike puritie: yet the cōmon vſe proueth that to be true, which Chriſt here ſaith, *of the abundance of the heart, the mouth ſpeaketh.* As alſo in an old prouerb the tongue is called the Character of the mind. And certeinly, though the heart of man hath ſecrete and hidden corners, and euery man diſſembleth his faultes with wonderfull ſhifts: yet the Lorde wreſteth out of al mē ſome cōfeſsiō, ſo that they bewray with their tong their deſire and inward affections. Alſo it is to be noted to what ende Chriſte vſeth theſe parables: for hee vpbraideth the Phariſes, for that they vtter in wordes the malice, which they had cōceiued inwardly. Further, he knowing them to be ſworne and obſtinate enemies, he took occaſion of this one cauill to laye open al their life, and to diſcredite them with the people: for their credit and authoritie was too great, to deceaue and to hurt. Alſo though good ſpeaches doe not alwaies proceede from the inward affection of the heart, but only grow (as men ſay) on the outſide of the lips: yet this is alwaies true; euil words are witneſſes of an euil heart.

36. *Of euery idle word they ſhal giue an accowt.* The argument is from the leſſe to the greater. For, if euery idle word is to be called to an accounte, how ſhall God ſpare their open blaſphemies and ſacrilegious reproches, which they vtter againſt the glory of God? An idle word is here takē for vnprofitable, which bringeth neither edifying nor fruit. This ſeemeth too hard to many: but if we conſider to what vſe our tongues are made, we wil graunt that they are worthy to be condemned, which raſhly addicte

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and apply them to ſuch friuolous trifles. Neither is it any ſmal offence to abuſe the time in waſtinge it about vaine matters, which Paul cõmaundeth vs, Col. 4. 5. carefully to redeeme. And ſith there is no man ſo ſpare in ſpeaking, that can ſo wiſely moderate himſelfe, but that he ſhall breake out into ſome idle ſpeaches, ſo that if God ſhould deale with vs al according to the extremitie of the law, there remained nothing for vs but deſpaire. But becauſe the hope of our ſaluation is grounded vpon this, that God will not enter into iudgment with vs, and that of his free mercy he wil forget our ſinnes, which deſerue innumerable deathes: we doubt not but that he blotting out the guiltines of all our life, will alſo pardon the offence of vaine ſpeach. For the ſcripture ſpeaking of the iudgement of God, doth not ouerthrow the forgiuues of ſinnes: yet let no man flatter himſelf hereby: but let euery man diligẽtly endeuor to bridle his tongue. Firſt, that we may ſpeake of the holy miſteries of God reuerently & ſoberly: then, that we may abſtain from ſcurrilitie & vaine ieſtings, and eſpecially from enuious euill ſpeaking: and laſtly we muſt giue our diligence that our ſpeach may be ſeaſoned with ſalt, Col. 4. 6.

37. *By thy wordes thou ſhalt be iuſtified.* He applyeth the common prouerb to the preſent cauſe. For, I doubt not but that this ſaying was common in the mouthes of the people, that euery man ſhoulde either be condemned or abſolued by his own confeſsion. And Chriſt applieth it to a ſẽſe ſomwhat differing: namely, that the wicked ſpeach, as it is a ſhew of hidden malice, ſo it ſuffiſeth to condemne a man. And the obiection, which the Papiſtes gather, by wreſting this to ouerthrow the righteouſneſſe of fayth, is a childiſh fancie. Man is iuſtified by his owne words, not that the ſpeach is the cauſe of righteouſnes: for by faith we obtaine the fauour of God, that he ſhould account vs for righteous: but the pure ſpeach purgeth vs, frõ being found wicked in our tongue. Is it not fooliſhly inferred of this, that men ſhould deſerue a part of righteouſnes before God? But this place rather ſtrengthneth our doctrine. For though Chriſt entreateth not of the cauſe of our righteouſnes, yet the contrarietie betweene the two words declareth what this word, *to iuſtifie* ſignifieth: It ſeemeth abſurd to the Papiſtes, that we ſay that man is iuſtified by faith: for they expound it to be made and to be righteous in deede: and we vnderſtand it to be accounted righteous, and to be cleared before the iudgmente of God, as it plainly appeareth by many teſtimonies of the ſcripture. And doth not Chriſt confirme the ſame, when hee oppoſeth to iuſtifie and to condemne one againſt an other?

Matth. 12.	Mark.	Luk. 11.
43. Now, when the vncleane ſpirit is gone out of a man, he walketh throghout dry places, ſeeking reſt, & findeth none. 44. Then he ſaith, I will returne into mine houſe, from whence I came, and when he is come, hee findeth it emptie, ſwept & garniſhed. 45. Thẽ he goeth, and taketh vnto him ſeauen other ſpirits worſe then himſelf, and they enter in and dwel there, and the end of that man is worſe then the beginning. Euẽ ſo ſhal it be with this wicked generation.		*24. When the vncleane ſpirit is gone out of a man, he walketh through dry places, ſeking reſt, and when he findeth none, he ſaith, I will returne vnto mine houſe, whence I came out. 25. And when he commeth, he findeth it ſwept and garniſhed. 26. Then goeth he, and taketh to him ſeuen other ſpirits worſe then himſelfe and they enter in and dwell there, ſo the laſt ſtate of that man is worſe thẽ the firſt.*

43. When

43. VVhen the vncleane spirit. Hee pronounceth againſt the Scribes and ſuch hypocrites, which deſpiſe the grace of God, and conſpire with the deuill, ſuch a iudgement as their vnthankfulneſſe deſerueth. Yet that the fruit of the doctrine may more largely appeare, hee generally declareth what iudgement they procure to themſelues, which by deſpiiinge grace offered, do againe open a dore to the deuil. But, becauſe there is greate waight almoſte in euery ſeuerall clauſe, ſome thinges muſt bee noted in order, before we handle the ſumme of the parable. VVhen Chriſt ſpeaketh of the going out of the deuill, he commendeth vnto vs: the force and effecte of the grace of God, ſo ofte as it commeth vnto vs: but eſpecially when God draweth neere vnto vs in the perſon of his ſonne: the end is, that we being delyuered from the tyrannie of the deuill, hee might take vs to himſelfe, and that did Chriſt plainly declare in the former myracle. Therefore, ſith it is his peculier office to driue away euyll ſpirites, that they ſhould not reigne any more in men, it is well ſaid, that the deuill goeth out of thoſe men, to whom Chriſt offereth himſelfe a redeemer. And though the preſence of Chriſt is not effectuall to al, becauſe the vnbeleeuers make it to be of none effect to them: yet he would haue vs to note to vvhat end he viſiteth vs, what his comming auayleth of it ſelfe, and laſtly what the euyll ſpirites doe feele. For, he neuer woorketh in men, but that the deuilles being brought into the conflicte, doe giue place vnto his power. Therefore it is to bee noted, that the deuill is caſt out of vs ſo ofte as Chriſt ſhineth vppon vs, and ſheweth by ſome teſtimonie his fauour towardes vs. Alſo, the miſerable condition of all mankind is here deſcribed vnto vs: for it followeth that the deuill hath a dwelling place in men: becauſe he is driuen out from thence by the ſon of God. And he ſpeaketh not of one or other perticular man, but of all the offspring of Adam. This therefore is the glory of our nature, that the deuill hath his ſeate in vs; ſo that hee dwelleth aſwell in our body, as in our ſoule. VVhereby we alſo ſee a ſpectacle of the moſt excellent mercye of God, in that of filthy ſtables of the deuill, hee maketh vs temples for himſelfe, and conſecrateth vs for a dwelling place for his ſpirit. Thirdly, he painteth out vnto vs the practiſe of Sathan: to wit, that he neuer ceaſeth from endaungering vs, but applyeth it dayly, and turneth himſelfe euery way: and to be ſhort, he bendeth all his endeuors to work our deſtruction: but eſpecially where he is vanquiſhed, and putte to flight by Chriſte, hee enrageth and deſireth to hurt the more. For, beefore that Chriſt maketh vs partakers of his power, the enemie reigneth in vs, as it were in play and ſport. But being driuen out, hee ſoroweth the loſſe of his pray, he gathereth new forces, and ſtirreth al the powers he hath, that he may ouerthrow vs againe. Therefore it is ſayd metaphoricallye, that he walketh through drye places: for his baniſhment is grieuous to him; and his dwelling out of men is like to a filthy deſert. In the ſame ſenſe alſo he ſaieth, that he ſeeketh reſt ſo long as he is out of menne: becauſe that then he fretteth and tormenteth himſelfe, and he ceaſeth not to try euery way, vntill he recouer that he hath loſt. VVherefore let vs learne, aſſoone as Chriſt calleth vs, there is a hotte and a ſharpe combat prepared for vs. For though he attempteth to deſtroy all menne, and that ſaying of Peter appertaineth to al, without exception, that he goeth aboute like a roaring lyon, ſeeking whom he may deuoure, 1. Pet. 5. 18. Yet we are plainely taught by theſe words of Chriſt, that he burneth with greater

ter hatred, and is caryed with more enuious force, againſt thē which are taken out of his ſnares. But this admonition ought not to make vs afrayde, but to ſtirre vs vp, to make vs diligent in keeping our watches, and that beeing armed with ſpirituall armors, wee may bee ſtrong to reſiſt him.

44. Hee ſindeth it emptie. Chriſt without doubt meaneth them, which being voyde of the ſpirit of God, are ready to receiue the deuill. For, the faythfull, in whom the ſpirit of God doth dwel perfectly, are ſo fenced on euery ſide, that there is no hole or ginne left open for Sathan. That he calleth it a houſe ſwept and garniſhed, is a ſimilitude borowed of the vſe of men, which are delighted with cleanneſſe and neatneſſe in their lodginges. For deformitie is onely bewtiful to Sathan, and nothing ſauoreth well to him, but ſtinch and filthineſſe. But the meaning is, that ſathan can neuer haue a more conuenient place in vs, then when we byd Chriſt farewel, and admit him in for a gueſt. Therefore his greateſt delightes are in that emptineſſe, which foloweth after the neglecte of the grace of God.

45. Hee taketh to him ſeuen other. The number of ſeuen is taken here indefinitely, as it is oft in other places. Alſo Chriſt teacheth in theſe words, that if we fall from his grace, we are duble endaungered to Sathan, ſo that he vſeth a greater libertie ouer vs then before, and this is a iuſte puniſhment of our ſlouthfulnes. VVherefore let vs not thinke that the deuill is ouercome in one battell, when he is once throwne out of vs: let vs rather remember, ſith hee hath dwelt in vs of old, euer ſince wee were borne, he hath found and by experience known al thoſe waies, by which he may enter into vs: if the common paſſage be not open to him, he wāteth no ſubtiltie to creepe in ſecretely by priuy mines and ſecrete ginnes. Therefore we muſt labour diligently, that Chriſt ruling and reigning in vs, may ſhut vp all paſſages againſt his enemie. For although the aſſaultes of Sathan are ſharpe and daungerous, there is no cauſe why they ſhould weaken the children of God: for the inuincible power of the holy Ghoſt keepeth them in ſafetie. And we know that this plague is onely pronoñced againſt the deſpiſers of the grace of God, which menne become profane by choaking vp the light of faith, and by ſuppreſsinge the ſtudie of godlineſſe.

Matth. 12.

46. VVhile hee yet ſpake to the multitude, behold his mother and his brethren ſtoode without, deſiringe to ſpeake with him.

47. Then one ſayd vnto him, beholde thy mother and thy brethrē ſtand without deſiring to ſpeake with thee.

48. But he anſwered and ſaid to him that told him, who is my mother? and whee are my brethren?

49. And

Marke. 3.

31. Then came his brethren and mother, and ſtoode without, and ſente vnto him, & called him.

32. And the people ſate about him, and they ſaid vnto him, behold, thy mother and thy brethren ſeeke thee without.

33. But he anſwered thē, ſaying, who is my mother and my brethren?

34. And he looked round aboute on them, whiche ſate

Luke. 11.

27. And it came to paſſe, as hee ſayde theſe thinges, a certeine woman of the company lifted vp her voyce, and ſaide vnto him, bleſſed is the wombe, that bare thee, and the pappes, which thou haſt ſucked.

28. But he ſaid, yea, rather bleſſede are they, whiche heare the word of God, and keepe it.

Luke. 8.

19. Then came to him his mother and his brethren, & coulde

49. And he ſtretched forth his hand towardes his diſciples, and ſaide, behold my mother & my brethren.
50. For, whoſoeuer ſhal doe my fathers will whiche is in heauen, the ſame is my brother, ſiſter and mother.

ſate in compaſſe aboute him, and ſaid, behold my mother & my brethren.
35. For whoſoeuer doth the wil of God, he is my brother, and my ſiſter & mother.

not come neere to him for the preaſe.
20. And it was tolde him by certeine, which ſaid, thy mother and thy brethren ſtande without, and would ſee thee.
21. But hee anſwered and ſayde vnto them, my mother and my brethren are theſe, which heare the word of God, and doe it.

LV. 27. *Bleſſed is the wombe.* The meaning of the woman was in this order to ſet forth the excellēcie of Chriſt: for ſhe had no reſpect to Mary, whom peraduenture ſhe neuer ſaw: but this doth not a litle ſet forth the glory of Chriſt, for that he ennobled and made bleſſed the womb wherin he was borne. And this bleſsing of God is no abſurd nor ſtrang matter, but is ſpoken after the maner of the ſcripture: for we know that the child, which is eſpecially adorned with notable graces, is preferred aboue al other as a ſinguler gift of God. And it cannot be denied, but that God chuſing and appoynting Marye to be the mother of his ſonne, gaue her great honor therby. Yet Chriſtes anſwer yeeldeth not ſo to the womans words, but is rather a ſharp reproofe. Nay, ſaith he, bleſſed are they which heare the word of God. VVe ſee that Chriſt made almoſt no account of that, which the womā only extold. And certeinly that which ſhe thought had bene Maries greateſt glory, was far inferiour to her other giftes of grace: for it was much more dignitie to be regenerate by the ſpirite of Chriſt, then to conceiue the fleſh of his Chriſte in her wombe: to haue Chriſt ſpiritually liuing in her, then to giue him ſuck with her breaſtes. To be ſhort, the holy virgins greateſt felicitie & glory was in this, to be a mēber of her ſonne, & that he accounted her amongſte the new creatures of the heauenly father. Yet I think that the womans ſpeach was reproued for an other cauſe, and to an other end: namely, becauſe men cōmonly neglect the gifts of God, which in a maſe they wonder at, and ſounde with ful mouthes. For this womā in praiſing Chriſt, omitted that, which was the chief, that in him there was ſaluation offered to al menne. That therfore was but a cold cōmendation, wherin there was no mentiō of his grace & power, which extendeth vnto al men. VVherefore Chriſt doth rightly chaleng vnto himſelf an other kind of praiſe, that his mother only ſhuld not be accoūted bleſſed, & that in reſpect of the fleſh: but becauſe he beſtoweth vpon vs al perfect & eternal bleſſednes. Therfore the dignitie of Chriſt is then eſteemed of as it ought to be, when we conſider to what end Chriſt was giuen vs of the father, and that we fele what benefits he hath brought vnto vs, that we in him may be made bleſſed, which are in our ſelues miſerable. But why ſpeaketh he nothing of himſelf, and maketh mention onely of the word of God? becauſe that by this meanes he openeth vnto vs al his treaſures, & he doth not any thing with vs, nor we againe with him without his word. Sith therfore he communicateth himſelf vnto vs by the word, rightly & properly he calleth vs to heare & keepe the ſame, that he by faith may become ours. Nowe, we ſee what

Chriſtes

Chriſtes anſwere differeth from the commendation of the woman: for he offereth her bleſſednes liberally to al, which ſhe had after a ſort tyed to one houſe, alſo he teacheth that he muſt not be accoũted of in a cõmon ſort or order, becauſe that he hath al the treaſures of heauenly life, bleſſednes and glory hidden in him, which he diſpenſeth by his worde, that they which imbrace the worde, may by faith bee made partakers of the ſame. For the free adoption of God, which we learne out of his word is the key of the kingdom of heauen. And this ioyning them together is to be noted, that firſt we muſt heare, and then obſerue and keepe: for faith commeth by hearing, Ro. 10. 17. and here ariſeth the fountaine & beginning of the ſpiritual life. But beecauſe that ſimple hearing is as a vaine looking into a glaſſe, as Iames declareth, 1. 23. The keeping of the word is alſo added, which is as much as an effectual receiuing, where it taketh liuely rootes in the hearts, that it may bring forth the fruit. So the vaine hearer, who hath only his eares beaten with the outward doctrine getteth nothing. And whoſoeuer boaſte that they are ſatiſfied with a ſecrete inſpiration, and vnder this pretence neglect the outward preaching, are excluded out of the heauenly life. Therefore thoſe things, which the ſonne of God hath ioyned, let not men of a ſacrilegious rathnes put a ſunder. The blockiſh folly of the Papiſts is to be wondred at, that they would ſing theſe wordes in the honor of Mary, which do ſo plainly cõfute their ſuperſtition: but in their thanks giuing, they cul out the womãs words, omitting the words of Chriſt which reprooueth. But ſo it was meete that they ſhould be by all meanes bewitched, which endeuour thẽ ſelues to prophane the holy word of God after their own pleaſure.

L V. 19. *Then came to him,* There ſeemeth to be ſome difference between Luke & the other two Euangeliſts: for they in ſetting down their hiſtorie ſay, that the mother & kinſfolks of Chriſt came, when he had ſpoken of the vncleane ſpirit: and Luke referreth it to an other time, and onely ſetteth down the exclamation of the woman, which we expounded euẽ now. But, becauſe it is wel known that the Euãgeliſts were not very curious in obſeruing the courſe of times, nor in proſecuting all perticular deedes & ſayings, the anſwer is not ſo hard. For Luke ſetteth not down what time Chriſtes mother came: but that which the other two ſet before the parable of ſowing, he ſetteth after. And that he ſaieth, a certeine woman of the cõpany cried, is ſomwhat like to this hiſtory: for it may be that of an vnaduiſed zeale ſhe extold that to the higheſt degree, which ſhe thought Chriſt made too ſmal account of: they doe al agree in this, that Chriſts brethrẽ & mother came whil he was ſpeaking in the middeſt of the company: & without doubt it was either becauſe they wer careful of him, or becauſe they deſired to learn: for they laboured not to cõe to him in vaine: neither is it likly that they were vnbeleeuers, which accõpanied the holy mother. There is no colour that Ambroſe & Chriſoſtõ do imagine that Mary did it of ambition. For what nead this imagination, whẽ as the ſpirit doth euery where teſtifie to her commendation of her great godlines & modeſtie? It may be, that the greatnes of their carnal affectiõ made thẽ more buſie then needed: I deny not this: but I iudge that they came of a godly deſire to ioyne thẽſelues to his cõpany. That Mat. reporteth that the meſſage of their cõming was brought to him by one certein man, and that Mar. & Lu. do attribute it to mo, hath no abſurditie in it. But (as it commonly commeth to paſſe) the commaundement, which the

mother gaue of calling him forth, was receiued, and ſo paſſed amongſte many, vntil at length it was brought vnto himſelf.

MAT. 48. *VVho is my mother?* It is not to be doubted, but that Maries importunitie is reproued in theſe wordes: and certeinly ſhe dealt very prepoſterouſly to attempt to hinder the courſe of his doctrine. But yet this ſetting light by the kindred of fleſh and bloud, dooth deliuer a verye profitable doctrine, while he receiueth all his diſciples and faithful ones into the ſame degree of honour, as if they had beene chiefe amonge his kinſfolkes. But this ſentence dependeth of the office of Chriſt, for he declareth hereby that hee is not giuen to a certeine ſmal number, but to al the godly, which by faith ſhould grow into one body with him. Then, that there is not a more excellent bond of kindred, then the ſpirituall: becauſe he ought not to be accounted of after the fleſhe, but of the power of his ſpirit, wherewith he was enriched by the father to renew menne, that they which by nature were a filthy and curſed ſeede of Adam, ſhuld by grace begin to be holy and heauēlye children of God. Therfore Paul, 2. Cor. 5. 16. ſaieth that Chriſte cannot be known truly after the fleſh: becauſe the new repairing of the world is rather to be conſidered, which exceedeth farre aboue mans power, while he reformeth vs by his ſpirite to the image of God. VVherefore this is in ſumme the purpoſe, that we ſhould learne to looke vpon Chriſt with the eies of faith: alſo we muſt know, that euery one that is regenerated by the ſpirite, giueth himſelfe wholy to God in true righteouſnes to be throughly ioyned to Chriſte, and ſo to be made one with him. Further, he meaneth that they doe the will of the father, not which exactlye fulfill all the righteouſnes of the law (for ſo this name of brother, which Chriſt giueth to his diſciples ſhuld agree to no man) but he eſpecially commendeth faith, which is the fountaine and beginning of holy obedience: it alſo couereth the wants and offences of the fleſh, that they be not imputed. For the ſaying of Chriſt is wel known, this is the will of my father, that euery man, which ſeeth the ſonne, and beleeueth in him, ſhould not periſh, but haue euerlaſting life, Ioh. 6. 40. And though Chriſt ſeemeth here to haue no reſpect of bloud, yet we know that he did in deede ſanctifie mankind with worſhip, and perfourmed the lawfull dueties towardes parentes: but hee teacheth vs that in reſpect of the ſpirituall kinred, the kinred of the fleſh is of none or of ſmal eſtimation. Let therfore this compariſon ſo far preuaile with vs, that we may pay that which is due to nature, but let vs not be too much tied to fleſh and bloud. But ſith Chriſte vouchſafeth that incomparable honour to the diſciples of his Goſpell, that hee accounteth them for brethren: our vnthankfulnes is to be deteſted, if we reiect not all the deſires of the fleſh, and bend all our endeuours hether.

Matth. 12.	Mark.	Luke. 11.
38. Then anſwered certeine of the Scribes and of the Phariſes, ſaying, maiſter, we would ſee a ſign of thee.		*16. And others tempted him, ſeeking of him a ſigne from heauen.*
39. But he anſwered & ſaide vnto them, an euil & adulterous generation ſeek a ſigne, but no ſigne ſhalbe giuen vnto it, ſaue the ſigne of the Prophet Ionas.		A little after. *29. And when the people were gathered thick together, he began to ſaye, this is a wicked generation: they ſeek a ſigne, and there ſhal no ſigne be giuen them, but the ſigne of Ionas the Prophet.*
40. For as Ionas was three daies and		*30. For*

and three nightes in the whales belly: so shall the sonne of man be three daies and three nightes in the heart of the earth.

41. The men of Niniuie shal rise in iudgment with this generation, and condemn it: for they repented at the preaching of Ionas: and behold a greater then Ionas is here.

42. The Queene of the South shal rise in iudgment with this generation, and shall condemne it: for shee came from the vtmeste parts of the earth, to heare the wisdom of Solomon: and behold, a greater then Solomon is here.

30. For as Ionas was a signe to the Niniuites, so shall the sonne of man be to this generation.

31. The Queene of the south shall rise in iudgemente with the men of this generation, and shall condemne them: for she came from the vtmeste partes of the earth, to heare the wisdome of Solomon, and behold, a greater then Solomon is here.

32. The men of Niniuie shal rise in iudgment with this generation, and shal condemne it: for they repented at the preaching of Ionas, and behold a greater then Ionas is here.

38. *Certeine of the Scribes.* Matthew reporteth somwhat the like againe in the sixteene chapter, and Marke in the eight chapter. Whereby it appeareth that Christ was often questioned with of this matter: so that their wickednes had no end, which once were determined to resiste the trueth. It is euident that they demaunde a signe, that their vnbelief might haue some faire show: namely, that the calling of Christ was not lawfully confirmed. Neither were they so easie & apt to be taught, as that they would giue place to three or foure miracles, much lesse woulde one suffice them. But as I touched it euen now, they excused themselues by this colour, that they beleeued not the Gospel, because Christ shewed no seale of the same from heauen. Hee had now wrought miracles enough in number, and euident before their eies: but as if they were of no force for the confirmation of the doctrine, they would haue some signe from heauen, wherein God after a sort should visibly appeare. They for manner sake doe salute him by the name of master: because that then they so called all the Scribes and Interpreters of the law: but they do not acknowledge him to be a Prophet of God, vntil he do bring some testimonie frō heauen. The meaning therefore is, sith thou professest thy selfe to be a teacher & a master, if thou wilt haue vs to be thy disciples, bring it to passe, that God from heauen may testifie, that he is the author of thy mastership, and confirm thy calling by a miracle.

39. *Euill generation.* He doth not onely accuse the malice of that age, but hee accuseth the Iewes for a wicked nation: or the Scribes and such like: signifiing that this disease of obstinate stubbornnes came vnto them as it were by enheritaunce. For the word here vsed is sometime taken for one age, sometime for a countrey or nation. And he calleth them adulterous, for corrupt people, begotten in adultry, or bastardes, beecause they were degenerate from theyr holye fathers: as the Prophetes doe also reproue the vnbeleeuers of theyr age, not to be the offspringe of Abraham, but a prophane seede of Chanaan.

Now it is demaunded whether Christ did so sharply reproue thē, because they desired to haue a signe giuen them. For in the booke of Iud. 6. 17. God sheweth that he was not so much displeased with these things. Gedeon demandeth a signe: God is not angry, but graunteth his requeste,

and though he proceedeth importunately, yet God yeeldeth to his infirmitie, God offered willingly a ſigne to Ezechiah, who demanded it not, Iſa. 38. 22. And Achas was ſharply reproued, becauſe he refuſed to demaund a ſigne, as he was commaunded by the Prophet, Iſa. 7. 11. Therfore Chriſt doth not ſimply reproue the Scribes, becauſe they demaund a ſigne: but for that they being vnthankfull to God, hauing malitiouſly refuſed ſo many of his graces and powers, take this as a ſhift, leaſt they ſhould obey his word. For I doe not onely ſay that it was their ſlouth, but their malice, which kept their eyes ſhut at ſo many miracles. Therefore they were troubled in vaine: for their deuiſe was to no other purpoſe, but that they might freely reiect Chriſte. Paule condemneth the ſame fault in their poſteritie, 1. Cor. 1. 22. VVhen he ſaith, that the Iewes ſeeke for ſignes.

No ſignes ſhalbe giuen vnto it. They were after conuicte by ſundry miracles: and Chriſt ceaſed not to ſhewe his power amongſt them, that hee might thereby take al excuſe from them. But he onely meaneth that one ſigne, which ſhould be vnto them in ſteade of all: becauſe they were vnworthy to haue their wicked deſire ſatiſfied. Let them be content, ſaieth he, with this ſigne, that as Ionas brought out of the bottome of the ſea preached to the Niniuites, ſo they ſhoulde heare the voice of a Prophete rayſed to life againe. I knowe that manye haue interpreted this place more ſubtilly: but ſith the ſimilitude betweene Chriſte and Ionas holde not in all the perticular poyntes of the ſame, it is to bee ſeene how farre Chriſt compareth himſelf to Ionah. But I omitting the ſpeculations of other men, do think this one thing meete to be noted, which I touched euen now, that he ſhould become a prophet vnto them after his reſurrection: as if he ſhould haue ſaid, you contemne the ſonne of God, whiche deſcended to you from heauen: Therfore it remaineth that I being dead ſhould riſe from the graue, and being reſtored to life againe, I wil ſpeake vnto you, as Ionas came out of the bottom of the ſea. Therfore the Lord ſo cut away al occaſions from their wicked deſires, that he ſaith, that after his reſurrection he would become a Prophet to them, ſeeinge they would not receiue him cloathed in mortal fleſh. In Luke he ſaith, that he would be a ſigne vnto them, as Ionas was vnto the Niniuites. The word *ſigne* is vnproperly vſed, not that it ſhoulde foreſhewe any thing, but that it is remoued far from the common order of nature: as the ſending of Ionah was wonderful, when he was brought out of the belly of the fiſh, as out of a graue, that he might call the Niniuites to repentaunce. In this phraſe of *three nightes* is a figuratiue ſpeach, as it is well knowne. For becauſe the night is adioyned to the day, or becauſe the daye conſiſteth of two partes: light, and darkenes: of which two Chriſt noteth one day, and putteth one whole day for a halfe.

41. *The men of Niniuie ſhal riſe in iudgement.* Becauſe he had ſpoken of the Niniuites, Chriſt tooke hereof occaſion to ſhewe that the Scribes and others, which refuſe his doctrine to be much worſe then they were. The prophane men, ſaith he, which neuer heard word of the true God, repented at the voice of this new & ſtraung gueſt: this kingdom, which is the library of the heauenly doctrine, wil not heare the ſonne of God and the promiſed redeemer. For in this ſimilitude there is this Antitheſis. It is known what the Niniuits were: namely, that they were not accuſtomed to haue Prophets, but were without true doctrin. Ionas came not amõgſt them

them with any glorious title, but a ſtraunger might eaſily haue beneree-
iected. The Iewes boaſted that the worde of God had a ſeate and dwel-
ling place amongſt them, if they had lookedvpon Chriſt with clear eies,
they ſhould not onely haue knowne that he was a teacher ſente from
heauen, but alſo the Meſsias and auctiour of ſaluation promiſed them.
But if the miſerable wickednes of that people was therfore condemned,
becauſe they deſpiſed Chriſt ſpeaking vpon earth: we excell the vnbelee-
uers of al times, if we obey not the holy and heauenly voice of the ſonne
of God, now ſitting in heauen. Furthermore, I wil not now entreat whi-
ther the Niniuits were truely and perfectly conuerted to God: becauſe it
ſuffiſeth that they were ſo moued at the doctrin of Ionah, that they gaue
their mind to repentaunce.

Mat. 12. The Queene of the ſouth. Becauſe that Athiopia lieth ſouthward in reſpect of Iudea, I doe eaſily aſſent to Ioſephus & others, which ſaye that this was queene of Aethiopia: and that ſhe is called in the ſcriptures the queene of Saba, it may not be vnderſtood of the country of Sabea, which lieth more eaſtward, but of a citie in the yle of Meroes ſituated vpō Nilus, which was the chiefe citie of the kingdome. Here alſo is it good to weigh the compariſons: a woman, which was neuer brought vp in Gods ſchoole, for a deſire ſhe had to learne, came out of a far countrey, to Solomon an earthly king. The Iewes ſtudents of the law of God, doe refuſe their chiefe and only teacher, and prince of al the prophetes. Alſo the phraſe of iudging is not here ſo much referred to the perſons, as to the example of the thing it ſelfe.

Matth. 13.	Marke. 4.	Luk. 8.
1. The ſame day went Ieſus out of the houſe, and ſate by the ſea ſide.	*1. And he began againe to teach by the ſea ſide, & there gathered vnto him a great multitude, ſo that he entred into a ſhip, and ſate in the ſea, and al the people was by the ſea ſide on the land.*	*1. And it came to paſſe afterward, that hee himſelfe went through euery citie & towne, preaching and publyſhing the kingdōe of God, & the twelue were with him.*
2. And great multitudes reſorted vnto him, ſo that hee went into a ſhip, & ſat down, and the whole multitude ſtood on the ſhore.	*2. And hee taught them many things in parables, & ſaide vnto them in his doctrine.*	*2. And certein women, which were healed of euil ſpirits, & infirmities, as Marye which was called Magdalen, out of whom went ſeuen deuils.*
3. Then he ſpak many things vnto them in parables ſaying, Behold, a ſower went forth, to ſowe.	*3. Hearken, Behold, there went out a ſower to ſowe.*	*3. And Iohanna, the wife of Chuſa, Herodes ſtewarde, and Suſanna, and manye other which miniſtred vnto him of their ſubſtaunce.*
4. And as hee ſowed, ſome fell by the waye ſide, and the fowles came and deuoured thē vp.	*4. And it came to paſſe as he ſowed, that ſome fell by the waye ſide, and the fowles of the heauen came, and deuoured it.*	*4. Now, when much people were gathered together, and were come to him out of all cities, hee ſpake by a parable.*
5. And ſome fell vpon ſtony ground, where they had not much earth, and anon they ſprong vp, becauſe they had no depth of earth.	*5. And ſome fell on ſtony ground, where it had not much earth, and by and by ſprang vp, becauſe it hadde not deapth of earth.*	*5. A ſower went out to ſowe his ſeede: and as hee ſowed, ſome fell by the waye ſide, & it was troden vnder feete, and the fowles of the heauen deuoured it vp.*
6. And when the ſun roſe vp, they were parched, and for lacke of rooting, withered away.	*6. But as ſoone as the ſun was vp, it caught heat, and becauſe it had not roote, it*	
7. And ſome fell amonge thorns, and the thornes ſprong vp		

vp, and choaked them.
8. Some againe fell in good ground, & brought forth fruit, one corne an hundred fold, soe sixtie fold, and an other thirty fold.
9. Hee that hath eares to heare, let him heare.
10. Then the disciples came and said vnto him, why speakest thou to them in parables?
11. And he answered, & said vnto them, because it is giuen vnto you to know the secretes of the kingdom of heauen, but to them it is not giuen.
12. For whosoeuer hath, to him shalbe giuen, and he shal haue aboundance: but whosoeuer hath not, from him shall bee taken away, euē that he hath.
13. Therfore speake I to thē in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstand.
14. So in them is fulfilled the prophesie of Isaias, whiche prophesie saith, by hearing, ye shall heare, and shal not vnderstand, and seeing, yee shall see, and shal not perceine.
15. For this peoples heart is waxed fat, & their eares are dul of hearing, and with their eies they haue winked, leaste they should see with their eies, and heare with their eares, & should vnderstand with their heartes, and shoulde returne, that I might heale them.
16. But blessed are your eies, for they see: and your eares, for they heare.
17. For verely, I say vnto you, that many prophets & righteous men haue desired to see those things, which ye see, and haue not seene them, and to here those things, whiche yee heare, and haue not heard thē.
it withered away.
7. And some fell among the thornes, and the thornes grew vp, and choaked it: so that it gaue no fruit.
8. Some againe fell in good ground, and did yeeld fruite, that sprang vp, and grewe, and it brought forth, some thirtie fold, some sixtie fold, & some an hundred fold.
9. Then he said vnto them, he that hath eares to heare, let him heare.
10. And when he was alone, they that were about him with the twelue, asked him of the parable.
11. And he said vnto them, to you it is giuen to know the misterie of the kingdome of God: but vnto them that are without, al things be done in parables.
12. That they seeing, may see, and not discerne, and they hearing, maye heare, and not vnderstand, leaste at any time they should turn, & their sins should be forgiuen them.

Somwhat after.

24. And he said vnto them, take heede what yee heare. VVith what measur ye meat, it shal be measured vnto you: and vnto you that here shal more be giuen.
25. For vnto him that hath, shal it be giuen, and from him that hath not, shalbe taken away, euen that he hath.
6. And some fell on the stones, & when it was sprōg vp, it withered away, because it lacked moystnes.
7. And some fell among thorns, and the thorns sprōg vp with it, and choked it.
8. And some fell on good ground, and sprang vp, and bare fruit, an hundred fold. And as he said these things, he cried, he that hath eares to heare, let him heare.
9. Then his disciples asked him, demaunding what parable that was.
10. And he said, vnto you it is giuen to know the secretes of the kingdome of God, but to other in parables, that whē they see, they should not see, and when they heare, they should not vnderstand.

Somwhat after.

18. Take heede therefore how ye heare: for whosoeuer hath, to him shalbe giuen, & whosoeuer hath not, frō him shalbe taken euē that, which it seemeth that he hath.

Luke. 10.

23. And he returned to his disciples, and said secretly, blessed are the eyes, whiche see that yee see.
24. For I tel you that many prophets and kings haue desired to see those thinges which yee see: and haue not seene them: and to heare those things, which ye hear, and haue not heard them.

Theſe things which I haue here wrytten downe out of Luke, do peraduenture belong to ſome other time: but no reaſon ſeemeth to compell me to ſeparate thoſe thinges which he hath ioyned together in one texte. Firſt he ſayth that the 12. Apoſtles preached the kingdome of God with Chriſt. VVhereof we gather, that though the ordinarie office of teaching was not as yet laide vpon them, yet they were continuall helpers to make the people attentiue hearers of their maſter. So though their eſtate was farre inferiour, yet they are accounted as helpers of Chriſt. Alſo he addeth that Chriſt had certaine women in his company, which were healed and deliuered from euill ſpirites and other infirmities, as Marie Magdalene was, who had bene tormented of ſeuen deuils. The hauing of this company might ſeeme to be ſmall for his honour: for what was more vndecent for the Sonne of God, then to leade women about with him, noted with infamie? But by this we do the better perceiue that the ſinnes wherwith we were loden before we beleeued, are ſo farre from hindering the glory of Chriſt, that they doe rather amplifie and ſet forth the ſame. And it is not ſayd that he found the Church which he choſe, without ſpotte or wrinckle, but that he waſhed & cleanſed it with his bloud, that he might make it pure and beautiful. VVherfore the miſerable and ſhameful eſtate of theſe women, after they were deliuered from the ſame, made greatly for the glory of Chriſte, for they were enſignes and tokens of his power and of his grace. Luke alſo commendeth their thankfulneſſe, in that they deſpiſing the ſhame of the world, followed their deliuerer. It is not to be doubted but that they were poynted at with the finger euery where, and the company and preſence of Chriſte was vnto them as a Theatre to ſet them foorth to the ſhew: but they refuſe not to ſet their ſhamefaſtneſſe openly a broache, rather then that the grace of Chriſte being ſuppreſſed, ſhould be hid: but that the beholding of Chriſte might be the more notable, they doe willingly ſuffer themſelues thus to be humbled. Alſo, ſingular and wonderfull was the ſhewe of the great goodneſſe of Chriſte towardes Marie, in that ſhe being a woman poſſeſſed by ſeuen diuils, and as a moſte vile bondſlaue of ſathan, he did not onely vouchſafe her the honour of a diſciple, but tooke her alſo to his company. Luke addeth the ſurname of Magdalene, that he may make a difference betweene her and Marthaes ſiſter and other Maries, of whome there is mention in other places.

LVKE. 3. *Iohanna the wife of Chuſa.* It is not knowen whether Luke would that that which he ſpake of Marie, ſhould be vnderſtode of theſe women alſo. In my opinion it ſeemeth probable, that ſhe was firſt placed in order, in whome Chriſt had ſhewed his great power. And that Chuſas wife, and Suſanna, honeſt matrons of good name and fame, were added after, onely becauſe they were healed of ſome common diſeaſes. And their godly endeuor deſerueth ſo much the more praiſe, becauſe that they being riche and noble matrones, miniſtred vnto Chriſte of their owne ſubſtance. And not content with this labour, they leauing all the affaires of their owne houſes, had rather to followe him with enuie and many diſcommodities, through ſtraunge and vncertaine lodging places, then to enioy delicate quietneſſe in their owne houſes. And it may be that Chuſa, Herodes ſtewarde, was too like his maiſter, and much contrary to his wifes minde: but the godly woman throughe feruencie of her zeale and

ſtancie ouercame this lette.

MATH. 2. *Great multitudes reſorted vnto him.* It is not in vaine that the Euangeliſts doe ſpeake of the great concourſe of the people, becauſe that Chriſt at the beholding of them, tooke occaſion to compare his doctrine to ſede. The multitude was come togither out of many places, they ſtode doubtfull what to doe, they hadde all like greedy delire to heare, but they had not like affection to profite. This was the occaſion of the Parable, to teache that the ſeede of the doctrine is not fruteful euery where, though it bee ſowed farre and wide. For it alwayes findeth not a fruitfull and well appoynted earth. Chriſte therefore profeſſeth himſelfe in that, to be like to a Husbandmanne, which goeth foorth to ſowe: but that many of his hearers are like to harde and drie earth: others like thornie grounde, ſo that both labour and ſeede are loſt. But I will leaue of further entreatinge of the meaninge of this Parable, vntill we come to the expoſition which the Lorde himſelfe maketh a little after. Onely for this preſent the readers are to be admoniſhed of this, if they be founde like to vnprofitable and barren earth, which out of farre places come as menne ſtarued to Chriſt: it is no maruell if the Goſpell do not at this day bring forth frute in many, whereof ſome are ſlacke and ſlowe, others heare negligently, and others are ſcarce drawne to heare.

9. *He that hath eares.* Chriſte doeth by theſe wordes declare, partly that all are not endued with true vnderſtandinge to conceiue that which hee ſpeaketh: and partly he ſtirreth vppe his diſciples, that they ſhoulde more diligently conſider that the doctrine is neither eaſie nor meete for euery man. And he ſo diſtinguiſheth betweene hearers, as if ſome coulde heare, and others were deafe. Nowe, if it be demaunded whereof it commeth, that the former haue eares to heare: the ſcripture teſtifieth in Pſal. 40. 6. that no man can make and frame himſelfe eares of his owne induſtrie, but that they are prepared of the Lord.

10. *Then the diſciples came, and ſayde vnto him.* It appeareth by Mathewes woordes, that the Diſciples had not onely reſpecte of themſelues, but had alſo a care and regarde of others. When they perceiued not the meaning of the Parable, they knewe that it was much harder to the people: therefore they complaine that Chriſte had ſpoken ſuch wordes, as the hearers reaped no profite by. Alſo, though ſimilitudes doe commonly make that matter plaine which is in hand, yet they which containe a continuall Metaphore, are very obſcure and harde. Therefore Chriſt propounding this ſimilitude, couered that vnder an Allegorie, which he could haue ſpoken more plainly and fully without a figure. But now, where he expoundeth it, the figuratiue ſpeache is more plaine and more pithy, then that whiche is ſimply ſpoken without a figure: that is, it is not onely more effectuall to mooue the mindes, but alſo plainer. It is good therefore to conſider, howe and in what order euery thing is ſpoken.

11. *It is giuen to you, to knowe the myſteries.* By this anſweare of Chriſt, we doe gather that God propoſeth the doctrine of ſaluation to men for diuers endes. For Chriſt declareth that he ſpake ſo darkely of purpoſe, that his woordes might ſeeme harde vnto many, and ſhoulde onely beat their eares with a confuſed and doubtfull ſounde. If any man ſhall obiecte to the contrary, that ſaying of Iſai. 45. 19. I haue not ſpoken in ſecrete, neyther

ther in a darke corner: I saye de not in vaine to the seede of Iacob: seke you me: or those commendations whiche Dauid doeth giue of the lawe, Psalme 119.19. that it is a lanterne to the feete, and giueth wisedome to the simple: the aunsweare is ready and easie, the woorde by the owne nature is alwayes light, but the light of it is dimmed with the darkenesse of men. For though the lawe was couered as with a vaile, yet the trueth of God was euident to be seene in the same, if the eyes of many had not bene blinde. Paule witnesseth truely of the Gospell, 2. Cor. 4.4. that it is not hid but from the reprobate, & them that are ordained to destruction, whose mindes Sathan hath blinded. Also this is to be knowen, that the force of lightning whereof Dauid maketh mention, & the familiar kinde of teaching which Isai speaketh of, is properly referred to the chose people. Yet this alwaies remaineth certaine and sure that the worde of God is not obscure, but as the worlde with her owne blindnesse darkeneth it: but yet the Lord reserueth his mysteries, so that the reprobate cānot come to the vnderstanding of them. And he depriueth them of the light of his doctrine two wayes, for sometime he speaketh that in Parables, whiche might haue bene spoken more plainly: sometime he opening his minde plainly without darke speaches and figures, he dulleth their sēses, and amaseth them, so that they cannot see in the midde day. To this purpose pertaine those horrible threats in Isai, 28.11. where he threatneth that he woulde be a straunger to the people, and that hee woulde speake with a straunge and vnknowen language: that the visions of the Prophetes, should be to the learned as a booke shutte and sealed, wherin they could not read, Isa. 29.11. and where the booke should be opened, they shoulde be all as idyotes, and stay as menne amased that cannot reade. Nowe sith Christ so dispensed his doctrine of purpose, that it should profit onely a fewe, in whose mindes it should be throughly setteled: and that it should holde other some in suspence and in doubt: it followeth that the doctrine of saluation was not deliuered by God to menne for one ende and purpose, but it is so ordered by his wonderfull counsell, that it shoulde bee to the reprobate a sauour of deathe to deathe, as to the electe a liuely sauour to life. And least any manne shoulde be so bolde as to murmur against it, Paule answeareth in these wordes, what soeuer the effecte of the Gospell be, yet the sauour of it, thoughe it be deadly, doeth alwayes smell swetely before God. But that the meaning of this present place may be the better vnderstode, it behoueth vs to sift more narowly the purpose of Christ, for what cause & to what end he spake this. First, the comparison vndoubtedly tendeth to this ende, that Christ might amplifie & set forth the grace and fauour which he shewed to his disciples: because that was specially giuen to them, which was not generally allowed to all. If any man shoulde demaunde from whence the Apostles had this dignitie and priuiledge: certainly the cause shall not be founde in them, and Christe by saying that it was giuen them, excludeth all merite and desart. Christe affirmeth them to be appoynted and chosen menne, whome God hathe especially vouchsafed this honour, that he woulde reueale his secretes vnto them, and that others should be voide and without this grace. There is no other cause of this difference to be found, but that God calleth vnto him, them that he hath freely chosen.

2. *For who ſoeuer hath.* Chriſt proſecuteth that which I ſpake euen nowe: for he admoniſheth his diſciples, howe liberally God dealeth with them, that they might make ſo much the more accounte of this grace, and acknowledge themſelues the more bounde, for that they hadde receiued a greater benefite then other. He rehearſeth theſe ſame wordes in an other place, but in an other ſenſe, for there hee ſpeaketh of the lawfull vſe of giftes: but nowhe ſimply teacheth, that there is more beſtowed vpon the Apoſtles, then vpon the common ſorte of men, becauſe that the heauenly father would in this ſort aboundantly heape vp his bountifull kindneſſe towardes them: for becauſe that he neuer forſaketh the woorkes of his owne hands, as it is ſayde in the Pſalme, 138.8. whom he once beginneth to make, he beautifieth daily more and more, vntill at length he bringeth them into great perfection. For this cauſe doeth there flowe ſo manifolde graces from him to vs: hereof come ſo ioyfull proceedings, becauſe the beholding the God of their deliuerance, prouoketh a continuall courſe of bountifulneſſe. And as his richeſſe are innumerable, ſo he is neuer weary of enriching his children. Therefore as oft as he lifteth vs vp higher, we ought to remember that what benefits ſoeuer we receiue daily, they come out of that fountaine, that he would performe that worke of our ſalnation begon in vs. But on the contrary part, Chriſte affirmeth that the reprobate doe alwaies become worſe, vntill they beinge altogither come to naught, doe faint in their owne weakeneſſe. This ſeemeth to be a harde ſpeach, that there ſhould be taken from the wicked, that which they haue not: but Luke mitigateth the hardneſſe, and taketh away the ambiguitie, by altering the wordes ſomewhat: ſaying, that thoſe things ſhall be taken away, which they ſeemed to haue. And certainly, it falleth commonly out that the reprobate doe excell in many excellent gifts, and in ſhew are like to the children of God. But there is no ſoundneſſe in them, becauſe the minde is voide of godlineſſe, and there appeareth onely a vaine ſhewe. VVherefore Mathew doeth rightly ſay that they haue nothing, becauſe it is accounted as nothing before God, and in their conſcience it is vaine & vnfrutefull. Luke doeth aptly declare that the giftes wherwith they were endued, were prophaned by them, ſo that they onely made a ſhew in the eyes of men, elſe they had nothing but a pompe and vaineglorious brag. Heereby we alſo learne to ſeeke to profite euery day of our life, becauſe that God hath of this condition giuen vs the taſte of his heauenly doctrine, that we might daily be more aboundantly fed with the ſame, vntil we come to a perfecte fulneſſe. Marke ſetteth downe this ſentence ſomewhat more confuſely: Take heede, ſayeth the Lorde, what is ſayde vnto you. Then if they haue profited well, he putteth them in hope of greater grace, to you (ſayeth he) that heare, ſhall more be giuen. Then followeth a clauſe which agreeth with Mathewes woordes, but in the midſt is there a ſentence which I expounded before in the ſeuenth chapter of Mathew, becauſe it is not likely to be placed here in his owne order. For the Euangeliſts (as it is ſayd other where) were not curious in ſetting downe Chriſtes ſermons, but heaped oft diuers of his ſentenſes togither. But Luke ſetteth downe the ſame ſentence in diuers places with other wordes whiche Chriſte ſpake, and alſo noteth the diuers cauſes why Chriſte ſo ſpake the ſame: namely, to make them attentiue to his doctrine, leaſt the woorde of life ſhould paſſe foorth in vaine, which oughte to be receiued, and to take

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roctes in our mindes,as if he ſhoulde haue ſayde: Take heede leaſt that be taken from you,which was giuen you,if it fructifie not.

13. Therefore ſpeake I to them in Parables. He ſayeth that he ſpake obſcurely to the multitude, becauſe they coulde not be partakers of the true lighte. Yet when he ſayeth,that there is a vaile drawne ouer the blind, that they might remaine in their blindneſſe, he aſcribeth the faulte of this to them: but thereby he the more commendeth the grace giuen to the Apoſtles, which was not in ſuch ſorte giuen commonly to all. And other cauſe he aſſigneth none,but the ſecreat coũſell of God,the reaſon wherof,though it be hid from vs, yet it was apparant to him, as we ſhall heereafter more plainly perceiue. And though parables haue an other ende, then to containe darke ſpeaches, which God would not that they ſhoulde be plainly made knowen:yet we ſayd that this which we haue now in hand,was ſo propoſed by Chriſte, that by the continuance of the Allegorie,it was as a doutfull riddle.

14. So in them is fulfilled the Propheſie. He confirmeth and prooueth out of the propheſie of Iſai, that it is no newe thing, if many profite nothing by the word of God,becauſe that in times paſt the olde people were founde in ſuch great blindneſſe. But this place of the Prophet is diuerſly cited in the newe Teſtament. For Paule Actes 28.26. vpbraiding the Iewes for their obſtinate malice, ſayeth that they were therefore blinded, that they could not ſee the light of the Goſpell,becauſe they were bitter and rebellious againſt God. So he ſet down the neareſt cauſe which was to be ſene openly in the men. But in the Epiſtle to the Rom. 11.7. he ſetteth downe the cauſe out of a higher & a more ſecreat fountain: for he teacheth that the remnants ſhould be ſaued according to the grace of election: and that the reſt were blinded,according as it is ſaid by Iſaias,&c. the oppoſition there vſed is to be noted, for if the onely free election of God ſaueth a remnant of the people: it foloweth that all other doe peariſh by the ſecreat iudgemẽt of God,but yet righteous. For who are thoſe other which Paule oppoſeth to the remnantes whiche were choſen, but they whome God woulde not ſhoulde be ſaued? There is the like reaſon alſo in Iohn 12.38. For he ſayeth that there were many which beleeued not,becauſe that no man beleeueth, but they to whom the arme of the Lord is reueiled. And preſently after,he addeth,that they could not beleeue, becauſe it is wrytten againe, Iſa.6.9. he hath blinded their eyes,and hardned their heart. Chriſt alſo had regard vnto this,when he referreth it to the ſecrete counſell of God, that the truthe of the Goſpell was not generally reueiled to all, but ſet foorth a farre eff vnder darke ſpeaches, ſo that nothing was powred into the peoples minds but groſſer blindneſſe. I doe alwaies graunt that whom ſoeuer God doeth blinde,they are found woorthy of this plague: but becauſe the next cauſe doeth not appeare in the perſones of the men,let this principle remaine alwayes certaine and ſure,that they are lightened of God to ſaluation,and that by a ſingular gift,whom God hath freely choſen: but all the reprobate are depriued of the light of life, whether God withdraweth his woorde from them, or elſe holdeth their eyes and eares faſt cloſed,that they ſhould not heare nor ſee. Now we ſee howe Chriſte applieth the propheſie of the Prophet to the preſent cauſe. *Hearinge, yee ſhall heare.* The woordes of the Prophet are not recited,neither was it needefull: for it was ſufficient for Chriſt to ſhewe that it was

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no new nor ſtrange example, if many be aſtoniſhed at the word of God. The ſaying of the Prophet was this: Go, blind their mindes, and harden their hearts. Mathewe referreth it to the hearers, that the faulte of their blindneſſe and hardneſſe might be laide vppon themſelues: for the one of them cannot be ſeparated from the other, becauſe that as many as are caſt off into a reprobate ſenſe, do willingly and of a conceiued malice blinde and harden themſelues. Neither can it be otherwiſe, where as the ſpirit of God raigneth not, wherby the electe are onely ruled. VVherefore let this which is added be noted, that all they are out of their minde, whiche God lighteneth not with the ſpirite of adoption: and therfore they are rather blinded by the word of God, & yet the fault remaineth in them, becauſe they are willingly blinded. But the miniſters of the woorde may by this comfort themſelues, if they haue not alwaies ſuch ſucceſſe of their labours as they deſire: yea, if that many be ſo far from profiting by their doctrine, that they rather become the worſe thereby. Namely, that the ſame thing befalleth vnto them, that the Prophet whom they doe not excell, had experience of. It were to be wiſhed that all were brought to obey God, and it becommeth them to apply and to labour to bring this to paſſe: yet lette them not wonder, that the iudgement which was exerciſed in times paſt by the miniſterie of his Prophet, be alſo fulfilled at this day. But we muſt diligently take hede, leſt the frute of the goſpel periſh throgh our defalt.

MAR. 12. *That they ſeeing, may not diſcerne.* It ſufficeth to note here briefly, that which is more largely entreated of other where, that the doctrine is not properly, nor by it ſelfe, nor of the owne nature the cauſe of the blindneſſe, but by an accidental meanes. For, as when the purblinde come foorth into the Sunne, their eyes are more blinded, and that fault is not to be imputed to the Sunne, but to their eyes: ſo the woorde of God blindeth and hardeneth the reprobate: becauſe it cõmeth through their owne wickednes *it* is proper & naturall to thẽſelues, & accidental to the word.

Leaſt at any time they ſhoulde tourne. This clauſe ſheweth what profite we ſhould haue by hearing and vnderſtanding: namely, that men being turned to God, may by him be receiued againe into grace, and by enioyinge his mercy, they may liue well and happely. Therefore the Lorde woulde that his worde ſhould be preached eſpecially for this ende, that by renewing the mindes and hearts of menne, he might reconcile them to himſelf. But on the contrary ſide, Iſai heere ſayeth of the reprobate, that a ſtonie hardneſſe remaineth in them, leaſt they ſhoulde obtaine mercy, and that the effecte of the woorde was taken away from them, leaſt their heartes ſhoulde tourne to repentaunce. Vnder this woorde healinge, Mathewe comprehendeth the deliuerance from al euilles, as the Prophet alſo doth: for they doe Metaphorically compare a people afflicted by the hande of God, to a ſicke man. And when the Lorde releaſeth his puniſhments, they ſay that he healeth. But becauſe this health dependeth vppon forgiueneſſe of ſinnes, Marke doeth aptly and wel ſet downe the cauſe and fountaine. For whence proceedeth the mitigation of puniſhments, but becauſe the Lorde being well pleaſed with vs, beſtoweth his bleſsing vppon vs? And though that ſometime after he hath forgiuen our ſinne, he yet ceaſeth not to puniſh vs, either that we may the more be humbled, or that we may be the more wary heereafter: yet becauſe he ſheweth ſome tokens of his fauour, hee quickeneth and reſtoreth vs, then, becauſe that for the moſte

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parte the puniſhmentes are taken awaye with the ſinne: the healinge is rightly ioyned with forgiueneſſe. But it cannot be gathered of this, that repentaunce is the cauſe of forgiueneſſe, as thoughe GOD ſhoulde receiue the repentante into fauour, becauſe they deſerued it: (for euen the conuerſion it ſelfe, is a token of the free mercye and fauour of God) but it onely noteth the order of thinges followinge the fauour of God: for God forgiueth ſinnes onely in thoſe menne whiche are diſpleaſed with themſelues.

MAT. 16. *But bleſſed are your eyes.* Luke ſeemeth to referre this ſaying to an other time, yet it is eaſily anſwered, for he heapeth there many ſentences togither, not obſeruing the courſe of the times. VVe wil therefore follow the courſe which Mathew holdeth, who ſetteth downe more plainly the occaſion why he ſpake it. For as of the ſingular grace beſtowed vpon them, they were before admoniſhed that the Lorde exempting them from the common ſorte, did familiarly admit them to the myſteries of his kingdome: ſo nowe the ſame grace is extolled by an other compariſon: to witte, that they are preferd before the olde Prophets and the holy kings. And this is much more excellent then to be preferred before the vnbeleeuing multitude. Alſo Chriſt meaneth not euery hearing, nor ſimple ſeing of the fleſh: but he ſaith that their eies are bleſſed, becauſe they ſee the glory due to the only begotten ſonne of God, ſo that they acknowledge him to be the redeemer, becauſe the liuely image of God appeared to them, whereby they ſhould receiue ſaluation and perfect bleſſedneſſe. Then, becauſe that which was ſaid by the Prophets was fulfilled in thē, that they ſhould not learne euery man of his neighbor, but that they ſhuld be fully and perfectly taught of God. So is that obiection alſo anſweared, whiche might be gathered of an other ſaying of Chriſt, Iohn 20.29. wher he called them bleſſed which ſawe not, and yet beleeued: for there is noted an other maner of ſeeing: namely, ſuche a ſeeing as Thomas deſired, to ſerue his groſſe affection. But the ſpeach wherof Chriſt now ſpeaketh, is common with the apoſtles to the faithfull of all ages. For we not ſeeing, and not hearing, do hear and do ſee Chriſt: becauſe that in the goſpel, as Paul ſayeth, 2. Cor. 3.18. he appeareth vnto vs face to face, that we might be chaunged into his image: and the perfection of wiſedome, righteouſneſſe, and of life, which was once giuen in him, ſhineth therein daily.

LV. 24. *And kings haue deſired to ſee.* The preſent eſtate of the Church may wel be accoūted better, then the eſtate of the holy fathers which liued vnder the law: to whō that was ſhewed, but vnder ſhadows & clouds, which now appeareth plainly in the open face of Chriſt, For the vaile of the tēple being rente, wee doe enter by faithe into the heauenly Sanctuarie, and therby we haue a fre acceſſe to God. For though the fathers content with their lot, nouriſhed a bleſſed peace in their mindes, yet this hindered them not, but that they were caried further in their deſires. So Abraham ſawe, Iohn 8.56. the day of Chriſt a farre off, and he reioyced: yet he deſired to haue a nearer ſight, but hee obtained not his deſire. For Simeon ſpake according to the deſire of them all, when he ſayd, Luk. 2.29. Now let thy ſeruāt depart in peace. And it could not otherwiſe be, when vnder the burden of the curſe, wherby mankind was oppreſſed, they were al enflamed with a deſire of the promiſed deliueräce. Therfore we know that as famiſhed people they hungred after Chriſte, and yet they had a ſtayed

faith,

faith, that they grudged not againſt God, but patiently ſuſpended their deſires vntill the full time of his reueaſing.

Math. 13.

18. Heare ye therfore the Parable of the ſower.
19. VVhen ſo euer a man heareth the word of the king dome, and vnderſtandeth it not, the euill one commeth, & catcheth away that which was ſowen in his heart, and this is hee which hath receiued the ſede by the way ſide.
20. And he that receiued ſeede in a ſtonie grounde, is he which heareth the worde, and incontinently wyth ioye receiueth it:
21. Yet hath hee no roote in himſelfe, and dureth but a ſeaſon: for aſſoone as tribulation or perſecution cõmeth, becauſe of the worde, by and by he is offended.
22. And he that receiueth the ſeede amonge thornes, is hee that heareth the woorde, but the care of this worlde, and the deceitfulneſſe of richeſſe choake the worde, and he is made vnfrutefull.
23. But he that receiueth the ſeede in the good ground, is he that heareth the worde, and vnderſtandeth it, whiche alſo beareth fruite, and bringeth forth, ſome an hundreth folde, ſome ſixtie folde, and ſome thirtie folde.

Marke 4.

13. Againe he ſayd vnto thẽ, perceiue yee not this parable? how then ſhoulde ye vnderſtãd all other parables?
14. the ſower ſoweth the word.
15. And theſe are they that receiue the ſeede by the way ſide, in whome the woorde is ſowen: but when they haue heard it, Sathan commeth immediately & taketh away the word, that was ſowen in their hearts.
16. And likewiſe they that receiue the ſeede in ſtony ground, are they which whẽ they haue heard the woorde, ſtraightway receiue it with gladneſſe.
17. Yet haue they no roote in themſelues, and endure but a time: for when trouble & perſecution ariſeth for the woord, immediately they be offended.
18. Alſo, they that receiue the ſeede amonge the thornes, are ſuch as heare the woorde.
19. But the cares of this world, and the deceitfulneſſe of richeſſe, and the luſtes of other things enter in, and choake the worde, and it is vnfrutefull.
20. But they that haue receiued ſeede in good grounde, are they that heare the woord, and receiue it, & bring forth frute one corne thirty, another ſixty, and ſome an hundreth.

Luke 8.

11. The Parable is this, the ſeede is the woorde of God.
12. And they that are beſide the way, are they that heare: afterwarde commeth the deuell, and taketh away the word out of their hearts, leaſt they ſhould beleeue and be ſaued.
13. But they that are on the ſtones, are they, whiche when they haue hearde, receiue the woorde with ioye: but they haue no rotes, which for a while beleeue, but in the time of temptation goe away.
14. And that which fell among thornes, are they which haue hearde, and after their departure are choaked with cares and with richeſſe and voluptuous liuing, and bring foorth no fruite.
15. But that whiche fell in good grounde, are they which with an honeſt & good hart, heare the woorde and keepe it, and bring forth frute with patience.

MATHEVV and Luke doe ſette downe the expoſition of the Parable, as if that Chriſte hadde ſimply expounded it to his diſciples without reprooving them: but in Marke he doeth ſharply reprooue their ſlackneſſe, becauſe that they which ſhould become teachers of others, did not profite more then others. But the ſumme is, that the doctrine of the Goſpell being ſcattered abroade as ſeede, doeth not bring foorth fruite euery where, becauſe it doeth not alwayes fall vppon frutefull and good ground

grounde. He rehearſeth foure ſortes of hearers, of whiche the firſt receiue no ſeede. The ſeconde ſort ſeeme to receiue ſeede, but ſo, that it taketh no roote to liue by: in the third ſort the corne is choaked: ſo there remaineth a fourth part which bringeth foorth fruit. Not that of foure hearers one, or tenne of fortie, do embrace the doctrine, and bring foorth fruite: for it was not the purpoſe of Chriſt to appoynt a certain definite number: nor to deuide them of whom he ſpake, into equall portions: but that there is not alwaies one and the ſame encreaſe of faith where the word is ſowed, but ſometime in more aboundance, ſometime in leſſe: he onely teacheth them that through diuers faultes the ſeede of life periſheth in many, in whome it either preſently corrupteth or wythereth, or by little and little degenerateth. But that we may profite the better by this admonition, it is to be noted that he maketh no mention of the deſpiſers, which doe openly withſtand the word: but they only are noted here, in whom there ſeemeth to be ſome aptneſſe to be taught. But if the greater part of theſe doeth vaniſhe away, what ſhall become of the reſt of the worlde, from whome the doctrine of ſaluation is openly debarred? Nowe I wil come to the perticular poyntes.

19. *VVhen ſoeuer a manne heareth the woorde of the kingdome, and vnderſtandeth it not.* Firſt he maketh mention of barren and hard grounde, which receiue not the ſede inwardly, becauſe their hearts are not prepared. Such he cõpareth to hard and dry earth, which is in the common hie way, which by continuall treading vppon, becommeth hard as pauement. I woulde we had not ſo many of this ſort at this day as we haue, which thoughe they offer themſelues to heare, yet they ſtande as menne amaſed, and feele no taſte of it at all, and to ſpeake in fewe woordes, they differ little from blockes or ſtones, wherefore it is no maruell if they vaniſhe altogether away. Chriſte ſayeth that the woorde was ſowen in their hearts, whiche though it be an improper ſpeache, yet is it not without reaſon, for the ſinne and wickedneſſe of menne taketh not away the nature from the woorde, but it retaineth ſtill the force of ſeede. And that is diligently to be noted, leaſt we ſhould thinke that the graces of God loſt their forces, though they be not effectuall in vs. For in reſpecte of God, the woorde is ſowed in their hearts, but the hearts of all doe not receiue with meekeneſſe that which is grafted in them, as Iames exhorteth, 1.21. The Goſpell therefore is alwayes in power a frutefull ſeede, but not in deede. In Luke it is added, that the deuill taketh away the ſede out of their hearts, leaſt they beleeuing ſhoulde be ſaued. VVhereby we gather, that as hungry birdes behaue themſelues in ſeedes time, ſo aſſoone as the doctrine is deliuered, this enemie of our ſaluation is preſent, and laboureth by violence to take the ſame away, before it canne take moyſture and bringe foorth fruite. This alſo is no ſmall praiſe of faith, in that it is called the cauſe of our ſaluation.

20. *Hee that receiued ſeede in the ſtonie grounde.* This ſorte differeth from the former, for the temporall faith, or faith for a ſeaſon, as a conceiuing of ſeede, promiſeth ſome fruite at the beginning: but their hearts are not ſo well and throughly brought in order, as may ſuffice to giue continuall nouriſhment to the ſame.

Of this ſorte of menne alſo we ſee too many at this day, whiche doe

greedely embrace the Goſpel, which ſhortly after doe waxe faint, becauſe there is no liuely affection in them to ſtrengthen and continue them in conſtancie. Wherefore let euery man examine himſelfe throughly, leaſt his haſtineſſe, which giueth a great ſhew, ſpeedily vaniſh (as men ſay) as a flame of ſtubble. For except the woorde doe throughly pearce the whole heart, and take deepe rootes in the ſame, the faith cannot haue continuall moyſture to maintaine the ſame to continue. This readineſſe is worthy to be praiſed, in that they receiue the woorde of God aſſoone as it is vttered, and that without delay and with ioy: yet we muſt know that it is to no purpoſe, vntil that faith ſhall gather a perfect ſtrength, leaſt it wither in the firſt ſpringing. As for example, Chriſt ſayeth: that they which are ſuch, are offended with the trouble of perſecution. And certainly, as the barrennеſſe of the grounde, is tried by the heat of the ſunne: ſo perſecution and affliction diſcouereth their vanitie, which are lightly touched, I know not with what affection, and are not well endued with an earneſt deſire of godlineſſe. Such are called by Mathew and Marke temporiſers, not onely becauſe they profeſsing theſelues to be Chriſtes diſciples for a time, and after fall away into temptation, but becauſe they ſeeme alſo to themſelues to haue a true faith, and therefore in Luke Chriſt ſayth that they beleeue for a time: becauſe that honour which they giue to the goſpell, is like to faith. Yet notwithſtandinge it is to be noted that they are not truely regenerate with incorruptible ſeede, whiche neuer fadeth, as Peter teacheth, 1. Pet. 1. 4. for that ſaying of Iſaias 40. 8. The word of our God ſhall ſtande for euer, is fulfilled in the hearts of the faithfull, in whom the trueth of God once ſetled, neuer fadeth away, but flouriſheth euen to the ende. Yet they which doe louingly and with ſome reuerence receiue the woord of God, they do beleue after a ſort: becauſe they differ from the vnbeleeuers, which either will not giue credite to God when he ſpeaketh, or deſpiſe his worde. Onely let vs knowe that none are partakers of true faith, but they which being ſealed with the ſpirit of adoption, doe call God father from their heart. Alſo, as that ſpirite is neuer extinguiſhed: ſo it is impoſsible that the faith which it hath once engraued in the hearts of the godly, ſhould vaniſh away and periſh.

22. *He that receiueth the ſeede among thornes.* In the thirde place he reherſeth them which were inwardly apt to nouriſh the ſeede ſowen, if they ſuffered not the ſame otherwiſe to bee corrupted and ſpoyled. Chriſte compareth the pleaſures of the worlde as euill deſires, couetouſneſſe and other affections of the fleſh, to thornes. Though Mathew onely mentioneth the cares of the worlde with couetouſneſſe: but the meaning is all one, for vnder this word is comprehended the baites of pleaſures (whereof Luke maketh mention) and all kinde of euill deſire. For as thornes and other noyſome weedes doe choake vppe the corne, which woulde otherwiſe proſper and growe vppe: ſo the wicked affections of the fleſhe preuaile in the hearts of menne, and ouergrowe the faith, ſo that they ouerwhelme the force of the heauenly doctrine, which is not yet ripe. And though the euill deſires doe poſſeſſe the heart of man, before the woorde of the Lorde make any ſhewe there, yet they ſeeme not to beare any rule at the firſt. But after the corne groweth, and promiſeth to yeelde fruite, then growe they vppe aloſt. Therefore all menne muſt diligently applie themſelues, to roote vppe the thornes out of their hearts, leaſt the worde

of

of God be choaked: for there is no man which is not filled with great aboundance of thornes, as with a thicke woode. And certainly we see very fewe come to ripenesse, because scarce the tenth man applieth himselfe to roote them vppe, no, nor to loppe or cutte them. And the great aboundance whiche shoulde mooue menne to be more diligent, causeth many to be more careleſſe. Christe vseth the phrase of deceitfulnesse of richesse for couetousnesse. And he purposely calleth richesse, begulfull or deceitfull, that men might thereby learne the rather to take heede and to beware of their snares. But let vs remember that as many affectiõs as there be of our flesh, the abundance & varietie whereof is innumerable, so many lettes and hinderances there are to corrupt the seede of life.

23. *Hee that receiueth the seede in the good grounde.* Christe compareth them onely to good and frutefull grounde in whome the woorde of God not onely taketh rootes, and those deepe and sound, but which doe also ouercome all lettes, least they should hinder the frute of the same. If any man obiecte, that there cannot any be found, voide and free from thornes, the answeare is easie, Christe speaketh not heere of perfection of faith, but onely sheweth in whome the worde doth fructifie. Therefore though the frute be but small, yet who soeuer degenerateth not frõ the sincere worship of God is counted good and frutefull grounde. It behooueth vs to be diligent in rooting vppe of thornes, but because that we shall neuer bring to passe, no not by our daily labour, but that some remnantes will alwaies remaine, yet lette euery one of vs endeuour to mortifie and to kill them, least they hinder the frute of the woorde. That which followeth next, where Christ teacheth that al bring not forth frute in like measure, confirmeth this sentence. For though the frutefulnes of that ground which bringeth foorth frute in thirtie folde, is but small in comparison of a hundred folde, yet we see that Christ ioyneth all those groundes together, which doe not altogither deceiue the labour and hope of the husband man. And we are heereby taught not to despise them, which growe not to great excellencie, when the householder himselfe, thoughe he preferre some one aboue the rest in respecte of his high estate, yet he vouchsafeth the common sheewe of his fauourable goodnesse, also towardes the inferiours. But Hierome wresteth very fondly these three degrees to virgines, widowes and wiues, as though the frute which the Lorde requireth of vs, were onely tied to virginitie, and that the godlinesse of the maried were not oft more plentifull in bringing foorth all frute of righteousnesse. This is also to be noted by the way, that Christ speaketh not hyperbolically of encrease of a hundred folde, for there were diuers regions at that time so frutefull, as it appeareth by many Hystoriographers, which were eye witnesses of the same.

Mathewe 13.	Marke.	Luke.
24. *An other Parable put he forth vnto them, saying: The kingdome of heauen is like vnto a man, which sowed good seede in his fielde.*		
25. *But while men slept, there came his enemie, and sowed Tares among the Wheat, and went his way.*		

26. And when the blade was ſprong vp, and brought foorth fruite, then appeared the Tares alſo.
27. Then came the ſeruauntes of the houſholder, and ſayd vnto him: maſter, ſowedſt not thou good ſeede in thy fielde? from whence then hath it Tares?
28. And he ſayde vnto them: The enuious man hath done this. Then the ſeruants ſayd vnto him: wilt thou then that we goe and gather them vp?
29. But he ſayd: nay, leaſt while yee goe about to gather the Tares, ye pluck vp alſo with them the wheat.
30. Let both growe together vntil the harueſt, and in time of harueſt, I will ſay to the reapers: Gather ye firſt the Tares, and binde them in sheaues to burne them: but gather the wheat into my barne.

Somewhat after.

36. Then ſent Ieſus the multitude away, & went into the houſe. And his diſciples came vnto him, ſaying: declare to vs the parable of the Tares of the field.
37. Then anſwearred he, and ſayde to them: he that ſoweth the good ſeede, is the ſonne of man,
38. And the fielde is the worlde, and the good ſeede, they are the children of the kingdome, and the tares are the children of the wicked.
39. And the enemie that ſoweth them, is the deuil, and the harueſt is the ende of the world, and the reapers be the Angels.
40. As then the Tares are gathered and burned in the fire, ſo ſhall it be in the ende of the world.
41. The ſoune of man ſhall ſend forth his Angels, & they ſhall gather out of his kingdome all things that offend, and them which doe iniquitie.
42. And ſhall caſt them into a furnace of fire: there ſhalbe wailing and gnaſhing of teeth.
43. Then ſhall the iuſt menne ſhine as the ſunne in the kingdome of their father. He that hath eares to heare, let him heare.

That we may profite by this parable, it is worth the labour to conſider to what purpoſe Chriſt applieth it. Some thinke, leaſt the confuſed multitude ſhould flatter themſelues in the outward profeſsion of the goſpel, that he ſayd, that in his field there is oftē mixed bad ſeede with the good, but that a day ſhould come, wherein the Tares ſhould be ſeparated from the wheat. And therefore they ioyne this parable with the laſt, as if they both had one cauſe and one ende. But to me it ſeemeth otherwiſe: for he doth therfore make mentiō of the ſeparation, leaſt the minds of the godly ſhould waxe faint with wearineſſe, in beholding a confuſed mixture of the good with the euill: for though Chriſt hath cleanſed his church with his bloude, that it ſhoulde be without wrinkle and ſpotte: yet he ſuffereth many faultes to remaine.

I ſpeake not of the remnantes of the infirmities of the fleſhe, to which all the faithfull are ſubiect, after they are regenerate by the ſpirit of God.

But

But aſſoone as Chriſte hath gathered a little flocke vnto himſelfe, many hypocrites inſinuate themſelues, peruerſe men creepe in, and many wicked men thruſt themſelues in: and ſo it commeth to paſſe, that the holy company which Chriſt had ſeparated vnto himſelfe, is polluted with many filthy pollutions. Alſo this ſeemeth to be very abſurde vnto many, that either vngodly or prophane, or wicked menne ſhould be nouriſhed in the boſome of the Church. Furthermore, there are many which vnder pretence of zeale are more frowarde then neede, if all things be not ordered according to their deſire: becauſe there doeth not appeare an abſolute puritie, they doe either tumultuouſly depart from the Churche, or elſe they ouerthrowe and deſtroy the ſame throughe their outragious rigour. VVherefore in my iudgement this is the ſimple meaning of the Parable. So long as the Churche wandereth in this worlde, there ſhall hypocrites and wicked men be mixt with the good and ſyncere in the ſame, that the children of God might arme themſelues with patience, and holde their faith ſtrong and ſure, amongeſt the offences with which they might be troubled. And it is a moſte apte compariſon when the Lorde calleth the Churche his fielde, becauſe the faithfull are the ſeede of the ſame. And though that Chriſte doeth ſay afterwarde that the field is the worlde, yet without doubt he properly applied this name to his Church, whereof he began his ſpeache. But becauſe he was to drawe his ploughe through all the coaſtes of the world, and till fields for himſelfe in the whole worlde, and ſowe the ſeede of life in the ſame, he applied that by a figure to the world, which rather agreed to a part of the ſame. Nowe it is to be noted what is meant by wheat, and what by the Tares. This cannot be vnderſtoode of the doctrine, as if he ſhould haue ſayd, where ſoeuer the Goſpel is preached, it is preſently corrupted and defiled with wicked inuentions: for Chriſt would neuer haue forbid them to labour ſtrongly in purging ſuch a corruption. Neither was it lawfull for them to deale in this, as in the maners of men, to tollerate thoſe vices which they coulde not puniſh: for ſo it ſhoulde be lawfull to beare with wicked errours, whiche ouerthrowe the purity of faith. Then Chriſt taketh away the doubt, when he doeth by name call the tares, the children of the wicked. Yet againe it is to be noted, that this cannot be ſimply vnderſtode of the perſons of men, as if God in the creation had ſowed good men, and the deuill euill men. VVhich thing I do therfore giue warning of, becauſe the Maniches haue abuſed this place, that they might caſt a colour vppon their fained deuice of two beginnings. But we knowe that what ſoeuer corruption is in the deuill, or in men, the ſame is nothing elſe but a corruption of ſound and pure nature. Therefore as God maketh not his electe (which are infected with originall ſinne) good ſede by creation, but regenerateth them by the grace of his ſpirite: ſo the deuil createth not euil men, but depraueth them that were created of God, and thruſteth into the fielde of the Lorde, to defile the pure ſeede.

36. *He that ſoweth good ſeede.* He had ſayde before, that the kingdome of heauen was like to a ſower, but vnproperly. Yet the ſenſe is euident, that the ſame doeth oft befall in the preaching of the Goſpel, as in the ſowing of the fieldes, that the Tare ouer groweth the VVheate. But hee ſetteth downe one ſpeciall thinge: ſaying, that the fielde was ſowed wyth Tares by the deceit of the ennemie: that we might know that this came not by

chaunce nor naturally, that many wicked menne ſhould mixe themſelues amongeſt the faithfull, as if they were all one corne: but lette vs learne to impute the faulte of this miſchiefe to the Deuill, not that the condemning of him ſhoulde deliuer menne from guiltineſſe, but firſte that we lay no fault vppon God for thys offence befalling to his Church: then that we wonder not that Tares doe growe vp in the Lordes fielde, ſith Sathan doeth alwayes watche to annoy it. Alſo, it is not without reaſon that Chriſte ſayeth not that the Miniſters of the woorde doe ſowe, but himſelfe onely. For though it be not conuenient that this be reſtrained to his perſon, yet becauſe hee vſeth our helpe, and applieth vs as inſtruments in tillinge of his fielde, ſo that hee alone woorketh by vs and in vs, hee doeth rightly chalenge that to himſelfe, whiche after a ſorte is common vnto his Miniſters. Therefore lette vs remember that the Goſpell is not onely preached by the commaundement of Chriſte, but by his directions and guiding, that we ſhoulde be as his handes, and he as the onely author of the woorke.

39. *The harueſt is the ende of the worlde.* This is a very troubleſome eſtate, that the Churche ſhould be loaden with the reprobate to the ende of the worlde: yet Chriſte doeth therefore preſcribe vs this time to prepare vs to patience, leaſt wee ſhoulde feede our ſelues wyth vaine hope. It behoueth the paſtours diligently to applie themſelues to the purging of the Churche, and in this behalfe all good menne are to helpe them ſo farre as their calling will ſuffer. But when all menne haue generally putte to their helping handes, yet they ſhall not profite ſo much as vtterly to purge away all filth from the Churche. Therefore we muſt note that the purpoſe of Chriſte was nothinge leſſe, then by ſufferance to nouriſhe ſinnes: His onely purpoſe is to exhorte the faithfull that they ſhoulde not fainte becauſe they are compelled to haue the wicked amongeſt them: Then it doeth alſo ſerue to bridle and to moderate their zeale, whiche thinke it not lawfull to keepe companie but with pure Angelles. The Anabaptiſtes alſo and ſuche like, haue wickedly abuſed this Texte, that they mighte driue away the vſe of the ſworde from the Churche. But the anſweare is ealily made: for ſith they themſelues do admit excommunication, which rooteth out the wicked and reprobate for a time, why ſhould not the godly Magiſtrates exerciſe the ſword againſt the wicked, ſo oft as neede ſhall require? They take exception againſt this, ſaying: that in the one there is ſpace giuen for repentaunce, whiche is not where the puniſhment of death is. As thoughe the theefe founde not comfort of ſaluation vppon the croſſe. But lette this anſweare ſuffice, Chriſte ſpeaketh heere, neither of the office of Paſtours nor of Magiſtrates: but applieth hymſelfe to take away the offence wherewith the weake are troubled, while they ſee the Churche gathered, not onely of the electe, but of the filthy dregges of the wicked.

The reapers be the Angelles. Thys woorde may be applied to thys preſent purpoſe. The reapers in the fourth Chapiter of Iohn, and the eighte and thirtie verſe, are ſayde to be the Apoſtles, in reſpecte of the Prophets, becauſe they entered into their labours. And the commaundement is enioyned and giuen to all the Miniſters of the woorde, that they ſhoulde bring foorth frute to the Lorde, whiche ſhoulde alwayes remaine, Iohn 15. 16. To the whiche that alſo appertaineth, that the corne waxeth white, Iohn

4. 35.

4.35. and requireth the reapers: Also the harueſt is great, but the labourers are fewe, Mathewe 9.37. But heere is an other cauſe of this compariſon: for they are ſayde to be planted in the fielde of the Lorde, whiche occupie a rowme in the Churche. Neither is that any Obiection, that Chriſte in the thirde Chapiter of Mathewe, and the twelfth verſe, is ſayd (aſſone as he commeth forth with his Goſpell) to haue a Fanne in hand, wherwith he wold purge his floure. For there is deſcribed the beginning of the purging of the ſame, which he ſayeth cannot be broughte to paſſe before the laſt day: for then it ſhalbe throughly performed in all poynts. But though he will then at laſt putte his hande to purge the Church by Angelles, yet he beginneth nowe to doe the ſame by godly teachers. Furthermore, he attributeth theſe thinges to the Angelles, becauſe they ſhall not ſtande idle at his tribunall ſeat, but they ſhall offer themſelues to execute his commaundements. They therefore which doe haſten prepoſterouſly to ouertourne what ſoeuer doeth diſpleaſe them, doe preuent the iudgement of Chriſte, as muche as it lieth in them, and by takinge away the office from the Aungelles, they doe raſhly vſurpe it themſelues.

41. They shall gather out of his kingdome. That which followeth of al them which doe iniquitie, is not any thinge diuers, but as an expoſition of the former woordes, as if hee ſhoulde haue ſayde, that the time will then be ripe and ready, wherein all thinges ſhall be reſtored into their lawful order, and ſo the wicked ſhall be taken away, which are now the offences. And they are ſo called becauſe they do not onely liue wickedly to themſelues, but they weaken the faith of many, others they hinder from a right courſe, ſome they doe vtterly ouerthrowe, others they caſt downe headlonge. By this we may take a profitable admonition, leaſt we being compaſſed about with ſo many offences, ſhoulde goe forwarde ſlouthfully and careleſly, but that wee ſhoulde earneſtly and diligently bende our ſelues to take heede. Their niceneſſe is heere alſo reprooued, whiche are ſo daintie, that they tourne backe from their courſe, for euery ſmall offence. It is harde for them I graunt, whiche are conuerſant amongeſt many offences, not to ſtumble at the ſame, yea, and ſometime to fall, but their mindes muſt be ſtrengthened and comforted with hope: becauſe it is not to be doubted but that the Sonne of God, who commaundeth his to goe throughe the middeſt of offences, will alſo giue ſtrength to ouercome them all.

He alſo pronoũceth a horrible iudgement againſt all hypocrites & reprobate, which ſeeme now to be chiefe Citizens in the Church, leaſt they ſhoulde lay them downe in reſt, in their vainglorious boaſtinge. That phraſe of a fiery fornace, is a Metaphoricall ſpeache. For as the excellencie of the glory whiche is laide vppe for the children of GOD, doeth exceede further beyonde all our ſenſes, then canne bee expreſſed wyth any woordes: ſo the iudgement and puniſhment whiche remaineth for the reprobate, becauſe it is incomprehenſible, it is ſette foorth by a ſhadowe, according to the meaſure of our capacitie: the ignorance whereof, made the Sophiſters turmoile themſelues in vaine, in diſputations of no weight, as we haue already touched otherwhere.

I know that ſome haue proſecuted more ſubtilly euery perticular clauſe

of the ſame: but becauſe it is to be feared leaſt ſuche ſubtleties whiche are not of any ſounde foundation, ſhould leade vs to follies, I had rather deale more ſparingly in ſuche thinges, being content with the ſimple and plaine meaning. If they that are ſo muche delighted with ſuche curioſitie, ſhoulde be demaunded howe the deuill ſhoulde ſowe Tares amongſt the good ſeede, while Chriſte ſlepte and knewe it not, they haue not any thing to anſweare to it: yet I haue endeuoured my ſelfe to be ſparing in theſe matters, ſo that I woulde not omitte any thing woorthy and profitable to be knowen.

43. *Then ſhall the iuſt men ſhine.* A notable comfort, that the children of God which nowe lie either ouerwhelmed with filthe, or are hid as people of no reputation, or are aſſaulted with reproofes and ſlaunders, ſhall then (as in a cleare ſkie, when all cloudes are ſcattered away) once ſhine clearly and freſſly to be beholden. And the Aduerbe of time, *Then* is very forcible, for it containeth a ſecreate oppoſition of the preſent ſtate, and of the laſt day, in hope whereof Chriſte comforteth all hys faithful ones. The meaning therefore is, though many wicked ones doe nowe flouriſh alofte in the Churche, yet we muſt certainly hope for that happie daye wherein the Sonne of GOD will extoll his children, and will wipe away all filthe, wherewith their beautie is nowe ouerwhelmed. It is true that the glory to come is promiſed to none, but them in whome the Image of GOD nowe ſhineth, and whiche through continuall degrees of glory are transformed into the ſame: but becauſe the life of the godly is nowe hid, and their ſaluation is inuiſible, becauſe it conſiſteth in hope: Chriſte doeth woorthely call them backe into heauen, that the faithfull may enioy the glory promiſed them. And it is not to be doubted, but that he had reſpecte to the place of Daniell, that hee might thereby the rather touche his hearers to the quicke. As if hee ſhoulde haue ſayde, whereas the Prophet preacheth of the excellent brightneſſe to come, hee noteth withall a temporall darkeneſſe: and therefore that this Propheſie may haue place, the mixture which wrappeth and encloſeth the elect of God with the reprobate for a time muſt be borne with patience. Hee maketh not an equalitie in comparing this glorie of the ſunne to the light. For as Chriſte doeth nowe diſtribute his giftes diuerſly amongeſt the faithfull, ſo will he alſo crowne the ſame in the laſt day. But that muſt be remembred, that I ſayde, that the reſtoring or renewing whiche is deferde to the latter comming of Chriſte, is onely campared with the miſtie and cloudie eſtate of the worlde. The kingdome of the father as the enheritance of the godly is oppoſed againſt the earth, that they might remember that they are pilgrimes in the ſame, and ſo that they might aſpire to heauen. For though the kingdome of God is ſayde otherwhere to be in vs, yet we ſhall not fully enioy the ſame, vntill God be all in all.

Mathewe 13.	Marke 4.	Luke 13.
31. *An other Parable he put forth vnto them, ſaying: The kingdō of heauen is like vnto*	26. *Alſo he ſayde, So is the kingdom of God, as if a man ſhould caſt ſeede in the grouud.* 27. *And*	18. *Then ſayde he, what is the kingdome of God like? or wherto ſhall I compare it:* 19. *It*

vnto a graine of mustard seede which a man taketh and soweth in his field.

32. Which indeede is the least of all seedes: but when it is growne, it is the greatest among herbes, & it is a tree, so that the birdes of heauen come and build in the braunches thereof.

33. An other parable spake he to them, The kingdome of heauen is like to leauen, which a woman taketh, and hideth in three pecks of meale, till all be leuened.

34. All these thinges spake Iesus vnto the multitude in parables, and without parables spake he not to them,

35. That it might be fulfilled, which was spoken by the Prophet, saying, I wil open my mouth in parables, and wyll vtter the thinges, which haue beene kepte secrete from the foundation of the world.

27. And should sleepe, and rise vp night and day, and the seede should spring and grow vppe, he knoweth not how.

28. For the earth bringeth forth fruit of her selfe: first, the blade, then the eares, after that full corne in the eares.

29. And as soone as the fruit sheweth it selfe, anon he putteth in the sickle: because the harueste is come.

30. He said moreouer, whereunto shal we liken the kingdome of God? or with what comparison shal we compare it?

31. It is like a graine of musterd seede, which when it is sowen in the earth, is the least of all seeds that be in the earth:

32. But after that it is sowne it groweth vp, and is the greatest of all herbes, and beareth greate braunches: so that the fowles of heauen may build vnder the shadow of it.

33. And with many such parables hee preached the word vnto them, as they were able to heare it.

34. And without parables spake he nothing vnto them, but he expounded all thinges to his disciples apart.

19. It is like a graine of musterd seede, which a man tooke and sowed in his garden, and it grewe, and waxed a great tree, and the fowls of the heauen made neastes in the braunches therof.

20. And againe hee said, Whereunto shal I liken the kingdom of god?

21. It is like leauen, which a woman tooke & hidde in three peckes of floure, till all was leauened.

22. And hee went through all cities and townes, teaching & iourneying towardes Ierusalem.

By these parables Christ encourageth his Disciples, least they beeinge offended with the small and base beginninges of the Gospel should giue backe. We see how proudly prophane men doe despise and scorne the Gospel, because it is brought by meane and simple ministers: beecause it is not receiued with the lyking of the whole worlde, but hath a few disciples, and them for the most part men of no estimation nor reputatiō, euen of the common people. Whereby it commeth to passe, that the weake doe despayre of successe, which they measure by the beginninges. But the Lord beginneth his kingdome purposely of meane and contemptible beginnings: so that the proceedings being such, as were not to be hoped for, doe the better set forth his power. Therefore the kingdome of God is compared to a grain of musterd seede, which is the least amongst seedes: yet it encreaseth into such a height, that it becōmeth a tree, wherein birdes doe buyld their neastes. It is also compared to leauen, whiche though it be but smal, doth yet so spread the force of the same; so that a

greet heape of meale be leaueued therewith. If therefore the ſhew of the kingdome of Chriſte bee contemptible to the eies of fleſhe and bloud, let vs learne to lift vp our mindes to the great and ineſtimable power of God, which as it once created all things of nothing, ſo it dooth daylye rayſe vp thoſe thinges, which are not aboue the meaſure of mans vnderſtanding: and let vs let alone the proud mē, with their doggiſh ſcornings, vntill the Lord amaſe them before they looke for it. In the meane ſeaſon let not vs be faint harted, but let vs ariſe by faith againſt the pride of the world, vntil the Lord ſhew forth the woonderfull teſtimonie of his power, wherof he ſpeaketh here. The word leaueu is ſomtime taken in the worſt parte, as when Chriſt warneth to take heede of the leauen of the Scribes: in like manner, when Paul teacheth, 1. Cor. 5. 6. that a litle leauen ſowreth a whole lumpe. But here is ſimply to be noted the applying of it to the preſent cauſe. Of the kingdome of God, and of the kingdom of heauen we haue ſpoken otherwhere.

MAR. 26. *So is the kingdome of God.* Though this ſimilitude tendeth to the ſame purpoſe, that the two former do, yet Chriſt ſeemeth earneſtly to apply his ſpeach to the miniſters of the word, leaſt they ſhould wax cold in theyr office: becauſe the fruite of theyr labour doth not preſently appeare. Therfore he ſetteth before them the husbandmenne to follow, which in hope of a time to reape, doe caſt the ſeede into the earth, and are not vexed with greedines, which neuer is at quiet, but they goe to reſt, and ariſe againe: that is, they do ordinarily apply theyr daily labour, and refreſh themſelues with their nightly reſt, vntill the corne waxe ripe at length in the due time. Therefore, though the ſeede of the word lye hidde for a tyme, as if it were choaked or drowned, yet Chriſt commandeth the godly teachers to be of good comfort, leaſt diſtruſt ſhuld abate their diligence.

MAT. 34. *All theſe thinges ſpake he vnto them.* Although Mark ſaieth expreſly that Chriſt ſpake vnto them, as they were able to heare: yet it ſeemeth probable to me, that he vſed not theſe continuall parables ſo much for inſtruction ſake, as to make the hearers attentiue and more apt for an other time. For why did hee expound the ſame familiarly to his diſciples aparte from the people? Was it becauſe they were more ignoraunt then the common people? Nay verely: for his will was familyarly to deliuer his meaning and his mind vnto them, but he left others in ſuſpence, vntil they ſhuld become more apt and ripe for the ſame. For theſe were but only certeine entraunces into the goſpel, the fuller and plainer ſhew and declaration of the ſame he differd vnto a time more fit for the ſame. But the ſhew of repugnācie, which ſeemeth to be betweene this ſaing of Math. & the propheſie of Iſaiah, which was alleaged a litle before, is eaſily anſwered. For though he kept back the light of the doctrin from the reprobate, yet notwithſtanding this, he ſo applied himſelfe to their capacitie, that he thereby made them inexcuſable. Therefore he followed that kinde of teaching, which hee knew to be apt and agreeable for his hearers, whom hee knew to bee not yet ſufficiently prepared to learne.

35. *That it might be fulfilled.* Matthew meaneth not that the Pſalme which he citeth, is a peculyar propheſie of Chriſt; but as the maieſtie of the

the spirit stone in the wordes of the Prophet; euen so was the force of the same set forth in the words of Christ. The Prophet beginninge to speake there of the couenaunt of God, whereby he adopted the seede of Abraham, of his daily benefits towards that people, and of the whol gouernment of the Church, he beginneth with great maiestie the Psalme 78.2. I wil open my mouth in parables: that is, I wil not speake of lyght tryfles, but I will speake wisely of most earnest matters. Hee meaneth the same also by hard sentenses: for this repetition is commonly vsed in the Psalme. The word heere first vsed by the Hebrewes, signifieth comparisons or resemblances; then they refer this woord to graue sentenses, because that similytudes for the moste part doe adorne and sette foorth the wordes: the second word there vsed, they doe call sometimes ryddles or hard speaches, sometimes apothegmes. And though Matthewe seemeth to allude to that word parable, yet is it not to be doubted, but that hee meaneth that Christ spake figuratiuelye, that the phrase of his speach beeing more notable then the common speache of the common sorte, might giue some dignitie and weight to the same. And he saieth, that that was fulfilled, which was written in the Psalme: for hee saieth, that he entreated of the secrete misteries of GOD in Allegories and figures, least the doctrine should waxe vile. VVee doe also gather hereby, that there is no absurditie, that Christ spake more darkely to the people for diuerse endes. For though his will was to conceale that, which he spake from the reprobate, yet he applyed so his speach, that his woordes were full of heauenly and diuine maiestie, that men astonished, myght perceiue the same.

LV. 22. *Iourneying towards Hierusalem.* It is doubtefull whether Luke spake of one onely iourney, or whether he meaneth, when Christ hadde walked through Iudea, and had gone through the coastes thereof, teaching, that he was wont at the feastes to goe vp to Hierusalem. And in the former part of the sentence he seemeth to note what was the continual trade of Christes life after that he entred into the office inioyned him by the father. VVherefore, that the latter part may agree therwith, the meaning must be, that as oft as the feast dayes came, hee frequented the holy assemblies with others.

Matth. 13.	Mark.	Luke.
44. Againe, the kingdome of heauen is like vnto a treasure hidde in the field, which when a man hath found, he hideth it, and for ioy therof departeth, and selleth al that he hath, and buyeth that field.		
45. Againe, the kingdome of heauen is like to a merchaunt man, that seeketh good pearles,		
46. VVho hauing founde a pearle of great price, went and sold al that he had, and bought it.		
47. Againe, the kingdome of heauen is like vnto a draw nette, cast into the sea, that gathereth of all kindes of thinges.		
48. VVhich, when it is ful, men draw to land, & sit and gather the good into vessels, and cast the bad away.		
49. So		

49. So shall it be at the ende of the worlde, the Aungelles shall goe forth, and seuer the bad from amongst the iuste.

50. And shall caste them into a furnace of fire: there shalbe wayling and gnashing of teeth.

51. Iesus said vnto them, vnderstand yee all these things? They said vnto him, yea, Lord.

52. Then sayde hee vnto them, therefore euerye Scribe, which is taught vnto the kingdome of heauen, is lyke vnto an housholder, whiche bryngeth foorth out of his treasure thinges both newe and olde.

The two former similitudes tend to this end, to teach the faithfull to preferre the kingdome of heauen before the whole world, and therefore to renounce themselues and all the desires of the flesh, least they shoulde be any way hindered from the obtaining of so great good. Also this admonition is very necessary for vs: for we are so enchaunted with the deceiteful alluremẽtes of the world, that the heauenly life is not remembred: and because that we are carnall, the spiritual graces of God are the lesse esteemed of vs. Therfore doth Christ rightly extol so much the excellencie of the eternal lyfe, that it should not grieue vs to leaue for that, whatsoeuer otherwise we esteemed to be most deare vnto vs. Firste, hee saieth, that the kingdome of heauen is lyke to a hidden treasure. For as for the moste parte we sette much by these thinges, which are apparant: and so the new and spiritual lyfe, which is proposed in the Gospel is not regarded: because it lyeth hidde shut vp vnder hope. This therefore is a most apt comparison of treasure, whole value decayeth not, though it lye vnder the earth hydde and whelmed from the eies of menne. By which woordes wee are taught that the riches of the spirituall grace of God are not to be accounted of by the viewe of our flesh, or by the outward shew of the same: but as a treasure, though it be hidde, is yet to bee preferred aboue most gorgeous riches. The other similitude dooth likewise expresse the same. One pearle, though it be but small, is yet so much esteemed, that a skilfull merchaunte doubteth not to sell his landes and houses, to buye the same. Therefore though the wisdome of the flesh apprehendeth not the excellencie of the heauenly life: yet wee doe not consider of it, as the dignitie thereof requireth, except wee be readie for that to denie those thinges, which shew gloriously before our eyes. Now, we vnderstand the summe of both the parables: namely, that they are then apt to receiue the grace of the Gospell, which not regarding any other delightes, do wholy addict themselues and their studies to the obtaining of the same.

It is to be noted that Christe saieth, not that the hidden treasure or pearle is so much esteemed of all menne, that they would sel al that they haue for it: but that the price is set of the treasure, after it is founde and knowne: and that the skilfull marchaunte hath this estimation of the pearle. For in these wordes is the knowledge of fayth noted: as if Christ should haue said, the common sort make no account of the kingdom of heauen: because they are men without vnderstandinge, and cannot see

ſufficiently how incomparable a treaſure the Lord offereth in his goſpel. Yet it is demaunded whether it be neceſſary to renounce all other good thinges for the enioying of eternall life. I anſwere briefly, this is the ſimple meaning of the wordes, the Goſpel hath not the honour due to it, except we preferre it aboue all the riches, delightes, honours and commodities of the world: and that we being ſo farre ſatiſfied with the ſpiritual graces, which it promiſeth, that we ſhould neglect what things ſoeuer do withdraw vs from the ſame. For it behoueth them to be loſed frō al hinderances, which aſpire into heauen. Therfore Chriſt doth not exhort his faithful ones, but to the denial of thoſe things, which are lets to pietie: yet he graunteth them ſo to vſe and to enioy the temporal benefits of God, as if we vſed them not.

46. *And he bought it.* Chriſt meaneth not by the word buying, that men ſhould bring any recompence, whereby they might purchaſe to thēſelues the heauenly life: for we know vppon what condition the Lorde calleth his faithful people in Iſa. 55.1. Come & buy without ſiluer, &c. But though the heauenly life, and whatſoeuer pertaine to the ſame bee the free gift of God: yet we are ſaid to buye the ſame, when wee doe wyllingly bridle the deſires of the fleſh, that we be not thereby hindered from the obtaining of the ſame; as Paul ſaith, Philip. 3.8. that al thinges were to him as loſſe and dongue, that he might winne Chriſte.

47. *It is like vnto a draw nette.* Chriſt teacheth here no new thing, but confirmeth by an other ſimilitude that which wee had before, that the Church of God is mixed with good and euil, ſo long as it is conuerſant vpon the earth. Yet it may be, that the end of this parable is to an other purpoſe: to witte, that Chriſte not onely remedyeth the offence, which troubleth many weakelinges, becauſe that puritie is not founde in the world, which were to be wiſhed: but alſo that he might keepe his diſciples in feare and modeſtie, leaſt they ſhuld contente themſelues with a vaine title of faith, or with a naked profeſsion. I doe willingly allowe both theſe endes, that Chriſt teacheth that the mixture of good and euill muſt be patiently borne, vntill the end of the world: becauſe the true & perfect reſtitution of the Church ſhall not be before that time. Then that he admoniſheth that it ſufficeth not, nay, it is to no purpoſe for vs to be gathered into the ſheepfold, except we be peculyar & choſen ſheepe: to which purpoſe belongeth that ſaying of Paule, 2. Tim. 2.19. The lord knoweth who are his: therefore let euery one that calleth on the name of the Lord departe from iniquitie. Alſo he compareth the preaching of the Goſpel very aptly to a nette drawne vnder the water, that wee might know that the preſent ſtate of the church is as a thing cōfuſed. For though our God, as he is the God of order, and not of confuſion, commendeth diſcipline vnto vs: yet for a time he graunteth the hypocrites a place amongſt the faythfull, vntill he at the laſt day doe bring his kingdome into perfect order. Therefore as much as in vs lyeth, let vs endeuour to correct vices, & let filthines be feuerely purged: yet ſhal not the Church be free from wrinckles and ſpots, before that Chriſt ſhal ſeparate the lambes from the goates.

51. *Vnderſtand yee all theſe thinges?* That muſt be remembred, which wee ſaw before, that all the parables were expounded priuately to the diſciples. But now after the Lorde hath familyarly and ſo louinglye inſtru-

ſted

cted them, he alſo admoniſheth them, that he hath not only employed his labour in teaching them, that might only be wiſe for themſelues, but that they ſhould impart vnto others that, which was committed to thē. And by this meanes he ſharpneth them & prouoketh them the more to endeuour to learne. Therfore he ſaieth, that teachers are like to houſholders, which are not only careful, for that they ſhal liue by themſelues, but they haue alſo prouiſion laid vp in ſtore for the nouriſhment of others. Then they liue not careleſly for a day: but they prouide for a much longer time to come. And the meaning is, that the teachers of the Church ought to be inſtructed by long ſtudy, that as neede ſhal require they may miniſter to the Church abundance of doctrine out of the word of God, as out of a ſtorehouſe. That many of the old writers, by new & old do vnderſtād the law & the goſpel, ſeemeth in my iudgment to be wreſted. I therfore do take it more ſimply for the diuerſe & manifold wayes of diſpenſing the miſteries, which they do aptly & wiſely apply to euery mās capacity.

Matth.	Mark.	Luke. 7.
		36. *And one of the Phariſes deſired him that he would eate with him: and hee went into the Phariſes houſe, and ſate downe at table.*
		37. *And behold, a woman in the citie, which was a ſinner, when ſhee knew that Ieſus ſate at table in the Phariſes houſe, ſhee brought a boxe of ointemente.*
		38. *And ſhee ſtoode at his feete behind him, weeping, and beganne to waſh his feete with teares, and did wipe them with the haieres of her head, and kiſſed his feete, and annoynted them with the ointment.*
		39. *Now, when the Phariſe, which had him, ſaw it, hee ſpake within himſelfe, ſaying, If this man were a Prophet, hee woulde ſurely haue knowne, whoe, and what manner of woman this is, which toucheth him: for ſhe is a ſinner.*
		40. *And Ieſus anſwered, and ſaid vnto him, Simon, I haue ſomwhat to ſay vnto thee, and he ſayde, maiſter ſay on.*
		41. *There was a certeine lender, which hadde two debters: the one ought fiue hundred pence, and the other fiftie.*
		42. *VVhen they had nothing to pay, hee forgaue them both. VVhich of them therefore, tel me, will loue him moſt?*
		43. *Simon anſwered, and ſaid, I ſuppoſe that he, to whom he forgaue moſt. And he ſaid vnto him, thou haſt trnely iudged.*
		44. *Then hee turned to the woman, and ſaid vnto Simon, Seeſt thou this woman? I entred into thyne houſe, and thou gaueſt me no water to my feete: but ſhe hath waſhed my feete with teares, and wiped them with the hayres of her head.*
		45. *Thou*

45. Thou gauest mee no kisse, but shee sines the time I came in, hathnot ceased to kisse my feete.

46. Myne head with oyle thou diest not anneint: but she hath annoynted my feete with oyntment.

47. Wherefore I say vnto thee, many sinnes are forgiuen her: for shee loued much. To whom a litle is forgiuen the same doth loue a litle.

48. And hee sayde vnto her, Thy sinnes are forgiuen thee.

49. And they that sate at table with him, beeganne to say within themselues, who is this that euen forgiueth sinnes?

50. And he said to the woman, thy faith hath saued thee, goe thy way.

36. *And one of the Pharises desired him.* This history declareth how ouerthwart all they are, which know not the office of Christe, in conceiuing, yea, & in seeking & taking offences. A Pharisee inuiteth Christ: wherby we gather, that he was one, neither of the enuious and violent enemies of his doctrine, neither of the proud contemners: but though hee was meeke, he was presently offended, when he sawe a woman gentlye admitted by Christ, who in his opinion should haue beene driuen from his company and speach: and therefore he denieth him to be a Prophet, because he knew not the Mediatour, whose peculiar office it should bee, to reduce miserable sinners into fauour with God. This truely was somwhat to vouchsafe Christ the honour of a Prophet: but he ought also to haue enquired to what end he should be sent, what he should bring, and to be short, what was enioyned him of the father, because hee neglected the grace of reconciliation, which is specially to bee taken holde of in Christe, hee thought him not to be a Prophet. And certeinely this woman ought to haue bene reiected, if she had not by the grace of Christe her sinnes being abolyshed, obteined a new righteousnesse. Simon is deceiued onely in this, because not considering that Christ came to saue that was lost, he coniectureth rashly that hee could not discerne the worthye from the vnworthy. Further, least any such disdainefulnes should ouerwhelme vs, let vs know first, that Christ was giuen as a deliuerer of miserable and lost men, to restore them from death to life. Then let euery man examine himselfe and his life: so it shall come to passe that we shall not wonder that others are receiued with vs, because no man shall be so bold as to preferre himselfe aboue others. For hypocrisie onely puffeth men vp into securitie, so that they despise al others.

37. *A woman in the citie, which was a sinner.* It is so word for word, as I haue trãslated it: Erasmus thought best to vse the preterplusect tence of the verb, least any should think her then as yet to haue bene a sinner. But he leaueth the very meaning of the words. For Luke woulde note what the behauiour of the woman was, and what all men thought of her. For though her sodeine chaunge hadde made her an other womanne before GOD, then shee was before, yet the infamy of her former life was not as yet extinguished amongst men.

Therefore

Therfore by common iudgemente ſhee was a ſinner, that is, of a wicked and ſhametull life. VVhereuppon Simon dooth euill interre that Chriſt had not the ſpirite of diſcretion, who knewe not that infamy ſo commonly knowne.

40. Ieſus anſwered. Chriſt declareth by this aunſwere how muche Simon was deceaued. For he reuealing and ſetting forth his ſilente and ſecrete thought, prooueth that hee hath ſome greater excellencie then the prophets. For, he anſwereth not his words, but he refuteth that, which he kept ſecrete within. And that not for Simons ſake onely, but that we all may thereby learne that it is not to be feared, that hee ſhoulde reiect any ſinners from him, who is ready no leſſe lyberallye, as with outſtretched armes to receiue all, then gentlye and loungly e to call them to him.

41. Two debters. The ſumme of this parable is, that Simon erred in condemning the woman, which the heauenly Iudge hath cleared. And he prooueth that ſhe is righteous, not becauſe ſhe hath ſatiſfied God: but becauſe ſinnes are forgiuen her: for otherwiſe the ſimilitude ſhould not agree, where Chriſt ſaieth, the debtes were freely forgiuen the debters, becauſe they were not able to pay. Therefore it is maruaile that ſo many interpreters were ſo grolly deceaued, as though this woman ſhoulde obtaine forgiueneſſe by teares, annoynting and kiſsing of his feete. For the argument, which Chriſt vſeth is not taken of the cauſe, but of the effect: for this in order is firſt to receiue the benefit, then to giue thanks: and free forgiueneſſe is heere noted to be the cauſe of this mutuall loue. In ſumme, the argument, wherby Chriſt prooueth that this woman is reconciled to God, is gathered of the fruites or the latter effectes.

44. Hee turned to the woman. The Lord ſeemeth ſo to compare Simon with the woman, that he maketh him bound onelye for ſmall offences. But the manner of his graunting is, as if he ſhould haue ſaid, Simon, imagine that thy guiltineſſe were but ſmall, from the which the Lorde hath deliuered thee: and that this woman was ouerwhelmed with many and moſt grieuous ſinnes: yet thou ſeeſt that ſhe is forgiuen, and ſhe now doth teſtifie the ſame in deede. For what meane theſe teares thus abundantly ſhedde, what the continual waſhing of my feete, what the precious ointment, but that ſhe confeſseth her ſelfe to haue bene ouerwhelmed with a wonderfull weight of damnation? And now ſhe embraceth the mercie of God ſo much more earneſtly, by how much ſhee acknowledgeth her ſelfe to haue greater neede of the ſame. Therfore by Chriſtes words it can not be gathered, whether Simons debt was ſmall, and whether hee was deliuered from the guiltines of the ſame. It is rather to be beleeued, that he was a blind hypocrite, and then was yet drowned in the filthines of his ſinnes. But Chriſt reſted vpon this one thing, though ſhe had bene a wicked woman, yet theſe are manifeſt ſignes of her righteouſnes, that to teſtifie her thankfulnes, ſhe omitted no kinde of duetie, and ſhe declared by al meanes ſhe could how much ſhe was bound to God: yet Chriſt admoniſheth Simon that there is no cauſe why hee ſhoulde flatter himſelfe, as though he were free from al fault: for he alſo had neede of mercie. Then, if he himſelfe do not pleaſe God without forgiuenes, hee ought by theſe ſignes of repentaunce and thankfulnes to conſider, that whatſoeuer this woman had ſinned, was forgiuen her. The wordes are to be noted

noted wherein this woman is preferred aboue Simon: namely, that ſhee waſhed Chriſtes feete with her teares, and wiped them with her hayres, when he had not commaunded to giue him ſo much as common water: that ſhee ceaſed not to kiſſe his feete, when he had not vouchſafed to receiue Chriſt with a kiſſe of ſalutation for a gueſt: that ſhe had powred pretious ointment vpon his feete, and he had not annoynted his head with oyle. Alſo this was the cauſe why the Lorde, who was a ſingular example of a ſparing and moderate life, ſuffered the coſt of this oyntment to be beeſtowed vppon him: beecauſe the miſerable ſinner ſhoulde by this meanes teſtifie that ſhee ought all to him. For he deſired not delightes, nor was allured with pleaſaunt ſauour, nor allowed glorious decking, but looked onely for an earneſt teſtimonie of repentaunce: which is alſo ſette forth by Luke, as an example to vs: for the teares are witneſſes of her ſorow, which is the beginning of repentaunce. She came behynde Chriſt, and there threw her ſelfe downe at his feete, in which appeared her ſhamefaſtnes and humilitie: ſhe brought her oyntment, and offered her ſelfe and all ſhee had in ſacrifice to Chriſt. All theſe things are for vs to follow: but the ſheading of the oyntement was a perticular action, which ſhould be yll drawne into a general rule.

47 *Her ſinnes are forgiuen her.* Some thinking the verbe to haue bene of the moode of exhorting, doe gather this ſenſe, ſith this woman ſheweth by theſe notable deedes, that ſhe wholly burneth with the loue of Chriſt, it is not meete that the Church ſhould be more ſharpe or harde againſt her, but that ſhe ſhould rather be gently entreated, though ſhee had grieuouſlye offended. But the maner of placing of the Greeke word being wel conſidered, that ſubtill expoſition may be reiected, which the texte refuſeth. For a litle after Chriſt ſpeaking to the woman rehearſeth the ſame, where the maner of exhorting could not agree. And the contrary clauſe followeth this ſentence, leſſe is forgiuen to him that loueth leſſe. Though the verbe of the preſent tence may be reſolued into the preter tence. For ſith ſhe endeuored to perfourme carefully al the dueties of pietie, Chriſt hereof inferreth, that though ſhe was couered with many ſinnes, yet the mercy of God was greater then that ſhe ſhould be accounted a ſinner any more. But this loue is not ſayde to be the cauſe of forgiueneſſe, but a ſigne following after, as I ſayde before. For this is the meaning of the wordes. They which ſee ſo great deſire of pietie in a womanne are peruerſe Iudges, except they iudge thereby that God hath already bene mercifull vnto her, ſo that free forgiueneſſe hath in order gone before. For Chriſt doth not diſpute by what price men ſhould obtaine the grace of God, but he proueth that God hath now forgiuen this miſerable ſinner, and that mortall man ſhould not be ſo hard againſt her.

48. *Thy ſinnes are forgiuen thee.* It may bee demaunded to what ende Chriſt promiſeth her againe that forgiueneſſe, which ſhe had obtayned, and whereof ſhee was aſſured. Some ſay that this was ſpoken not ſo much for her ſake, as for others. But in my iudgement he had eſpeciall regarde of her: as ſhall more euidently appeare by thoſe thinges, which follow.

It is no meruaile that ſhee ſhoulde againe bee abſolued by Chriſtes wordes, which hadde taſted his grace before: and who was perſwaded that hee was the onely ſanctuary of her ſaluation. So it is neceſſary that

fayth ſhould alwayes goe before, when we aske of the Lorde, that hee would forgiue our ſinnes. Neyther do we make this prayer in vaine, as a thing needleſſe, but that the heauenly Iudge would more and more ſcale his mercy in our hearts, and by this meanes quiet our conſciences. Therefore though this woman had conceaued faith by this faith which ſhe had obtained, yet this promiſe was not ſuperfluous: for it much auailed to the confirmation of that faith.

49. *They which ſate at the table with him beganne to ſay.* Heere we perceiue againe, that menne not knowing the office of Chriſte, doe thereof gather to themſelues new offences. And this is the roote of euil, that no manne ſearcheth his owne miſeries, which without doubt would prouoke all menne to ſeeke remedy. But it is no meruaile, if the hypocrites, which ſleepe in their own ſinnes ſhould murmur at this, as at a ſtraunge and wonderfull matter, that Chriſt ſhould forgiue ſinnes.

50. *Thy fayth hath ſaued thee.* Chriſt, to appeaſe the murmurers, and withal to comfort the womanne, prayſeth her fayth: as if he ſhould haue ſayde, howſoeuer theſe do grudge, eſtabliſhe thou thy ſelfe conſtantly in that fayth, which hath brought thee aſſured ſaluation. Yet Chriſte reſerueth vnto himſelfe that right giuen him of the father: for as the power of healing was in him, the fayth is rightly directed to him. And it declareth that the woman was not lead by raſhnes, or by ignorauncе to come vnto him, but by the direction of the ſpirit ſhee held the right waye of fayth. Whereof it followeth, that we cannot beleeue in any other, then in the ſonne of God: but that we ſhould make him the Iudge of life and death. For, if we ought to beleeue in Chriſt, becauſe the heauenly father hath giuen him power to forgiue ſinnes, aſſoone as faith is applyed to any other, this his honour is of neceſsitie taken from him. By this ſaying alſo is their errour confuted, which thinke that ſinnes are redeemed by charitie: for Chriſt ſetteth here downe a farre other meanes, in that we embrace the mercy offered by fayth. In the laſt clauſe is noted the incomparable fruite of fayth, which the ſcripture ſo oft commendeth, to witte, that it bringeth peace and ioy to the conſciences, leaſt through diſquietneſſe and trouble they ſhould be toſſed hyther and thither.

Matth.	Mark.	Luke. 10.
		38. *Now it came to paſſe as they went, that he entred into a certeine towne, and a certeine womanne, named Martha, receiued him into her houſe.*
		39. *And ſhee had a ſiſter called Mary, whiche alſo ſate at Ieſus feete, and heard his preaching.*
		40. *But Martha was cumbred about much ſeruing, and came to him, and ſaide, maiſter, doeſt thou not care that my ſiſter hath left mee to ſerue alone? bid her therefore that ſhe helpe me.*
		41. *And Ieſus anſwered, and ſayde vnto her, Martha, Martha, thou careſt, and art troubled about many things.*

42. *But*

42. But one thing is needefull: Marye hath chosen the better part, which shal not bee taken awaye from her.

38. *That he entred.* This hyſtorie declareth that whether ſoeuer Chriſt went, he was not giuen priuatelye to himſelfe, nor to ſeeke his owne commodities or delightes: but this was his onely deſire, to profit others, and that he might perfourme the office enioyned him of his father. For Luke declareth, that when he was friendly entertained of Martha, aſſoone as he was entred into the houſe, he applyed himſelfe to teachinge and to exhorting. But becauſe that this place is vilely wreſted to the praiſe of the life contemplatiue, as they call it, wee muſt ſeeke out the naturall meaning, whereby it ſhall appeare that the purpoſe of Chriſte was nothing leſſe then to appoynt his diſciples to liue in ydleneſſe and in colde ſpeculations.

It is an olde errour, that they which withdraw themſelues from buſineſſe, and apply themſelues wholly to contemplations, doe lyue an Angelles life. And the Sorboniſtes doe ſeeme to haue drawne their triſling about this matter out of Ariſtotle, who placeth his chiefeſt good thinge, and the laſt end of mans lyfe in contemplation, which, according to his iudgement, is the enioying of vertue. And whē ambition had caried ſome to withdraw themſelues from the common trade of life, or that froward men had giuen themſelues to ſolytarines and idlenes, this pride alſo followed, that by doing nothing they imagined thēſelues to be like to Angels: for the trauelling life was ſo much diſdained of them, as if it ſhould withdraw vs from heauen. But we know that men were created to this end, that they ſhould labour, and no ſacrifices doe pleaſe God better, then that euery man ſhould labour in his calling, and apply himſelfe to lyue profitably for the common wealth. But how ignorantly they haue abuſed the wordes of Chriſt to proue their deuice, ſhall eaſily appeare out of the plaine ſenſe.

Luke ſaieth that Mary was at Ieſus feete: doth he meane that ſhe did nothing elſe al her lyfe time? But the Lord rather commandeth that the times ſhould ſo be deuided, that he which ſtudieth to profit in GOD his ſchoole, ſhould not be an ydle and a negligent hearer: but that he ſhould put in practiſe that which he learned: for there is a time of hearing, and a tyme of labouring. Therefore the Monkes doe very fondly wreſt this place, as though Chriſt ſhould compare the contemplatiue life with the labouring life: when as Chriſt doth ſimply ſhew to what end, and how he would be receiued. For though the hoſpitalitie of Martha is worthye of cōmendation, as it is praiſed: yet Chriſt noteth two faults in the ſame. The firſt is, that Martha exceeded meaſure in buſiyng her ſelf. For Chriſt had rather to be enterteined ſparingly, and with ſmall charg, thē that the holy matrō ſhuld take ſo much paine. The ſecond fault was that Martha withdrawing her ſelf, & being occupied in ſuperfluous labors, made the cōming of Chriſt vnprofitable to her. For L. noteth her exceſſe, in that he mētioneth her much ſeruing, when Chriſt was content with a litle. For this was aſmuch as if a man receiuing a prophet, ſhuld haue no regard to hear him, but ſhuld rather bury al the doctrine with great & ſuperfluous preparatiō. But the lawful receiuing of the prophets is, whē the profit is

ceiued, which God appoynteth and offreth to vs by them. Now, wee ſee that the diligence of Martha worthy of cõmendation, yet was not without faultes. Alſo it had this fault more, that Martha pleaſing herſelfe in theſe troubleſome labours, deſpiſed the godly deſire that her ſiſter hadde to learne. By which example we are warned to take heede alwayes, leaſt any in weldoing preferre themſelues aboue others.

42. *One is needefull.* Some expound it too coldly, that one kind of meat is ſufficient. Others diſpute more ſubtilly, but beſides the purpoſe of an vnitie. But Chriſt bent himſelfe an other way: namely, that whatſoeuer the faythful ſhould take in hand to doe, and whereto ſoeuer they apply themſelues, yet there is one end, to the which it is meete þ al things ſhuld be referred. The ſumme therefore is that we wander about in vaine, if we direct not al our actions to a certeine end. Therefore the hoſpitalitie of Martha was faultie, becauſe that the principal matter was neglected, and ſhe was wholly caryed away in taking care about her buſines. Yet the meaning of Chriſt is not that al other thinges are nothing this onely excepted, but order muſt be wiſely holden, leaſt the acceſſary, as they cal it be more eſteemed then the principal. *Mary hath choſen the good parte.* Here is no compariſon, as fooliſh and abſurd interpreters doe dream: but Chriſt onely ſaieth, that Mary is occupyed in a holy and profitable exerciſe, frõ which ſhe ought not to be drawn: as if he ſhould haue ſaid, thou mighteſt wel here haue reproued thy ſiſter, if ſhe following idleneſſe, or being occupied in vaine cares, or deſiring any other thing not meete for her calling, ſhould haue layde the whole burden of prouidinge for the houſe vpon thee. But now when ſhe applyeth her ſelfe well, and profitably to hearing, it were not well to draw her from it: for ſuch opportunitie is not had alwayes. Though others doe take the latter part otherwiſe, as if Chriſt had ſayd that Mary had therfore choſen the better part, becauſe the fruit of the heauenly doctrine neuer falleth away; the which iudgement, though I do not reiect, yet I haue followed that, which I think dothe moſt aptly agree to the meaning of Chriſt.

Matth.	Mark.	Luke. 12.
		13. *And one of the company ſayd vnto him, maiſter, bid my brother deuyde the enheritance with me.*
		14. *And he ſaid vnto him, man, who made mee a iudge, or a deuider ouer you?*
		15. *VVherefore he ſaid vnto them, take heede, and beware of couetouſnes: for though a man haue abundaunce, yet his lyfe ſtandeth not in hu riches.*
		16. *And he put forth a parable vnto them, ſaying, The ground of a certeine rich manne brought foorth fruites plenteouſly.*
		17. *Therefore hee thought with himſelfe, ſayinge, what ſhal I doe, becauſe I haue no rowme, where I may lay vp my fruits?*
		18. *And hee ſayd, this will I do, I wil pull downe my barnes, and build greater, and therein will I gather al my fruits and my goodes.*
		19. *And*

19. *And I will say to my soule, soule, thou haste much goods laid up for many yeeres: liue at ease, eat, drinke, and take thy pastime.*
20. *But God said vnto him, O foole, this night will they fetch thy soule from thee: then whose shal those things be, which thou hast prouided?*
21. *So is hee that gathereth riches to himself, and is not rich in God.*

13. *Bid my brother deuide.* The Lord being required to giue iudgment for the deuision of enheritaunce, refused to doe it. Sith this made for the nourishment of brotherly concorde, and the office of Christe was not onely to reconcile men to God, but to bring them to mutuall consent: it is demaunded what the cause should be, why he would not end the strife betweene two brethren. And it appeareth that there were two causes especially why he abstained from the office of a Iudge. First, sith the Iews imagined the kingdom of the Messiah to be earthly, his will was to take heede, least he should by any example nourish that errour: for if they had seene him deuide the enheritaunces, the rumour of that decde shoulde presently haue bene spread abroad. So many hoped for a carnall redemption, and gaped too greedily after the same: the wicked gloried that hee should bring new matters to passe, and that hee should ouerthrowe the state of the Romane empyre. VVherefore there could not a better aunsweare haue bene giuen then this, whereby all menne might vnderstand that the kingdome of Christ was spirituall. Therefore let vs learne to gouern our selues soberly, nor to attept any thing, which may be drawne into the worst part. Secondly, it was also the Lordes wil to make a difference betweene the polytike Empyres of this worlde, and the gouernment of his Church: for he was created Doctor by the father, who should by the sword of the word cut downe thoughtes and affections, and should pearce into the soules of men: but he was not a magistrate to deuide enheritaunces. So the theft of the Pope and his Priests is here condemned, which pretending themselues to be Pastors of the Church, yet are so bolde as to inuade the earthly and prophane iurisdiction, which nothing pertaineth to their office. For there is somewhat, which is of it selfe lawfull, which yet belongeth not to euery man. Also in my iudgment there is a third perticular reason: that is, because Christe saw this man leauing the doctrine, and prouiding for his own houshold commodities. And this disease is too comō, so that many professing the gospel, doubt not to abuse the pretence of the same for the encreasing of their wealth, and to pretend the authoritie of Christ for their owne gaines.

This may be readily gathered by the circumstaunce of the exhortation: for except that man had abused the title of the Gospell to his owne gaine, there had not bene occasion giuen to Christ to condemne his couetousnesse. Therefore the text doth sufficiently declare that this manne was but a faigned disciple, whose mind was drowned in fieldes or money bagges. Furthermore, the Anabaptistes doe too foolishlye inferre of this aunswere, that it is not lawfull for a Christian man to deuide enheritaunces, to thrust himself in, to deale with worldlye affayres, or to execute any ciuill office. For Christe argueth not of the matter it selfe,

but of his owne calling: beecauſe hee was ordayned of his father to an other ende, hee ſaith, that hee is no iudge, becauſe hee hath no ſuch commaundement. Therfore let this rule be of force amongſte vs, that euery man keepe himſelfe within the bands of the calling, wherein the Lorde hath ſet him.

15. *Take heede and beware.* Firſt, he calleth his diſciples backe from couetouſnes, then, that he might purge the mindes throughly from this diſeaſe, he affirmeth that our lyfe conſiſteth not in aboundance: By which wordes is noted the fountaine and inward beginning, whence this mad deſire of hauing ariſeth. For the people doe commonly iudge, that the more a man poſſeſſeth, the happier his life is, and they imagine riches to be the cauſe of a bleſſed lyfe. Hence commeth that intemperatate deſire of hauing, which as a burning furnace ſendeth out his heate, and yet ceaſeth not to burne within. If that we were perſwaded that ryches and all aboundaunce of goodes, be helps of this preſent life, which the Lord giueth vnto vs with his own hand, and bleſſeth the vſe thereof, this one thought would eaſily appeaſe all wicked deſires: and that do the faythfull finde true by theyr owne experience. For whereof commeth it to paſſe, that with ſtayed mindes they ſhould depend of God alone: but becauſe they binde not their life, nor make it ſubiecte to aboundaunce of riches, but they reſt in the prouidence of God, who onely both ſuſtayneth vs by his power, and giueth vs as much as is meete?

16. *Hee put forth a ſimilytude.* This ſimilytude propoſeth vnto vs, as in a glaſſe, a lyuely ſhew of that ſentence, that menne lyue not by the abundaunce of their riches. For ſith the richeſt doe alſo loſe their lyfe in a moment, what helpeth it to gather vppe great heapes of riches? Al men graunt this to be true, ſo that Chriſte ſpeaketh nothing, but that which is vſuall and common, and which is in al mens tongues: but in the meane ſeaſon how doth euery man apply and giue his minde? Doe not all men rather ſo frame theyr lyues, and ſo mixe their counſelles and theyr reaſons, that they may depart furtheſt of from God, placeing their lyfe in the preſent aboundaunce of theyr riches? Therefore all menne haue neede to waken themſelues, leaſt they imagining themſelues to be bleſſed by reaſon of their riches, ſhould entangle themſelues in the ſnares of couetouſneſſe. Alſo in this parable is ſette forth vnto vs the vncerteine ſhortnes of this life. Further, how riches do profit nothing for the lengthening of the life. There is a third thing to bee added, which is not expreſſed, but may be eaſily gathered out of the former, that this is a notable helpe to the faythful, that ſeeking their daily bread from the Lord whether they be rich or poore, their only reſt is in his prouidence.

17. *What ſhall I doe?* The wicked are therefore doubtfull in theyr counſelles, becauſe they knowe not the lawefull vſe of their riches: then becauſe they being dronken in theyr peruerſe hope, doe forgette themſelues. So this rich manne ſetting the hope of his lyfe in his great aboundaunce, ſhaketh the remembraunce of death farre away. And yet is dyſtruſt annexed to this pride: for couetouſnes, which neuer is filled, doth yet neuertheleſſe vexe theſe rich menne, as this rich manne enlargeth his barnes, as though his belly being ſtuffed with his former barnes, had not yet enough. Yet Chriſt doth not expreſly condemne this, that hee dooth the parte of a diligent and careſull houſholder in laying vp prouiſion:

but

but because that as a bottomlesse deepe he would swallowe vp and deuoure many barnes in his greedy couetousnes: whereof it foloweth that hee knewe not the true vse of plentifull prouision. Nowe, when he exhorteth himselfe to eating and to drinking, he remembreth himself no longer to be a manne, but beecommeth proud in his aboundaunce. And wee doe dayly see euident examples of this insolencie in prophane men, which set the heap of their riches, as brasen fortresses against death. When he saith, my soule, eate and be mery: in this speach there is great force after the phrase of the Hebrewes: for he so speaketh vnto himself, that yet he would declare that he hath aboundance to fil the desire of his minde and all his senses.

20. *O foole, this night will they fetch away thy soule from thee.* There is an allusion in this word *soule*. The rich man spake first to his soule, as the seat of al his affections: but now it is spoken of the life it selfe, or of the vital spirit. The verbe *they wil fetch*, though it be the plural number, yet, because it is indefinite, it signifieth nothing else, then that the life is in the power of an other, which the rich manne accounted to be in his owne hande: which I doe therefore giue warning of, because that some doe without cause imagine this to be spoken of the Aungelles. And in this is the rich manne reproued of follye, that hee knew not that his lyfe depended of an other.

21. *So is hee that gathereth riches to himselfe.* Sith it appeareth that there is here a comparison, the exposition of one parte of the sentence muste be gathered out of the other. Let vs therefore define what the meaning of this is, to be rich in God, or toward God, or in respecte of God. They which are but meanely exercised in the scripture doe knowe that the Greekes doe vse ofte one of these prepositions for an other. But it is no matter, which of the two wayes soeuer be taken: for this is the sum, they are rich toward God, which truste not in earthly thinges, but depende of his onely prouidence. Neyther is it of anye waight, whether they haue aboundaunce, or be in wante: so that both sortes doe sincerelye aske theyr daily bread from the Lord. For that which is opposed against it, to gather riches to himselfe, signifieth as much, as to neglecte the blessing of God, and carefully to heape vp great aboundance, as if theyr hope were shutte vppe in their barnes. Of this may the end of the parable be gathered, that vayne are their counselles, and ridiculous are theyr labours, which trusting to the aboundaunce of their riches, do not repose themselues in God alone, nor are not content with his measure ready to beare both estates, and at length they shal beare the iudgement of theyr owne vanity.

Matth.	Mark.	Luke. 13.
		1. *There were certeine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices.* 2. *And Iesus answered and saide vnto them, suppose yee, that these Galileans were greater sinners then al the other Galileās, because they haue suffered such things?*

3. *I tell you nay: but except yee amend your liues, yee shall al likewise perish.*
4. *Or think you that those eighteene, vpon whome the tower in Siloam fell, and slew thē, were sinners aboue al men that dwell in Hierusalem?*
5. *I tell you nay: but except you amend your liues, yee al shal likewise perish.*
6. *He spake also this parable, A certeine manne had a figtree planted in his vineyarde, and hee came and sought fruit thereon, and found none.*
7. *Then said he to the dresser of his vineyard, behold, this three yeares I haue come and sought fruite of this figtree, and finde none, cut it downe: why keepeth it also the ground barren?*
8. *And he answered, and saide vnto him, Lorde, let it alone this yeare also, till I digge rounde about it, and doung it.*
9. *And if it beare fruit, wel: if not, then after shalt thou cut it downe.*

2. *Suppose yee that these?* This place is veryc profitable euen for this cause, for that this disease is engrafted almost in vs all, that beeing too sharpe & seuere Iudges against others, we flatter our selues in our own sinnes. So it falleth out, that we doe not onely exaggerate the sinnes of our brethren more sharply then is meete: but also if any aduersitie come vnto them, we condemne them as wicked men and reprobates. In the meane while, whosoeuer is not touched with the hand of God, sleepeth carelesly in his owne sinnes, as if he had God fauourable and mercifull: wherein there is a double fault. For as oft as God chastiseth any man in our sight he admonisheth vs of his iudgementes, that euery one shoulde learne to examine themselues, and to consider what they haue deserued. And that he spareth vs for a time, it is of his benignitie and mercy, wherby he calleth vs to repentaunce, and it ought to be farre from vs from taking occasion thereby of sluggishnes. That Christ therefore might correct that wicked iudgement, wherein we become enemies to them that are in miseries & in afflictions, and that hee might withall shake away those pleasures, wherein euery man flattereth himselfe: first, he teacheth that they are not the worst, which are hardest handled of al others: because God so executeth his iudgementes in that order and maner as hee shal think good, so that some are presently punished, others do rest long in idlenes and pleasures. Then he saith, that as many calamities as befall in the world, ar so many testimonies of the wrath of God. Wherby we gather what destruction there remaineth for vs, except we amend. The there aryseth occasion of exhortation of this, that some brought worde that Pylate mingled mannes bloud with sacrifices: to witte, that sacrifises by such an haynous deede might come into detestation. And because it is likelye that this reproach was done to the Samaritanes, which were fallen from the pure worshippe of the lawe, it was an easie and a readye matter for the Iewes by condemning the Samaritans to iustifie themselues: but the Lord turneth them an other way.

And

And becauſe the wickedneſſe of that whole nation was odious and infamous vnto them, he demãdeth of them whether they thinke that thoſe wretches which were ſlaine by Pilate, were worſe then all others: as if he ſhould haue ſayd, it is not vnknown vnto you, that that land is ful of wicked men, and that there remaine many yet aliue, which were worthy of the ſame puniſhment. A blinde therefore and a wicked iudge is he, which meaſureth the ſinnes of men by the preſent puniſhments. For the worſte man is not firſt puniſhed: but out of many the Lord chuſeth a fewe to be puniſhed, in whoſe perſon he teacheth the reſt that he is an auenger, that all might feare him. But after he had ſpoken of the Samaritanes, he came nearer to the Iewes themſelues: for in thoſe dayes when eightene menne were ſlaine with the fall of a tower of Hieruſalem, he affirmeth that they were not the wickedſt, but in the deſtruction of them, he ſayth that there was an example of terrour ſette foorth vnto all menne: for if God hath ſhewed a token of his iudgement vppon them, others ſhall nothinge the rather eſcape his hand, though they be borne with for a time. And Chriſt forbiddeth not, but that the faithfull ſhoulde be diligent in conſidering the iudgements of God: but he appoynteth this order to be holden, that they ſhould begin at their owne ſinnes. For hereof ſhal great profit come, ſo that they ſhall with voluntarie repentance preuent the iudgements of God. To the which purpoſe that exhortation of Paule doeth alſo pertaine, Epheſ. 5. 6. Let no man deceiue you with vaine words, for, for theſe things commeth the wrath of God vpon the children of diſobedience.

6. Hee ſpake alſo this Parable. The ſumme tendeth to this purpoſe, that many which are worthy of deſtruction, are tollerated for a time: yet they ſhall gaine nothing by the delay, if they goe forwarde in their obſtinacy. For hence commeth a wicked flatterie, wherein the hypocrites doe harden themſelues, and become more obſtinate, becauſe they conſider not their owne miſeries, except they be enforced: and therefore ſo long as the Lord winketh, and ſuſpendeth his corrections, they imagine with themſelues that they are well agreed with him. So they nouriſh vppe themſelues in ſecuritie, as if they had made a couenaunt with death, and with the graue, as Iſaias ſayeth, 28. 15. Therefore doeth Paule enuey againſt them ſo vehemently to the Romanes, 2. 5. becauſe they heape vp for them ſelues, the wrath of God againſt the latter day. And we knowe that trees are ſomtimes preſerued, not becauſe they are alwaies profitable & frutefull to their owners: but becauſe the carefull and wiſe husbandman attempteth and trieth euery way before he will ſtocke vppe his field or his vineyarde. But we are heereby taught, that the Lorde hath great reaſon of his forbearing, when he doeth not preſently reuenge himſelfe vppon the wicked, but deferreth their puniſhments. VVhereby mannes raſhneſſe is put to ſilence: leaſt any ſhuld be ſo bold as to murmure againſt the chief iudge of all menne, if he doe not alwayes execute his iudgements in like ſorte. But the compariſon is heere made betweene the Lorde and the ſteward, not becauſe the miniſters of God doe exceede him in mercy and meekeneſſe, but becauſe the Lord doeth not onely prolong the life of ſinners, but hee alſo husbandeth them diuers wayes, that hee might gather better frute.

Mathewe.	Marke.	Luke 13.
		10. And hee taught in one of the Synagogues on the Sabboth day.
		11. And behold, there was a woman which had a ſpirit of infirmity 18. yeres, and was bowed together, and could not lift vp her ſelfe in any wiſe.
		12. VVhen Ieſus ſawe her, he called her to him, and ſaid to her, woman, thou art loſed from thy diſeaſe.
		13. And he laid his handes on her, and immediately she was made ſtraight againe, and glorified God.
		14. And the ruler of the Synagogue anſwearing with indignation, becauſe that Ieſus healed on the Sabboth day, and ſayd vnto the people: There are ſixe dayes in whiche men ought to worke: in them therefore come and be healed, and not on the ſabboth day.
		15. Then anſwearied him the Lord, and ſayde: Hypocrite, doeth not eache one of you on the ſabboth day, loſe his oxe or his aſſe from the ſtall, and leade him away to the waters?
		16. And ought not this daughter of Abraham, whom Sathan had bounde, loe 18. yeares, be loſed from this bond on the Sabboth day?
		17. And when he had ſayde theſe things, all his aduerſaries were aſhamed: but all the people reioyced at all the excellent things that were done by him.

I haue determined to gather togither into this one place, thoſe thinges which are red in diuers places, ſet down by Luke alone, without expreſſe noting of the time, as we haue ſayde other where, that the Euangeliſtes were nothing curious in this behalfe. Our returne ſhall after be the better to the common Harmonie. Heere is report made of a myracle in healing of a woman, and the Iewes maliciouſly conceiued an offence, becauſe the Lord healed her on the Sabboth day. Luke ſayeth that the woman was holden with a ſpirite of infirmitie, ſo that the body was ſhrunke vp with the ſhrinking vp of the ſynewes. But becauſe he doth not otherwiſe deſcribe what kinde of diſeaſe it was, it ſeemeth not to be any common diſeaſe, nor any ſuch as the Phyſitions knew: therfore he calleth it a ſpirite of infirmitie. For we knowe that the deuil applieth himſelfe to plague men with ſtrange & vnwonted diſeaſes. VVherin the diuine power of Chriſt ſhewed it ſelf more euidently in triumphing ouer ſathan: not that ſathan ruleth ouer men at his owne pleaſure, but as he hath power giuen him of the Lorde to hurt. But as the Lorde being the onely authour of all good things, yet he doeth chiefly ſhew his glory in eſpeciall and extraordinarie benefites: ſo alſo he would haue the power and tyrannie of ſathan eſpecially knowen in extraordinarie ſcourges, though he alſo vſeth his hand in light chaſtiſements, with which he doeth daily chaſtiſe vs.

12. VVoman thou art loſed. Chriſt in this myracle as in others, giueth a teſtimony both of his power & of his grace. For he ſaith that he came for that cauſe that he might helpe them in miſery. The power is expreſſed in theſe words: womã thou art loſed: for of his authority he ſaith that he had the deliue-

deliuerance in his hand. Yet he addeth an outward ſigne, of the vſe, wher-of we haue entreated other where. That the people glorifieth God, it teſtifieth to vs that this heauenly benefite was euident. For it was no obſcure woorke whiche might by diſputation be applied either way, but it was ſuch as gaue great and certaine occaſion of praiſing God. VVhereby the wickedneſſe of the maſter of the ſynagogue is reuealed.

14. There are ſixe dayes. This controller dareth not condemne Chriſte openly, but he turneth the poyſon of his frowardneſſe an other way, condemning Chriſt ouerthwartly in the perſon of the common people. And he was growen in malice to a madnes without reaſon: he warneth them that there are ſixe daies appoynted for labour: but how wickedly and foliſhly defineth he that labor which is not permitted but for thoſe 6. daies? VVhy doth he not alſo forbid thē entring into the ſynagogue, leaſt they ſhoulde breake the Sabboth? VVhy doeth he not commaund them to abſtaine from the exerciſes of godlineſſe? If that men are only reſtrained frō their owne works on the ſabboth day, how wicked is it then to tie or reſtraine the ſpirit of God? He commandeth them to come to be healed on other daies: as though the power of God ſhould lie and ſlepe on the ſabboth, and ſhoulde not rather that day more exerciſe the ſame for the ſaluation of his people. For to what purpoſe are the holy aſſemblies, but that the faithful ſhould ſeeke and craue the aid and helpe of God? Therfore this wicked hypocrite ſpeaketh, as if the lawfull obſeruation of the ſabboth, ſhould hinder the courſe of Gods benefites, ſhoulde exclude men from calling vpon him, and ſhould depriue them of his grace.

15. Eache one of you on the Sabboth day. VVhen it was an eaſie matter to refel ſo groſſe malice with diuers arguments, Chriſt was content with this one: if it be lawfull to ſhewe kindneſſe on the ſabboth day to beaſtes, they faine a very prepoſterous worſhippe, if on that day the children of GOD ſhould not be holpen. But there is a double compariſon in the woordes of Chriſte: of the beaſt with the daughter of Abraham, and of the haltar wherwith the aſſe or oxe is tied to the manger, with the bandes of ſathan wherin he holdeth men bound to their deſtruction. You (ſayth he) which are ſo ſcrupulous obſeruers of the ſabboth, dare loſe your oxen and aſſes, that they may be led to the water, why ſhall it not then be lawful for me to performe the like duety to the electe people of God, eſpecially where greater neceſsity requireth it? namely, when any manne is to be deliuered from the ſnares of ſathan? And though this wicked reprehender held his peace for ſhame, yet we ſee that Chriſt wrought not any myracle ſo notable which the wicked did not cauil at. Neither is it any maruell if Sathan applied all his ſtudy and endeuour to this purpoſe, that hee mighte peruert the glory of Chriſte, who ceaſeth not daily to ſcatter his cloudes, that he might by them obſcure the holy woorkes of the faithfull. It is to be noted that Chriſte calleth her the daughter of Abraham, whoſe body had bene 18. yeres enthralled to ſathan: and he called her ſo, not onely in reſpecte of the ſtocke, as all the Iewes generally were proude of this title, but becauſe ſhe was one of the true and naturall members of the church. VVherein we do alſo behold that which Paule teacheth, 1. Cor. 5. 5. that ſome are deliuered to ſathan for the deſtruction of the fleſh, that the ſpirit might be ſaued in the day of the Lord. And the continuance of that time teacheth vs not to deſpaire though the Lorde doeth not preſently heale our miſeries.

Mathew

Mathewe. | Marke. | Luke 13.

31. The ſame day there came certaine Phariſies, and ſayde vnto him: Depart and goe hence: for Herode ſeeketh to kill thee.

32. Then ſayde he vnto them: Goe yee and tell that Foxe: Beholde I caſt out deuils, and will heale ſtill to day, and to morowe, and the thirde day I ſhall be perfited.

33. Neuertheleſſe, I muſt walke to day, and to morowe, and the day following: for it cannot be, that a Prophet ſhould pearish out of Ieruſalem.

Alſo, it cannot be certainly coniectured when this befell, but that it is euident that Chriſt was then in Galile, as in all the courſe of his trauaile, he was more there then other where. For they which would ſeeme to be his friendes, perſwade him to be out of Herodes iuriſdiction, if that hee would be ſafe. Now, it is vnknowen how they were affected which gaue this counſell: but I rather coniecture, when they ſawe the moſte parte of the people there giuen to Chriſt, ſo that the doctrine of the Goſpell was euery where receiued, they aſſaied to driue him to ſome other place. It is to be noted who theſe warners were. Luke ſayeth that they were ſome of the Phariſies, but we know that ſecte was not ſo mercifull to Chriſte, that it ſhould be probable that they were carefull of his life. What then? certainly their purpoſe was by caſting a feare before him, to driue him away into ſome corners: for ſo they hoped that it ſhoulde come to paſſe, that in ſhorte time his authority ſhoulde decay, and his whole doctrine ſhould vaniſh away. But yet we muſt conſider the purpoſe of Sathan, the chief maſter and framer of this deuiſe: for as by fearing the ſonne of God, he ſought then to hinder the courſe of the Goſpell, ſo he nowe inuenteth and frameth newe terrours, wherwith he might diſcourage the miniſters of Chriſt, and enforce them to leaue their courſe.

32. Tell that Foxe: beholde I caſt out deuils. It is certaine that hee ſpeaketh of Herode Antipas. And though he had the maners of a Foxe, and a diſpoſition no leſſe ſeruile then crafty, yet I do not thinke that he comprehendeth the ſubtelty of his whole life vnder this name of Foxe: but his ſecreat deceits where he attempted to vndermine the doctrine of the Goſpell, when with open warre he durſt not ſette vppon it. For Chriſte declareth, that though he was crafty, that yet he ſhoulde preuaile nothing by hys deuices. I ſayeth he, what guiles ſoeuer he deuiſeth, will to day & to morowe, doe the office laide vpon me of God: and when I come to the ende of the race, then ſhall I be offered vppe in ſacrifice. Yet, that the meaning of the woordes may be more plainly ſette downe vnto vs, in the firſt part of the ſentence Chriſte graunteth, that the third day after, that is, ſhortly after, he ſhould die: and thus he declareth that he can by no fear of death be driuen from doing his duetie, to the whiche with a ſetteled purpoſe of the minde he goeth without feare. Then he addeth that it is a vaine ſhew of feare which is obiected by thoſe falſe fained warners, becauſe there is no daunger of death other where, then at Ieruſalem. But in the ſeconde parte he reproueth the Phariſies ſharply, doe you, who I ſee ſhall be my butchers

butchers, warne me to take heede of Herode? Though the vpbraidinge goeth further: for he not only sayeth, that he is ready to die at Ierusalem, but that it also is a denne of theeues, where almost all the Prophets were slaine. It is true that many were slaine otherwhere, and especially at that time, when the cruell rage of Iesabel was hotte against them: but because that continually the Prophets were not in any other place more cruelly dealt with. Christ layeth woorthely this reproofe vppon the wicked inhabitants of the holy Citie. And for the most part it befell the Prophets to be slaine there: for sith the wickednesse came from thence, wherewyth Iudea was filled, that also was the fielde wherein God exercised his Prophets. For we knowe that the more the doctrine of the Gospell shineth, and the nearer it commeth to the wicked, the madder they become. Yet this is a horrible example, that the place which was chosen to be the sanctuary of the worship of God, and to be the house of the lawe, and of the heauenly wisedome, should be defiled not with one or two murders, but with the ordinarie slaughter of the Prophets. And heereby it appeareth howe obstinate the vnthankfulnesse of the world was in refusing sound doctrine. Thoughe the exclamation which followeth presently after in Luke, seemeth so to be ioyned to this, as if Christ heereof taking occasion, did then enuey against Ierusalem: yet I rather thinke, when Luke had sayd before that Ierusalem was embrued with Prophets bloude, yea, and that it was by continuall course of many ages the cruell and sacrilegious slaughter house, occupied in murthering the Prophets, presently according to his maner he addeth a sentence whiche agreed with that speache. For we see in diuers places before, that it was no vnwõted thing in him, to gather into one place, sayings of Christ vttered at sondry times.

Mathewe.	Marke.	Luke 11.
		37. And as he spake, a certain Pharisie besought him to dine with him: and hee went in, and sate downe at the table.
		38. And when the Pharisie sawe it, hee marueiled that he had not first washed before dinner.
		39. And the Lord sayd vnto him, in deede ye Pharisies make cleane the out side of the cuppe, and of the platter: but the inwarde parte is full of rauening & wickednesse.
		40. Yee fooles, did not he which made that which is without, make that which is within also?
		41. Therefore giue almes of those thinges which are within, and beholde all things shalbe cleane vnto you.

This heere sette downe, agreeth in parte, but not wholely wyth that doctrine in the fiftene chapter of Mat. that Christ of purpose neglected those outwarde rites inuented by men, (in obseruing whereof, the Iewes were to too carefull) that hee might correcte the superstition of the people, and especially of the Scribes. God had commaunded some certaine washings in his lawe, in the whiche hee profitably exercised his people in the meditation of true puritie. The Iewes not being content with thys mediocritie,

mediocritie, added many other waſſinges, ſpecially that no man ſhoulde eat, except he had waſhed, as Mark declareth more plainly in his 7. chapter, and alſo appeareth in the 2. of Iohn. Alſo to this fault was added a wicked confidence, becauſe they hauing no regard of the ſpirituall worſhip of God, thought they had wel diſcharged themſelues, if they had ſet vp a figure in the place of God. And Chriſte not being ignorant that the contempt of this ceremony woulde be offenſiuely taken, yet omitted the ſame, that he might ſhewe that God made ſmall account of the outwarde cleanneſſe of the fleſh, but required the ſpirituall righteouſnes of the hart.

39. *In deede yee Phariſies.* Chriſte doeth not reproue the Phariſies in this place, as he doth in Mathew and Mark, becauſe they prepoſterouſly worſhipped God with mens inuentions, and brake the lawe of God through their owne traditions: but he only e toucheth their groſſe hypocriſie, becauſe they deſired puritie but in the eyes of men, as if they had nothing to do with God. And this reproofe lighteth vpon all hypocrites, which eſtabliſh a righteouſneſſe in the ceremonies commanded by God. And therfore Chriſte concludeth more then if he ſhoulde haue ſayde that God is worſhipped in vaine with the commandements of men: for he generally condemneth that errour, that God ſhoulde be worſhipped with ceremonies and not with faith & a pure affection of the heart. And though the Prophets alwayes hadde a great controuerſie about this matter wyth the Iewes: yet the diſpoſitions of men are ſo prone to hypocriſie, that proud errour preuailed, that God ſhould be pleaſed with outward worſhippings voide of faith. But chiefly they were ſo aſtonied in Chriſtes time, that religion then only ſtode in mere trifles. Therefore he enueyeth againſt the Phariſies, which are buſily occupied in waſhing the cuppes, & nouriſh inwardly in their harts moſt filthy ſpots of rauening & wickednes. And he cõdemneth their folly by this reaſon, that God which created the inward ſoule of man, as well as the body, could not be pleaſed only with an outward ſhew. For this chiefly deceiueth men, that either they doe not conſider that they haue to doe with God: or elſe they transforme him according to the vanitie of their imagination, as if he differed nothing from a mortall man.

41. *But of thoſe thinges which are within.* Chriſt after his maner calleth the Phariſies backe from ceremonies to charitie, affirming that men, as wel as meats, are not cleſed with water but with loue. Yet he wold not in thoſe woords leſſen the grace of God, nor reiecte the rites of the lawe as vaine and vnprofitable: for he directeth his ſpeach againſt them, which carelesly mocke at God with naked ſignes: as if he ſhould haue ſayd, it is onely the lawfull vſe which ſanctifieth the meates. And they onely doe vſe the meates rightly and iuſtly, which helpe the want of the poore with their aboundance. Therefore it were better to giue almes of that abundance which we haue, then by ſcrupulous waſhing of hands and cuppes, to neglect the poore. That which the Papiſts doe gather heereof, that almes are ſatisfactions by the which we are purged from ſinnes, is ſo fonde, that it needeth no long confutation. For Chriſt diſputeth not heere, with what price it behooueth vs to obtaine forgiueneſſe of ſinnes: but that they doe eate their bread rightly, which beſtow part vpon the poore. For I do take the Greke word here vſed, ſignifieth that which is preſently had, and not as the old interpreater and Eraſmus do tranſlate it, for that which remaineth.

neth. It is beſt to reſerue thoſe reproſes which doe preſently folow for an other place. For I doe not thinke that Chriſte then preſently at the table did ſo enuey againſt the Scribes & the Phariſies: but Luke ſet that downe here which was ſpoken at an other time: as we haue often ſayde that the Euangeliſts regarded not the order of the time.

Mathewe.	Marke.	Luke 14.
		1. And it came to paſſe, that when he was entred into the houſe of one of the chiefe Phariſies, on the ſabboth day, to eate bread, they watched him.
		2. And beholde, there was a certaine manne before him, which had the dropſie.
		3. Then Ieſus anſwearinge, ſpake vnto the expounders of the lawe, and Phariſies, ſaying: Is it lawfull to heale on the Sabboth day?
		4. And they helde their peace. Then he tooke him, and healed him, and let him goe,
		5. And anſweared them, ſaying: which of you ſhall haue an Aſſe, or an Oxe falne into a pit, and wil not ſtraight way pull him out on the Sabboth day?
		6. And they could not anſwer him to thoſe things.

This hyſtorie containeth nothing elſe but a myracle wrought by Chriſt, whereby he reproued the ſuperſtitious obſeruation of the Sabboth. Neither was his purpoſe as ſome imagine, ſimply to abrogate the Sabboth: but only to ſhew that neither the worke of God, nor the dueties of charity do violate the holy reſt which is commanded in the law. Alſo it is vncertaine whether the man which had the dropſie was purpoſely brought thither by their appoyntment: for certainly he could not come to the table by aduenture, nor enter into a priuate houſe without the leaue & will of the Lord of the ſame. Wherefore it is likely that he was brought thither craftely to tempt Chriſte, which yet was no leſſe fooliſhly then wickedly done of them: becauſe they had experience before, what Chriſt was accuſtomed to doe, as oft as like occaſion was offered.

3. Is it lawfull to heale on the Sabboth day? The meaning of the queſtion is this, whether the healing of a man ought to be accounted amongſt thoſe workes which doe breake the Sabboth. If they ſhould haue ſayd that the obſeruation of the Sabboth ſhoulde be broken by this meanes, there was an exception ready, that it is the worke of God. And the law of the Sabboth containeth nothing elſe, but that men ſhoulde reſt from their owne labours. And Chriſt firſt asketh the queſtion of them, that he might therby preuent the offence. Therfore the cauſe was not in him that they were not pleaſed, but in their obſtinate malice. Not that hee alwayes bounde himſelf to this condition (for oft times not regarding the offence, he performed that whiche was enioyned him of his father): but his wil was to teache by this example, that he wrought not his myracles on the Sabboth dayes raſhly, but that he was ready to giue an accoũt of that he did. But they do declare by their ſilẽce, that they had rather take occaſion to reprehẽd him, then to be moued by the ſtudy of the law. Therfore Chriſt hath

not

not to regarde, what they iudge of his doing, becauſe it is euident that they would willingly take occaſion of offence.

5. Which of you ſhall haue an Aſſe. Though they were vnworthy that Chriſte ſhould endeuour to mitigate their diſpleaſures, yet hee declareth that he hath done nothing againſt the obſeruation of the Sabboth. All be it he doeth this not ſo muche of purpoſe to teach them, as that he might thereby deliuer himſelfe from their ſlaunders, for he knew that they ſhewed themſelues rather to bee blinded with poyſonfull hatred, then to yeelde themſelues to be taughte by reaſon: but his will was to triumphe ouer their malice, while he enforced them for ſhame to hold their peace. For if it be lawfull to helpe brute beaſtes on the Sabboth day, it were too vile a thing, not to do the ſame duety to man framed and made after the image of God.

Mathewe.	Marke.	Luke 14.
		7. Hee ſpake alſo a Parable to the gueſtes, when hee marked howe they choſe oute the chiefe roumes, and ſayde vnto them.
		8. When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelf downe in the chiefeſt place, leaſt a more honourable man then thou, be bidden of him.
		9. And hee that badde both him and thee: come, and ſay to thee: Giue this man roume, and thou then begin with ſhame to take the loweſt roume.
		10. But when thou art bidden, goe and ſitte downe in the loweſt roume, that when hee that badde thee commeth, he may ſay vnto thee: Friend, ſitte vp hier, then ſhalt thou haue worſhip in the preſence of them that ſitte at table with thee.
		11. For who ſoeuer exalteth himſelfe, ſhalbe brought lowe, and hee that humbleth himſelfe, ſhalbe exalted.
		12. Then ſayde he alſo to him that had bidden him, when thou makeſt a dinner or a ſupper, call not thy frendes nor thy brethren, neither thy kinſmen, nor the rich neighbours, leaſt they alſo bidde thee againe, and a recompence be made thee.
		13. But when thou makeſt a feaſt, call the poore, the maimed, the lame, and the blinde.
		14. And thou ſhalt be bleſſed, becauſe they can not recompence thee: for thou ſhalt be recompenced at the reſurrection of the iuſt.

7. He ſpake to the gueſtes. VVe know how greatly ambition raigned in all the Phariſies and the Scribes. That as they proudly deſired to raigne ouer all men, there was alſo a contention mutually amongſt themſelues, which ſhould be the chiefeſt. For men deſirous of vaine glory haue thys affection, that euery one of them doeth enuie eache other, while euery one of them deſireth to drawe that to himſelfe, whiche others thinke to be due to them. So the Phariſies and Scribes, when they chalenge that the people

people ſhould giue vnto them the title of the holy order, now they ſtriue amongſt themſelues for the degree of honour, becauſe euery of them chalenge to himſelfe the chiefe place. Chriſt aptly derideth this their ambition with a fitte ſimilitude. For if any man occupy the chiefe roume at an other mannes table, and then be enforced to giue place to a better, hee ſhall be ſette lower by the maſter of the feaſt, not without ſhame & ignominie. And it is neceſſary that the ſame ſhoulde befall to all them that proudly lift vppe themſelues to rule ouer others, for God ſhall caſt them downe with ſhame. For it is to be noted, that Chriſt preacheth not heere of the outwarde and ciuill modeſtie: for we ſee the proudeſt menne, oft times excell in this behalfe, and for ciuilitie, as they ſay, they pretende the greateſt modeſtie. But by a ſimilitude taken from the vſe of men, he teacheth vs what we ſhould be inwardly before God: as if he ſhould ſay: If it befal vnto a gueſt, which fooliſhly choſe the higheſt roume, to be thruſt downe into the loweſt, and with ſhame hee deſire that he had neuer climed thither: therefore, leaſt God put the ſame thing in practiſe amongſt you, ſo that your arrogancie be ſtained with extreme ignominie, willingly ſubmit your ſelues to humilitie and modeſtie.

11. *Who ſoeuer exalteth him ſelfe.* This clauſe declareth that Chriſt ſpake of ambition: for he ſheweth not what vſeth to befall in the common life of menne: but heere he maketh God our iudge, who reſiſteth the proud, and pulleth downe their proude lookes, but giueth grace to the humble. The ſcripture is full of ſuche places, that God wil be enemie to al them, whiche deſire to lifte vppe themſelues, ſo that of neceſsity they muſt haue battell with God, which doe arrogate any thing to themſelues. For this is the pride, ſo to glory in the giftes of God, as if there were any worthineſſe in vs, which of our owne deſeruing ſhould extoll vs: as againe, only a fained caſting downe, ought not to be accounted humility, but the true humbling, that is, whē we rightly acknowleging in our own ſelues our owne infirmity, not lifting vp our ſelues, knowing that we excell by the onely grace of God.

12. *VVhen thou makeſt a dinner.* They which thinke that thoſe feaſtes are heere ſimply condemned, whiche kinſfolkes and friendes doe make amongſt them ſelues, doe take away that part of humanity from amongſt menne. For this were rather barbarous then auſtere, to ſhutte thy kinſfolkes from thy table, and onely to giue place to ſtraungers. Neither was it the purpoſe of Chriſte to driue vs from all neighbourhoode, but onely to ſhew that charitie was litle vſed in the ordinary dealings of the world: for as it is no liberality to beſtowe any thinge vppon the riche menne in hope of gaine, from whome we hope to receiue the like, but a kinde of vſurie: ſo thoſe woorkes for rewarde are not accounted of before God, nor are woorthy of the name of charitie. If I bidde my kinſfolkes or rich friendes to ſupper, it is humanitie not of it ſelfe to be condemned, but it ſmally auaileth to prooue charitie: for oft times we ſee them whiche are wholely addicted to themſelues, to beſtowe great charges in receiuinge their friendes moſt delicately. VVhat then? thou mayeſt furniſh thy table with riche menne, ſo that in the meane ſeaſon thou neglecteſt not the poore: ſo it is lawfull to feaſt with thy friendes and kinſfolkes, ſo that thou recieueſt not ſtraungers, if that they be poore, and thou haſt habilitie to helpe their neede. The ſumme is, they which are liberall to their kinſ-

folkes and friendes, but are harde to the poore, are worthy of no praiſe: becauſe they exerciſe no charitie, but prouide onely for their owne gaine and ambition. But Chriſt ſpeaketh to his hoaſt by name, whome he ſawe was giuen too muche to ſumptuouſneſſe and to dainties, and ſo to gette praiſe and fauour of riche men, ſo that he ſmally regarded the poore. So vnder the perſon of this one man, are all they reproued, which ambitiouſly ſpende thoſe things they haue, either for their owne glory, or to gette like recompence: and yet they will beſtow nothing vppon the poore, as if they were afraid, that what ſoeuer they beſtowed freely, were loſt. Therfore Chriſte ſayeth that they are bleſſed, which are liberall without hope of earthly rewarde: for it is euident that they haue regarde to God. But there is no cauſe why they ſette the regarde of profite before their eyes, or which deſire the praiſe of the people, ſhoulde looke for any rewarde from God.

Mathewe 22.

1. Then Ieſus anſweared, and ſpake vnto them again in Parables, ſaying:
2. The kingdō of heauen is like vnto a certaine king, which maried his ſon,
3. And ſent foorth his ſeruaunts, to call them that were bidden to the wedding, but they would not come.
4. Again, he ſent forth other ſeruāts, ſaying, tel thē which are biddē: beholde, I haue prepared my dinner, mine oxen and my fatlings are killed, and all thinges are ready: come vnto the mariage.
5. But they made light of it, and went their wayes, one to his Farme, and another about his marchandiſe.
6. And the remnant tooke his ſeruaunts, and intreated them sharply, and ſlewe them.
7. But when the king heard it, he was wroth, and ſent forth his warriours, & deſtroied thoſe murtherers, and burnt vp their citie.
8. Then ſaid he to his ſeruants. Truely the wedding is prepared: but they which were bidden, were not worthy.
9. Go ye therefore out into the high wayes, and as many as yee finde, bidde them to the mariage.
10. So thoſe ſeruaunts went out into the high wayes, and gathered togither all that euer they founde, both good & badde: ſo the weddinge was furnished with gueſtes.
11. Then

Marke.

Luke 14.

15. Now, when one of them that ſate at table, heard theſe things, he ſaid vnto him: Bleſſed is he that eateth bread in the kingdom of God.
16. Then ſayd he to him: a certaine man made a great ſupper, and bade many.
17. And ſent his ſeruant at ſupper time to ſay to them that were bidden, Come: for all thinges are now ready.
18. But they al with one conſent began to make excuſe: The firſte ſayde vnto him, I haue bought a Farme, and I muſte go out and ſee it: I pray thee haue me excuſed.
19. And an other ſayde, I haue bought fiue yoake of oxen, and I goe to prooue them, I pray thee haue me excuſed.
20. And another ſayde, I haue maried a wife, and therefore I can not come.
21. So that ſeruaunt retourned, and ſhewed his maſter theſe thinges. Then was the good manne of the houſe angrie, and ſayde to his ſeruaunt: Goe out quickly into the places and ſtreetes of the citie, and bring in hither the poore and the maimed, and the halte, and the blinde.
22. And

11. Then the king came in, to ſee the gueſts, and ſaw there a man, which had not on a wedding garment.
12. And he ſaide vnto him: Friend, how cameſt thou in hither, & haſt not on a weddinge garment? And hee was ſpeachleſſe.
13. Then ſaid the king to the ſeruãts: Binde him hand & foote: take him away, and caſt him into vtter darkenes: there ſhalbe weeping and gnaſhing of teethe.
14. For many are called, but fewe are choſen.

22. And the ſeruant ſayd: Lord it is done as thou haſt commaunded, and yet there is roume.
23. Then the maiſter ſayd to the ſeruaunt: Goe out into the high wayes and hedges, and compell them to come in, that my houſe may be filled.
24. For I ſay vnto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

1. *Then Ieſus anſweared.* Though Mathew rehearſeth this parable amongſt other ſermõs made by Chriſt about the laſt Paſſeouer: yet becauſe he appoynteth no time, & that Luke expreſly affirmeth that he ſpake this whẽ he ſate at the Phariſies table, it ſeemeth beſt to follow this order. Alſo, becauſe the purpoſe of Math. was to ſhew for what cauſes the Scribes were kindled with extreme madneſſe amongſt other his odious ſermons he ſet downe this alſo, and brought it into that courſe, neglecting the order of the time. The hyſtorie ſet downe by Luke, is to be noted, that when one of the gueſts had ſaide, that they are bleſſed which eat bread in the kingdom of God, Chriſt toke occaſion therby to reproue the vnthankfulneſſe of the Iewes. And though it be ſcarce credible that the Phariſies gueſt and frend ſhuld breake out into theſe words, of an earneſt affection of godlineſſe: yet it ſeemeth not to me to be ſpoken in ſcorne or ieſt: but as menne touched with a ſmall faith, and not openly wicked, doe without regarde ſpeake amongſt their cuppes, of eternal life: ſo I thinke that this man caſt out this ſpeache of the bleſſednеſſe to come, that he againe might gather ſomewhat from Chriſte. And his woordes doe declare that he as yet ſauoured nothing, but that which was groſſe and earthly. For he vſeth not the phraſe, to eate bread Metaphorically, for the enioying of the eternall glory: but he ſeemeth to dreame I knowe not of what ſtate repleniſhed with proſperous abundance of all things. Yet the meaning is, that they are happy which eate the breade of God, after he hath gathered his children into his kingdome.

2. *The kingdome of heauen is like.* As that Spartane ſayd in times paſt, that the Athenians knew what things were right, but would not do them: ſo Chriſt heere reproueth the Iewes, that they coulde ſpeake many notable words of the kingdom of God: but when God calleth them louingly & gently vnto him, they contemptuouſly refuſe his grace. And it is not to be douted but that he pincheth the Iewes by name, as ſhall better appeare ſomewhat after. But Mathew differeth from Luke in this, that he ſetteth downe many circumſtances, when the other doeth ſummarily only propoſe the matter it ſelfe. So Mathew ſayth that a king prepared a mariage ſupper for his ſonne. Luke doth ſimply make mention of a feaſt. He maketh mention of many ſeruants, this ſpeaketh not but of one. He noteth many ſendings, this but onely one. He ſayeth that ſome of the ſeruauntes were beaten or ſlaine, this ſpeaketh onely of the contempt.

Laſtly, he reporteth that he was caſt out, which came into the feaſt without his mariage garment, of whom there is no mention in Luke. But we haue other where noted alſo the like difference, when as Mathewe hath bene more plentifull and large in entreating the ſame matter. But in the ſumme they agree very well, that when God had vouchſafed a peculiar honour to the Iewes, preparing as it were a banketting boarde for them, they deſpiſed the honour offered them. That many interpreaters doe apply the mariage of the kings ſonne to this, that Chriſt was the end of the lawe, and that God had not regarde to any other purpoſe, in his couenāt, then that he might ſette him ouer his people, and might ioyne his Church to him in a holy bande of a ſpirituall mariage, I doe willingly embrace & allowe. And that he ſayeth that his ſeruaunts were ſent out to call them that were bidden, in theſe woordes he noteth a double grace of God: to witte, that he preferred the Iewes before other nations, then that he reuealed vnto them their adoption by his Prophets. For he alludeth to the vſuall maner of men, which making mariage feaſtes, doe wryte downe a catalogue of them, whome they woulde haue for their gueſtes: then they bid them by their ſeruaunts. So God choſe the Iewes before all others, as though they ſhoulde be his familiar friendes: then he calleth them by hys Prophets, that they might be pertakers of the promiſed redēption, which was to be feaſted at the mariage. And though they which were firſt called, liued not vnto the comming of Chriſt: yet we knowe that the ſaluation was propoſed in common to all, wherof they were depriued by their vnthankefulneſſe and malice: for that people wickedly deſpiſed the calling of God from the beginning.

4. *Againe, hee ſent foorth others.* Hee ſpeaketh ſo, as if they were the ſame menne, becauſe it was one body of the people. But the meaning is, when that happie and ioyfull day of redemption drewe neare, they were warned that they might be ready in time: for the time was appoynted them long before. And nowe Chriſt ſayeth that they were called at the very poynte of the time, that they might haſte to come. For the firſt callinge whereof he maketh mention, comprehendeth al the former Propheſies to the preaching of the Goſpell. And though that people had raged againſt the Prophets, yet he accuſeth the olde people onely of pride & contempt, becauſe their fury encreaſed with the time, whiche at length was powred with all violence vppon Chriſte and the Apoſtles. But he ſayeth that the ſeruaunts which were ſent laſt, euen at ſupper time, were ſharply entreated and ſlaine: ſo when as outragious cruelty was ioyned to the proude reiecting of the grace, that people brake out into the extreemeſt ſinnes. Yet he layeth not this offence vpon them all togither: for in the laſt calling which was by the Goſpell, the grace of God was partly reiected by careleſſe contemners, and partly reiected furiouſly by hypocrites. And ſo commeth commonly to paſſe, that the more GOD calleth the wicked to ſaluation, the more they breake out againſt him. Nowe that part of doctrine is to be entreated which is both in Mathew and Luke: to wit, that one went to his farme, another to his husbandrie: or as Luke reporteth, one excuſed himſelfe that he hadde maried a wife, an other had boughte a Farme, an other had bought fiue yoake of oxen. By theſe words Chriſt declareth that the Iewes were ſo giuen to the world and earthly things, ỳ none of thē had leiſure to come to god. As while the cares of the world

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doe holde vs bound, they are ſo many allurements to withdraw vs from the kingdome of heauen. But it is a vile and a ſhamefull matter, that men created for the heauenly life, ſhuld as beaſts be caried to tranſitory things: but this diſeaſe is ſpred euery where, ſo that one ſcarce of a hundred, preferreth the kingdome of God before vaine richeſſe, or other commodities. And though all haue not the ſame diſeaſe, yet euery one is caryed by his owne couetouſneſſe into a contrary courſe: ſo it commeth to paſſe that men run out of order hither or thither. Furthermore, it is to be noted that prophane men make ſhewe of honeſt pretences, for the refuſinge of the grace of God, as though their ſlouthe were to be excuſed, which applying themſelues to the affaires of this preſent life, doe little eſteeme the heauenly enheritāce. But we ſee that Chriſt, that he might draw vs from ſuche delites, teacheth, that no manne ſhould thinke with himſelfe that he hath profited any thing, while they entāgle themſelues with theſe earthly hinderāces: Nay, the fault of men is doubled, while they hinder themſelues with things which are otherwiſe lawfull, by the which they ought rather to be holpen. For to what ende doth God graunt vs the commodities of this preſent life, but that he might allure vs vnto him? but euery man is ſo farre from being holpe ſo by the benefits of God, that he ſhould aſpire to heauen, that the holy mariages, the fields, and the other richeſſe, are ſo many ſnares which doe holde men bound to the earth.

7. *But when the king heard it.* Mathew onely maketh mention of this puniſhment. For in Luke there is no woorde ſpoken of iniurie done to the ſeruants. They both ſay this, that they were excluded and depriued from the honour of the feaſt, which came not at the time appoynted. And thys doctrine is alſo common to vs, for the ſame deſtruction whiche Chriſte pronouceth againſt the Iewes, remaineth for all thoſe wicked ones, which doe violently riſe againſt the miniſters of the Goſpell. And they whiche are withdrawne with earthly cares, ſo that they regarde not the callinge of God, all theſe as famiſhed men, ſhall at length miſerably waſte away for want. Therefore ſo ofte as he calleth vs, lette vs be ready and glad to followe.

9. *Goe yee therefore out into the hie wayes.* After he hath ſhewed them to be vnworthy of the grace of God, which doe proudly refuſe the ſame offered vnto them, nowe he ſayeth others ſhall be placed in their roome, and euen the moſt baſe and contemptible of the common people. And here is the calling of the Gentiles deſcribed, which ſhould prouoke the Iewes to ielouſie, as it is ſayd in the ſong of Moſes, Deut. 32.21. They haue moued me to ielouſie with thoſe which are no Gods: and I againe will mooue them to iealouſie, with thoſe which are no people, I will prouoke them to anger with a fooliſh nation. Becauſe they were firſt choſen, they imagined that his grace was ſo tied to them, as if God coulde not be wythout them, and it is knowen howe proudly they deſpiſed all others. Therefore vppon a graunt he compareth the Gentiles to beggers, blinde and lame. And he ſayeth they are called out of the hedges and hie wayes as forenners and ſtraungers: and yet he affirmeth that they ſhoulde be placed in the rounie deſpiſed by the friendes and neighbours. So that whiche was more darkely foreſpoken of by the Prophets, of erecting a new Church, he ſetteth downe more plainly. And certainly this reproſe was the heape of the vengeance of God, Romanes 11.17. that GOD cutting them off,

hath grafted the wilde branches into the roote of the Oliue, & by caſting them out, he receiueth the polluted & filthy Gentiles into his own houſe. If that he ſpared not the natural branches then, the ſame vengeãce ſhal fal on vs now, if we anſwer not our calling. And the ſupper ſhall not be loſt, which was prepared for vs, but God will procure himſelfe other gueſtes.

LVK. 23. *Compell them to come in.* This is as much as if the houſholder ſhuld command to bring in the beggers with hard words, & to leaue out none of the worſt of them. In which wordes Chriſt declareth, that God wil rather gather togither all the officourings of the world, then that he would admit thoſe vnthankful men to his table. Yet he ſeemeth to allude to the maner of the calling of the goſpel, becauſe the grace of God is not ſimply propoſed vnto vs, but to the doctrine, there are alſo added ſpurres of exhortations, in which the wonderful goodnes of God is ſeene, who whē he ſeeth vs that are called to him, to be ſlouthfull, he ſolliciteth vs importunately from ſlouthfulneſſe: and he doth not onely ſtirre vs with exhortations, but alſo he compelleth vs by threates to come to him. Yet I do not diſallow that Auguſtine vſed this teſtimonie very often againſte the Donatiſts, that he might proue that the diſobedient and rebellious might be lawfully compelled by the Edictes of godly princes, to the worſhip of the true God, and to the vnitie of faith: for though faith is voluntarie, yet we ſee their ſtubberneſſe may well be tamed by theſe meanes, which obey not except they be compelled.

MAT. 11. *Then the king came in to ſee the gueſts.* Now Chriſt doth not here reproue the Iewes, for deſpiſing wickedly the grace & calling of God: but he forewarneth them betime, which were to be placed in their roume, leſt when God ſhould vouchſafe to make them partakers of his owne table, they ſhuld defile the holy mariages with their filthines. Threfore he hath taught hitherto that the Iewes for their wicked contēpt, ſhould be depriued of that ſpecial priuiledge of honor: and that he wold call of the prophane & reiected Gentiles, which ſhuld ſucceede in their place. And now he declareth that of this number alſo they ſhalbe caſt out, which do defile the church: for when God calleth all men generally by the goſpell, many vncleane and filthy men thruſt in, which though they occupie a place for a time amongſt others, when God ouerſeeth his gueſts, they are caſt out of doores, and throwne to puniſhment. The ſumme is. Not all they which ſhall once enter into the church, ſhall be partakers of the heauenly life, but they which ſhalbe found attired fit for the heauenly palace. Alſo there is a contention in vain about the mariage garment, whether it ſhuld be faith, or a holy and godly life: for neither faith can be ſeperated from good works, and good works do not proceede but from faith. But this only was the meaning of Chriſt, that we are called of the Lorde of this condition, that we might be renued in ſpirit according to his image, and that we ſhuld therfore alwaies remaine at his houſe, that the old mā with his pollutions ſhuld be put off, and that we ſhuld meditate a new life, that the apparel might anſwer to ſo holy a calling. But it is demaunded how it ſhuld agree that the begger ſhuld be puniſhed with ſo ſeuere a puniſhment, becauſe he brought not a mariage garmēt: as though it were a new thing for thoſe wretches which ſeeke their liuing in the highe waies to be torne and deformed? I anſwer, here is not declared whence that garment ſhould haue ben had; for whom ſoeuer the Lord calleth, he alſo apparel-

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leth, and fulfilleth all things in vs, as is ſaid by Ezechiel, 16.7. when God found nothing in vs but miſerable nakedneſſe, and filthy ſpottes, he hath cloathed vs with excellent ornaments. VVe know alſo that the image of God is not otherwiſe repaired in vs, but when we put on Chriſt. Therefore Chriſt doth not ſay, that thoſe pore men ſhalbe caſt out, which bring not a precious garment fetched out of their owne cheſt, but they which are found in their ſinnes, whē God ſhall come to examine his gueſts. And the concluſion doth ſhewe the end of the parable, there are fewe choſen, though many are called. VVherby we gather that all the perticular clauſes of the ſame are not to be ſearched ſubtilly: for Chriſt ſayd not before, that the greater part ſhuld be caſt out, but only maketh mētiō of one: but here we hear, that of a great nūber few are retained. And certainly, though at this day moe are gathered into the church by the voyce of the Goſpel, then were in times paſt by the law, yet very few approoue their faith by newneſſe of life. VVherfore let vs not flatter our ſelues with a vaine title of faith, but let euery mā diligētly examine himſelf, that in the laſt choiſe, he may be accounted amongſt the lawfull gueſts. For as Paule admoniſheth, 2. Tim. 2. 19. 20. the veſſels in the houſe of the Lorde, are not all of one ſort, therefore let euery one that calleth on the name of the Lord depart from iniquitie. I do not here diſpute further of the eternall election of God, becauſe the words of Chriſt tend not to any other purpoſe, then that the outwarde profeſsion of faith ſufficeth not, that God ſhoulde acknoledge for his, who ſoeuer ſeme to haue giuē their name to his calling.

Mathewe.	Marke.	Luke 16.
		1. And he ſaid alſo vnto his diſciples: There was a certaine rich manne, which had a ſteward, and he was accuſed vnto him, that he waſted his goodes.
		2. And he called him, and ſaid thus vnto him: How is it that I heare this of thee? Giue an account of thy ſtewardſhip, for thou maieſt be no longer ſteward.
		3. Then the ſteward ſaid within himſelf: what ſhal I do: for my maſter will take away frō me the ſtewardſhip? I can not dig, and to beg I am aſhamed.
		4. I know what I wil do, that whē I am put out of the ſtewardſhip, they may receiue me into their houſes.
		5. Thē cald he euery one of his maſters detters, & ſaid vnto the firſt, How much oweſt thou vnto my maſter?
		6. And he ſaid, an 100. meſures of oyle: & he ſaid to him: take thy wryting, & ſit down quickly, & write 50.
		7. Then ſaide he to another. Howe much oweſt thou? And he ſayd an 100. meaſures of wheat: Then he ſaid to him. Take thy wryting, and wryte fourſcore.
		8. And the Lord commended the vniuſt ſteward, becauſe he had done wiſely: wherfore the childrē of this world, are in their generation, wiſer then the children of light.
		9. And I ſay vnto you, make you friendes of the richeſſe of iniquitie, that when yee ſhall want, they may receiue you into euerlaſting habitations.
		10. He that is faithfull in the leaſt, he is alſo faith-

full in muche: and he that is vniuſt in the leaſt, is vniuſt alſo in much.

11. If then yee haue not bene faithfull in the wicked richeſſe, who will truſt you in the true treaſure?

12. And if yee haue not beene faithfull in an other mans goods, who will giue you that which is yours?

Somewhat after.

14. All theſe things heard the Phariſies alſo whiche were couetous, and they mocked him.

15. Then he ſayd vnto them, yee are they which iuſtifie your ſelues before menne: but God knoweth your hearts: for that which is highly eſteemed among men, is abhomination in the ſight of God.

The ſumme of this Parable is, that we ſhould deale louingly & kindly with our neighbours, that whē we ſhal come to the tribunal ſeat of God, the frute of our liberality may return vpon vs. And though the ſimilitude ſemeth to be hard & far fetched: Yet the end ſheweth that Chriſt had no other purpoſe in it. And hereby we perceiue that they apply thēſelues too fondly, which in parables do ſcrupulouſly ſift out all perticular poyntes. For Chriſt cōmandeth not here by liberal giftes to redeme, deceits, thefts, prodigall ſpending & other offences of an euill ſtewardſhip: but when as God hath made vs ſtewards to beſtow all thoſe goodes which he giueth vnto vs: heere is a meane preſcribed to vs, which in time when the counte day ſhal come, ſhal eaſe ſome from extreme rigor. For they which imagin that almes ſhal make a recōpence for a luxurious & diſſolute life, doe not ſufficiently conſider, that this is firſt enioyned to vs, that we ſhoulde liue ſoberly & temperately: then that waters ſhuld flow vnto vs out of a pure fountain. It is certain that no man is ſo thrifty, which ſhall not ſometime loſe the goods laid vp with him: and therfore euen they which apply thēſelues to the greateſt ſparing, are not altogither fre from euil beſtowing. Adde alſo, that ther are manifold abuſes of the gifts of God, ſo that ſome commit offence an other way, and I deny not, but as we finde our ſelues guilty of euil beſtowing: ſo this ſhuld the rather ſtirre vs vp to the dueties of charitie. But we ought to ſet an other end before vs, then that we ſhuld by paying the price of redemption eſcape the iudgement of God: to wit, that liberality being well and holily beſtowed, ſhould only bridle & correct ſuperfluous expences: then, that our kindneſſe towards the brethren, might prouoke the mercy of God towardes vs. VVherfore the lord doth not heere ſhew his diſciples a way to eſcape, whereby they might deliues themſelues from guiltineſſe, when the heauenly iudge ſhall aske an account of them: but he warneth them to take hede betime, leaſt they bear the puniſhment of their cruelty, if they be taken waſtfully ſpoyling the bleſsings of God, no way applying them to good vſe. For that is alwaies to be holden: VVhat meaſure any man meateth to others, it ſhalbe meaſured to him againe, Math. 7. 2.

3. *The Lord commended.* It is here alſo eaſie to ſee that he ſhal do very fondly, that ſhall ſtande vppon eache perticular poynts. For ſith, that to giue of an other mannes goodes, is nothing praiſe worthy, who would beare it with a patient minde to be ſpoyled by a wicked varlet, that at his pleaſure ſhoulde releaſe his dettes?

This

This certeinely were a token of too groſſe blockiſhnes, that any man ſhould ſee part of his ſubſtance ſpoyled, and to allow that the reſt ſhould be ſtolne from him, and giuen to others. But this was the onely purpoſe of Chriſt, which he addeth preſently after, that men prophane and giue to the worlde are wiſer and warier in looking to the accountes of this tranſitorie lyfe, then the children of God are careful of the heauenly and eternal lyfe, or bent to the ſtudy and meditation of the ſame. For, by this compariſon he vpbraideth vs of our ſlouthfulnes beyond al reaſon, that at leaſt we haue not like care to prouide for that to come, whiche prophane men haue in prouiding for themſelues in this worlde. For how vile a thing is it, that the children of light, in whom God ſhyneth by his ſpirit and his word, ſhould ſlow and neglect the hope of eternal bleſſednes offred them, when as worldly men are ſo greedily caried to their cõmodities, and are ſo prouident and wiſe aboute the ſame? Heereby wee gather that the wiſdome of the ſpirite and of the fleſhe are not compared togeather (which could not be without the reproofe of God himſelfe) but that the faithfull are onely ſtirred vppe more diligently to conſider thoſe things, which apperteine to the life to come, and that they ſhould not ſhut their eies at the light of the Goſpel, when they ſee blynd men to ſee better in the darke then they. And truely it behooueth them to be the more affected, when they ſee the children of the worlde to foreſee longe before for this life, which is tranſitory, and which paſſeth away in a moment.

9. Make you frendes. As Chriſte commaunded not heretofore to offer ſacrifices to God of thinges ſtolne: ſo now he meaneth not, that eyther excuſers or patrones ſhould be ſought for, which ſhould hide & defend vs vnder their defence: but he teacheth that by beſtowing louingly, that the fauour of God is obtained, who promiſeth that hee likewiſe wil be mercifull to them that are mercifull and kinde. But very fondlye and abſurdly doe they reaſon, which doe gather of this, that we are holpen by the praiers and ſuites of them that are dead: for, ſo whatſoeuer is beſtowed vpon the vnworthy, ſhould be loſt. But the wickednes of the men hynder not, but that the Lord writeth vp in his tables whatſoeuer we beſtow vpon the poore. Therefore the Lorde hath not regard to the perſons, but to the worke it ſelfe, ſo that our louing kindnes ſhal anſwere vs before God, yea, though it fall vppon vnthankfull men. But ſo it ſeemeth to ſignifie, that eternal lyfe is giuen as a recompence to our deſerts. I aunſwere, it appeareth plainely enough by the text, that he ſpeaketh after the maner of men, to wit, as he which is exalted by fauour & riches, if he get himſelfe friendes in his proſperous eſtate, hee hath when he falleth into aduerſitie, by whom he ſhalbe ſuſtayned: ſo our kindnes ſhalbe to vs as a conueniẽt refuge: becauſe whatſoeuer any man ſhal beſtow liberaly vpon his neighbours, the Lord acknowledgeth the ſame, as beſtowed vppon himſelf.

When yee ſhall want. By this word he noteth the time of death, and hee warneth vs that the time of our ſtewardſhippe ſhal be but ſhorte. For whereof commeth it to paſſe, that the greater parte ſleepe in their riches, many waſt that they haue in prodigall expenſes, others by hoardinge it doe malitiouſly defraud themſelues and others, but becauſe they beeing deceiued with a falſe imagination of a long lyfe, doe flatter themſelues

in ſecuritie? He calleth them the riches of iniquity, that hee might make vs to ſuſpect riches, becauſe that for the moſt part they entangle theyr owners in iniquitie. For though they are not euill of themſelues: yet becauſe they are ſeldome gotten without deceite or violence, or other vnlawfull meanes, and are alſo rarely poſſeſſed and kept without pride or luxurioufnes, or ſome other wicked affection, Chriſt cauſeth vs worthily to ſuſpect them, as in an other place he alſo called them thornes. Mat. 13 22. Yet here ſeemeth to be vnderſtoode an oppoſition, as if hee ſhoulde haue ſayd, riches which otherwiſe defile the owners through the wicked abuſe, and are almoſt the ſnares of ſinnes, muſt be turned to a contrary end, that they might get vs fauour. Furthermore, that muſt bee remembred, which I ſaid before, that God deſireth not a ſacrifice of a pray vniuſtly gotten, as if he ſhould be a companion of theeues: and therfore it is rather an admonition to the faithful, that they ſhould preſerue them ſelues free from iniquity.

10. He that is faythfull in the leaſt. They are prouerbial ſentenſes gathered of the common vſe and experience: and therefore it ſufficeth that they bee true for the moſt parte. For it ſhall befall ſomtimes, that the deceiuer not accounting of a ſmal gaine, ſhal ſhew forth his wickednes in a great matter: yea, and many in ſmall matters vnder pretence of ſimplicity do hunt after great gaine: as Liuy ſayth, fraud getteth credit in ſmal matters, that when it is worthy the labour, it may deceiue for a great reward. Yet notwithſtanding the ſaying of Chriſt is not falſe: becauſe in prouerbes, as I ſayd, we follow that which is moſt commonly vſed. Chriſt therefore exhorteth his diſciples, that by dealing faithfully in ſmall matters, they might accuſtome themſelues to be faithfull in the greateſt matters. The he applyeth this doctrine to the right diſpeſing of ſpiritual graces, which though the world eſteeme not according to the value: yet it is certeine that they farre excell the tranſitory riches of the world. And he teacheth that they are vnmeete, that God ſhoulde commit the incomparable treaſure of his Goſpell, and of lyke giftes to them, which deale naughtily and vnfaythfully in matters of leſſe value, as are the fleeting riches of the world. Therefore there is included in theſe wordes a ſecrete threatning, that it is to be feared, leaſt for the abuſe of the earthlye ſtewardſhyppe, wee ſhould be depriued of the heauenlye gyftes. In which ſenſe the heauenlye bleſſednes is oppoſed againſt riches, but as a perfecte and perpetuall good thing againſt a ſhadowe and a tranſitorie matter.

12. If yee be not faithfull in an other mans goodes. Hee calleth that an other mannes, which is without manne: for God doth not giue vs riches of this condition, that we ſhould be tied vnto them: but ſo he made vs ſtewards of them, leaſt they ſhould holde vs bound in their bandes. And it cannot be, that mindes free and at lybertie ſhould dwel in heauen, excepte they account whatſoeuer is in the world to belonge to others. And hee maketh the ſpirituall riches, which belong to the lyfe to come to be ours: becauſe the enioying of them is eternall. But now hee vſeth an other ſimilitude, it is not to be hoped that wee ſhould vſe our owne goodes well and moderately, if wee deale yll and vnfaythfully with other mens. For menne vſe more careleſly to abuſe theyr owne, and they graunt themſelues more lybertie in looſing them; becauſe they are not afrayde that

any

any manne shoulde reproue them. But they are more warye and more fearefull of that, which is layde vppe with them, or committed to them or lent them, of which thinges there must an account be giuen againe.

Therefore we vnderstand the meaning of Christe, that they will be but euyll keepers of spirituall gyftes, whiche doe dispose the earthlye goodes euyll. After there is a sentence sette downe, that no manne can serue GOD and riches, which I haue expounded in the sixt Chapter of Matthe. And lette the readers see there what this word *Mammon* signifieth.

14. *All these thinges heard the Pharises.* They which thinke that the Pharises scorned Christ, because he taught in common and rude speach, and gloried not in swelling words, do not sufficiently consider Lukes words. I graunt that the doctrine of the Gospell seemeth very contemptible to proud and disdainful men. But Luke expresly declareth that Christ was therefore scorned of them, because they were couetous. For they being throughly perswaded and setled in this, that they were blessed, whiche were rich, and therfore that there was not a better thing, then to encrease their substaunce by any meanes, and couetously to hold those gotten goodes: what soeuer Christ should say to the contrary, they reiected as absurd paradoxes. And certēly, whosoeuer speaketh of dispising riches or giuing to the poore, seemeth to the couetous to mean deceit. That saying of Horace is wel known, the people hisseth me, but I reioyce to my self. If that they which are condēned in the iudgmēt of al men, do yet please thē selues, how much more shal they scorne as at a fable, this wisdō of Christ which is so far from the minde of the common sort? Yet I doubt not but that the Pharises pretended some other colour, that they might merilye iest at his doctrine against their sinne. Yet it is to be noted what moued them to it: for this disease reigned almost alwayes in the world, that the greater part of men apply themselues to scorne that which agreeth not to their manners. Hereof commeth it, that the word of God is in daunger of so many reproofes, taunts, and furious scornes: because euery man striueth for the defence of their own sinnes, and they thinke with their own iesting speaches, as with a cloud to couer & hide their own offēce.

15. *Ye are they which iustifie your selues.* VVe see that Christe giueth no place to their pride, but constantly defendeth the authoritie of his doctrine against their scornes: which all ministers of the Gospell must also do, by setting the terrible iudgment of God against wicked contemners. And he affirmeth that the coloured deceite, wherewith they deceiue the eies of men, shal not profit them any thing in the iudgment of God: they would not be thought in their scornings, that they defended their couetousnes: but Christ teacheth that this venom brake out of theyr hydden byle. As if any man should say to the horned Byshoppes at this day, that they are not such enemies to the Gospell: because their odious dealinges are too sharply pricked. And he saieth, that they think it enough, if they appeare honest to men, and that they may set thēselues out with a feigned holynes: but from God, who is the searcher of the hearts, they cannot hyde those sinnes, which they hyde from the world. VVhere is also to be noted the difference between the iudgments of God and of men: for where men are pleased with outward shews, nothing is approued at the iudgment seat of God, but a sincere heart.

There

There followeth anotable ſentence, what ſoeuer is rightly eſteemed amonge menne, is abhominatiō in the ſight of God: not that God refuſeth the vertues, whoſe praiſe he hath imprinted in the hearts of menne: but becauſe God abhorreth whatſoeuer man extolleth of his own iudgment, whereby it appeareth how much all faigned worſhippings are to be accounted of, which the world hath framed of her owne deuice. For though they pleaſe the inuenters, Chriſte ſaieth, they are not onelye vaine, and not to bee accounted of beefore GOD, but alſo abhominable.

Matth.	Mark.	Luke. 16.
		19. *There was a certeine rich man, which was clothed in purple and fine linen, and fared wel and delicately euery day:*
		20. *Alſo there was a certeine begger, named Lazarus, which was layde at his gate ful of ſores.*
		21. *And deſired to be refreshed with the crownes that fell from the rich mans table: yea, and the dogs came and licked his ſores.*
		22. *And it was ſo, that the begger died, and was caried by the angels into Abrahams boſom. The rich man alſo dyed, and was buryed:*
		23. *And being in hell in torments, hee lyfte vp his eyes, and ſaw Abraham a far off, and Lazarus in his boſome.*
		24. *Then hee eryed, and ſayde, Father Abraham, haue mercy on me, and ſend Lazarus, that hee maye dippe the typpe of his finger in water, and coole my tongue: for I am tormented in this flame.*
		25. *But Abraham ſayde, Sonne, remember that thou in thy life time receiueđſt thy pleaſures, and likewiſe Lazarus paines: now therfore is he comforted, and thou art tormented.*
		26. *Beſides al this, betweene you and vs there is a great gulfe fet, ſo that they which woulde goe from hence to you, cannot, neither can they come from thence to vs.*
		27. *Then he ſayd, I pray thee therfore father, that thou wouldeſt ſend him to my fathers houſe,*
		28. *(For I haue fiue brethren) that hee may teſtifie vnto them, leaſt they alſo come vnto this place of torment.*
		29. *Abraham ſaid vnto him, they haue Moſes and the Prophets: let them heare them.*
		30. *And he ſaid, nay, father Abraham: but if one come from the dead, they would amend their liues.*
		31. *Then he ſaid vnto him, if they heare not Moſes and the Prophets, neither wil they be perſwaded, though one ſhould riſe from the dead againe.*

Though

Though Luke hath ſet downe ſome other thinges betweene, yet it is not to be doubted, but that he confirmeth the former ſermon by this example. For he ſheweth what portion remaineth for them, which hauing no regard of the poore, do wholly waſte themſelues in deintie delicates: which being giuen to ſurfettings and pleaſures, do ſuffer their neighbors to be in miſerable hunger: yea, they famiſh them cruelly, whom they hauing abilitie ought to helpe. And though it ſeemeth to ſome to be but a ſimple parable: yet, becaute the name of Lazarus is ſet downe, I rather thinke it to be the report of a matter done. But in that matter there is ſmall importaunce, ſo that the readers doe holde the ſumme of the doctrine. Firſt, the rich man is brought in, cladde with purple and fine linen, and filling himſelf with pleaſaunt deinties euery day. In which wordes is noted the delicate life, filled with pleaſure and with pompes. Not that al finenes and gorgeouſnes of apparel of it ſelf diſpleaſeth God, or that all delicacie of meates were damnable; but becauſe it ſeldom falleth out, that temperaunce is kept in theſe thinges. For he which deſireth gorgeouſnes in new garments, ſhal as with prouocations encreaſe luſt: and it can ſcarſly be otherwiſe, but that he ſhould throw himſelf into intemperancy, which delighteth in deinties, and in tables delicately filled. Yet his crueltie is eſpecially condemned, in that he ſuffered Lazarus poore, and full of ſores to lye without at his gate. For Chriſte ſette togeather theſe contraries amongſt themſelues: that the rich manne giuen to belly cheere and pompes, as a gulfe not to be filled, ſhoulde deuoure within great heapes: but he was not touched with the want and miſeries of Lazarus, but wittingly and willingly ſuffered him to ſtarue with hunger, coulde, and ſtinch of ſores. And in this maner doth Ezech. 16. 49. accuſe Sodom, that in fulneſſe of bread and wine, ſhe ſtretched not foorth her hand to the poore. It is well knowne that the inhabitantes of the Eaſte were woont to vſe a moſt fine lynen for gorgeouſnes and pomp: which maner the ſacrificinge Papiſtes counterfeted in their garmentes, which they call ſurpluſes.

21. *And the dogges came.* The hard and yron crueltie of the rich man was ſufficiently condemned before, in that ſo miſerable a ſpectacle could not moue him to compaſsion. For, if there had bene any droppe of humanitie in him, he ſhould haue commaunded at the leaſte, that ſome of the fragmentes of his kitchen ſhould haue bene giuen to the man in that miſery. But here was a heape of wicked and more then beaſtly crueltie, now not to learne mercy of the dogges. Neither is there any doubte, but that theſe dogges were directed by the ſecrete counſel of GOD, to condemne him by their example. And Chriſt here alleadgeth them as a teſtimonie to reproue the curſed hardnes of the man. For, what is more woonderfull, then that dogges ſhoulde haue care of a man, which is neglected by his neighbour? nay, he would not giue the crummes of his bread to this hungry man, to whom the dogs lent their tongues to helpe to heale him. Therefore as oft as either ſtraungers or bruit beaſtes doe take our roumes, and doe that which we ſhould rather haue done, let vs know that there are ſo many witneſſes and iudges appoynted by GOD againſt vs, which ſhall the more diſcouer our faulte.

22. *And it was ſo, that the begger died.* Chriſt declareth here howe much the eſtate of them both was chaunged by death. Death was common to

them

them both: but for the dead to be caryed by the Aungelles into Abrahams boſome, is a felicitie more to be deſired then all kingdomes. And to be condemned to eternall torments, is a horrible thing, and to be redeemed with a hundred lyues, if it were poſsible. And in the perſon of Lazarus there is a notable inſtruction giuen vs, that we ſhould not think them to be curſed before God, which do painfully lead a lyfe filled with troubles through continuall ſorowes. For the grace of God was ſo hid in him, and oppreſſed with the deformity of the croſſe, and reproues, that the wiſdome of the fleſhe could apprehend nothing but the curſe: but we ſee how pretious a ſoule lay hidde in a filthy and rotten bodye, which is caryed by the Aungelles into a bleſſed lyfe. VVherefore it hurt him nothing: as one forſaken and deſpyſed to be without all helpe and comfort of man, vppon whom departing out of the priſon of the fleſh, the heauenly ſpirites vouchſafed to be ready preſent to helpe. Agayne, in the rich man is ſeene, as in a notable glaſſe, how that tẽporal felicity, which endeth with eternall deſtruction is not to be deſired. Yet it is to be noted that Chriſte maketh expreſſe mention of the buryall of the rich manne, what became of Lazarus he concealeth: not that his bodye laye in the open fieldes, as caſt out to wilde beaſtes: but beecauſe it was without regarde and honour caſte into a pitte (for this may eaſily be gathered by the reſte, that they would beſtow no more labour about him being dead, then they did coſt of him being alyue) on the other part the rich manne was ſumptuouſly buryed according to his riches, hee hath yet a remnaunt of his former pride. For in this behalfe we ſee prophane menne ſtryuing after a ſorte againſt nature, in that in the glory of their buryall and funerall ſolemnityes, they deſire to haue ſhewes remayning of theyr eſtate: but how fooliſh & ridiculous this their ambition is, their ſoules in hell canne witneſſe. That he ſaieth Lazarus was caryed, it is a figuratiue ſpeach: for beecauſe the ſoule is the better part of manne, it dooth well challenge to it ſelfe the name of the whole. And Chriſte aſsigneth this office to the Aungelles not in vaine, which we knowe are giuen as miniſters to the faithfull, to employ theyr ſtudies and labours for their ſaluation.

Into Abrahams boſome. To reporte how diuerſly manye interpreters of the ſcripture haue defined of the boſome of Abraham, it is not needeful, nor in my iudgement profitable. It ſhall ſuffice to holde that whiche the readers well exerciſed in the ſcriptures doe acknowledge to bee the naturall meaning. For, as Abraham is therefore called the father of the faythfull: becauſe the couenaunt of eternall lyfe was firſt layde vp with him, that being kept in faythfull cuſtodye, hee ſhould delyuer it firſt to his ſonnes, then by hande to all the Gentyles, and whoſoeuer are heires of the ſame promiſe, are called the ſonnes of Abraham: ſo after death they are ſayde to be gathered into his boſome: becauſe they receyue the fruit of the ſame faith with him.

It is a Metaphor taken of a Father, into whoſe boſome, as it were, the chyldren doe come togeather, when they come home at the euening from theyr dayly labours. Therefore, ſith the children of GOD doe trauayle as Pylgrimes ſcattered in this worlde, as in this preſent race they followe the fayth of Abraham theyr father, ſo departing they goe into

into that bleſſed reſte, wherein he looketh for them. Neyther is it neceſſarye to imagine anye certeine place: but that gathering of the Saints togeather is onely noted, that the faythful might know indeede that they warre not in vaine vnder the conduct of the faith of Abraham: for they enioy the ſame place in heauen.

If it be demaunded whether the godly at this day doe after death enioy the ſame eſtate, or whether Chriſt by his reſurrection ſhould open his owne boſome, wherein aſwell Abraham himſelfe, as all the other godlye ſhould reſt: I aunſwere briefly, as the grace of God ſhone more clearly vnto vs by the Goſpell, and Chriſte the verye Sonne of righteouſneſſe by his comming brought vs ſaluation, which was graunted to the fathers in tymes paſt, to beholde a farre off vnder darke ſhadowes: ſo it is not to be doubted, but that the dead came neerer to the full fruition of the heauenly lyfe. Yet it is to be noted, that the glory of immortalytie is dyfferd vnto the laſt day of the reſurrection. In reſpecte of the name, that quiet hauen, which receyueth the faythfull out of the nauigation of this preſent lyfe, may be called aſwell the boſome of Abraham, as of Chriſt. But becauſe we are growne hygher then the fathers vnder the law, this diſtinction is the aptlyer noted: if we the members of Chriſt ſhould be ſayd to be gathered to theyr head: and as the light of the ſunne at his ryſing darkeneth all the ſtars, ſo the metaphor of Abrahams boſome ſhould then ceaſe. Yet by this phraſe of ſpeach, which Chriſt vſeth, it may be gathered, that the fathers vnder the law embraced by faith (while they liued) the enheritance of the heauenly life wherinto they were receiued at their death.

23. *And being in hell in tormentes, he lyft vp his eyes.* Although Chriſt telleth a hyſtorie, yet he deſcribeth ſpirituall thinges by figures, whiche hee knew to be fit for our capacitie. For ſoules neither haue fingers nor eies, neither are thirſty: neyther haue they mutuall ſpeach amongſt thēſelues, as is here deſcribed betweene Abraham and the glutton. But the Lorde here paynteth out a table, which repreſenteth the eſtate of the life to come, according to the meaſure of our vnderſtanding. But the ſumme is, that the ſoules of the faithfull, when they doe goe out of the body, doe lead a ioyful and a bleſſed life out of the world: and that there are horrible torments prepared for the reprobate, which can no more be conceaued in our minds, then can the great glory of the heauens. For, as we only in very ſmall meaſure, to wit, as we are lightened by the ſpirit of God, do taſte by hope the glory promiſed to vs, which far exceedeth al our ſēſes: ſo let it ſuffice that the incōprehenſible vengeance of God, which remaineth for the wicked, be known darkly of vs; euen ſo as it is meet to ſtrik a terrour into vs. So the words of Chriſt do giue a taſte & a ſmal knowledge of theſe thinges, and yet ſuch as may ſuffice to bridle curioſitie: to wit, that the wicked are cruely tormented with the feeling of their own miſery, that they ſhould deſire ſome refreſhing, yet al hope being taken away, they feele double torment: yea, and they are the more tormented, while they are enforced to remember their own ſinnes, and to compare the preſent bleſſednes of the faithful with their owne miſerable & damnable eſtate.

This was the purpoſe and ende of the deſcription of this talke, as if this ſhuld haue paſſed betweene thē, which haue no feloyſhip betweene them.

themſelues. In that alſo that the rich man calleth Abraham father, there is expreſſed an other torment of his, that now too late he feeleth himſelf reiected out of the number of the children of Abraham.

25. *Sonne, remember.* The name of ſonne ſeemeth to be ſet downe in deriſion, that it might be a ſharpe reproofe for to pinch the rich manne, who gloried falſly in his life, that he was one of the childrē of Abrahā. For his mind is wounded as with the blow of a burning hot yron, while his hypocriſie and deceitfull truſt is obiected to him, and ſet before his eyes. And that he is ſaid to be tormented in hell, becauſe he receiued his pleaſure in this world, may not ſo be taken, as if eternall deſtruction remayned for al them, which liue wel and proſperouſly in the world: nay, as Auguſtine noted verye wiſely, the poore Lazarus is therefore caryed into the boſome of rich Abraham, that we myght know that riches ſhut the gate of the kingdome of heauen againſt no manne: but that it is generally open to all, which doe eyther vſe theyr riches ſoberly, or doe beare theyr wantes patiently. The onely meaning is, becauſe hee beeing droonke with the enticementes of this lyfe, drowned himſelfe in earthly delightes, and deſpiſed God and his kingdome, he now ſuffereth the puniſhmentes of his careleſſe dealyng. Therefore the pronoune *thy*, is verye forcible: as if Abraham ſhould haue ſayde, when thou wert created to immortall lyfe, and the law of God ſhould haue lyfte thee vp to meditate the heauenly lyfe, thou being forgetfull of ſo excellent a lotte, hadſt rather be lyke a ſwine or a dog: therefore thou receiueſt iuſt reward for thy brutiſh pleaſures. Againe, when it is ſayd of Lazarus, that he receyued comfort, becauſe he bore many miſeries in the world, he ſhoulde do very fondly, that ſhould draw this to all menne in miſery, whiche haue receyued ſo litle profit by afflictions, that they ſhall rather ende in extreame puniſhment: but the bearing of the croſſe is prayſed in Lazarus, which alwayes commeth of faith, and of a ſincere feare of God. For hee which obſtinately reſiſteth euilles, and continueth as one vntamed in his wildneſſe, deſerueth not any prayſe of patience, ſo that God ſhoulde recompence any comfort to him for his affliction. The ſumme therefore tendeth to this purpoſe, they which patiently e beare the burden of affliction layde vppon them, and doe not ſtubbornely ſtriue againſt the yoke and ſcourges of God, but through continuall troubles ſhall aſpyre to the hope of a better lyfe, for them there is a quiet ioy layd vp in heauen after the tyme of theyr warfare is expired: but on the other ſide, for prophane deſpiſers of God, which gorge themſelues in the pleaſures of the fleſh, & doe choake vppe all ſtudy of godlyneſſe with a certeine ſurfetinge of the minde, tormentes are prepared preſentlye after death for them, whiche may ſhake away their vaine delights. Further, it is to be remembred, that this comfort, which the children of God enioy, ſtandeth in that, that beholding the crowne of glory prepared for them, they reſt in a ioyful waiting for the ſame. As again the feeling of the iudgement to come, which they ſee ready for them, tormenteth the wicked.

26. *Beſides all this.* In theſe wordes is noted a perpetuitie in the ſtate of the lyfe to come: as if it ſhould haue bene ſayd, the bondes, which diſtinguiſhe the reprobate from the elect, can neuer be broken. And ſo we are warned to returne ſpeedily into the way, while it is time, leaſt we runne headlong into that deepe gulfe, whence we cannot ryſe. But this

is

is ſpoken vnproperly, that the paſſage is ſhut, if any man would deſcend from heauen to hell: for it is certeine that ſuch deſire neuer commeth in any of the godly.

27. *I pray thee therefore father.* That he might the better apply the hyſtory to our vſe, he propoſeth the deſire of the rich man, & Lazarus might go warne his brethren yet alyue. The Papiſts do reaſon here very fondly, while they would proue hence that the dead haue care of the liuing: then the which cauill nothing is more abſurd. For by the ſame colour I will gather that the ſoules of the faythfull not content with their eſtate, haue a deſire to go to hell, if the great ſpace hyndered them not. If no man receiueth this madde fancy, there is no cauſe why the Papiſtes ſhuld pleaſe thẽſẽlues verye much in that other deuiſe. Neither is it yet my purpoſe contentiouſly to diſpute this matter eyther this way or that waye: but I thought to note by the way with what vaine argumentes they are lead, to imagine the dead to be interceſſors to God for vs. Now I returne to the ſimple and plaine meaning of this place: Chriſt vnder the perſõs of the rich man and Abraham, admoniſheth vs, that where there is a certeine rule delyuered vs to lyue by, not to waite and looke when the dead ſhould aryſe to teach and to warne vs. For Moſes and the Prophetes, when they yet lyued, were ſo perfect teachers to the men of their age, that out of their writinges, the ſame fruit may come to the poſterities. VVhen it was Gods will to teach vs by this meanes to lyue well, there is no cauſe why the dead ſhould be ſent to be witneſſes of the rewardes or of the puniſhments of the lyfe to come. Neyther ſhall their negligence be excuſed, which flatter themſelues vnder this pretence: becauſe they know not what is done out of this world. VVee know that this wicked ſpeach, or rather hoggiſh grunting dooth paſſe amongſt prophane men, that they are fooles, which vexe themſelues with a doubtfull care: becauſe no meſſenger returned at any time from hell. Chriſte minding to take away ſuch bewitchinges of Sathan, calleth vs backe to the lawe and the Prophetes: according to that teſtimonie of Moſes, Deut. 30. 12. Thou ſhalt not ſay after this, who ſhall aſcende into heauen? or who ſhall deſcend into the deepe? or, who ſhal paſſe ouer the ſea? The word is neere vnto thee, in thy mouth, and in thine hearte. They therefore which doe deride as fables thoſe thinges, which the ſcripture teſtifieth of the iudgement to come, ſhall in tyme to come feele how intollerable this wickednes is, to diſcredite the holy Oracles of God. But Chriſte wakeneth his from this ſlouthful diſeaſe, leaſt they beeing deceiued with hope to eſcape puniſhment, ſhoulde let eſcape the time of repentaunce. And to this tendeth Abrahams aunſwere: becauſe God had ſufficiently and throughly delyuered to his people the doctrine of ſaluation by Moſes and the Prophetes, there wanteth not any thing elſe, but that al men ſhould reſt in the ſame. The wiſdome of manne is altogeather infected with the wicked diſeaſe of curioſitie: ſo the greater part alwayes gapeth after reuelations. Now, becauſe that nothing more diſpleaſeth God, thẽ that men ſhould ſo deſirouſly wander beyond their boundes to ſeeke the trueth of Magitians and Sothſayers, and to ſeeke after feigned Oracles after the manner of the Gentiles, which is forbydden, for the ſtaying of which ytching, hee alſo promyſeth to giue vnto them Prophetes, of whom the people ſhoulde learne whatſoeuer ſhoulde bee profitable for

theyr ſaluation, Deut. 18. 10. 18. If that the Prophetes are ſente to this ende, that God myght keepe the people vnder the brydle of the worde. He which is not ſatiſfied with this reaſon of doctrine, hath no deſire to learne, but is moued with a wicked wantonneſſe: and therefore GOD complayneth that he is iniuried, when he alone is not heard from the lyuing to the dead, Iſa. 8. 19. This diuiſion, which Abraham maketh of the word into the law and the Prophetes, is referred to the tyme of the olde Teſtament. Now, when there is added a more full interpretation of the Goſpell, if we be caried hither and thither with loathing of that doctrine, and briefly, if we ſuffer not our ſelues to be ruled by the word, our impietie is not to be borne with. Heereof it may be alſo gathered what aſſurance there is of Purgatory, and of ſuch trifles of the Papiſtes, which hath no other ground but vpon dreames and viſions.

30. *Nay father Abraham.* This is Proſopopæia, as we haue ſaid, which is rather ſette downe for the vnderſtanding of them that liue, then for the care of the dead. For the doctrine of the lawe waxeth colde in the worlde, the propheſies lye not regarded, and no man abydeth to heare God ſpeake after his owne order. Some deſire that Aungelles ſhoulde deſcend from heauen, others that the dead ſhoulde come out of theyr graues: others would haue whatſoeuer they heare ſanctified with newe myracles, others would haue voyces ſpeake out of the ayre. But if God ſhould yeelde to all theyr prepoſterous deſires, they would profite nothing thereby: for God ſetteth downe in his word whatſoeuer is profitable for vs to knowe, and the authority of this worde is teſtified and confirmed vnto vs by lawful ſignes. Then fayth dependeth not vppon myracles, nor vppon all ſortes of myracles: but it is the peculyar gift of the ſpirte, and is grounded of the worde of God. To conclude, it is the proper gyft of God to draw vs vnto him, whoſe will it is to worke effectualy by his word. Wherfore there is no hope that thoſe meanes ſhuld profit vs, which do draw vs from the obedience of the word. I graunte that fleſh is not apter nor readyer to any thing, then to hearken to vaine reuelations: and we ſee how they, which do loath the ſcripture, do earneſtly throw themſelues into the ſnares of Sathan. Heereof ſprang Necromacy and ſuch like deceites, which the worlde dooth not onely receyue with greedineſſe: but alſo with a madde violence ſhee draweth the ſame vnto her. But Chriſt only declareth here, that they which are deafe and obſtinate at the doctrine of the law, cannot be amended or brought to a better mind by the dead.

Matth.	Mark.	Luke. 17.
		7. *Who is it alſo of you that hauing a ſeruaunte plowing or feeding cattell, would ſay vnto him by & by, when he were come from the field, Goe, and ſitte downe at table?*
		8. *And would not rather ſay to him, dreſſe wherwith I may ſuppe, and girde thy ſelfe, and ſerue me, till I haue eaten and dronke, and afterward eat thou and drinke thou.*

9. *Doth*

9. Doth he thanke that ſeruaunt, becauſe hee did that which was commaunded vnto him? I trow not.
10. So lykewiſe yee, when yee haue done all thoſe thinges, which are commaunded you, ſay, we are vnprofitable ſeruauntes: we haue done that, which was our duetie to do.

The ende of this parable is this, when as God chalengeth all that we haue to himſelfe, as his owne proper right, and holdeth vs in bondage & ſeruice, whatſoeuer labour we endeuour to employ in his ſeruice, yet he is not bound to vs by any deſert: for ſith we are his, he cannot owe vs any thing againe. Therefore hee propoſeth the ſimilitude of a ſeruaunte, who, after he hath paſſed ouer the whole daye in diligent and painefull labour, returning home in the euening, continueth his labours vntill hee hath done his duetie according to the pleaſure of his maſter. But Chriſt doth not ſpeake of hyred ſeruauntes, which ſerue vs at this day, but of thoſe olde bondmen, whoſe eſtate and condition of lyfe was ſuche, that they ſhould get nothing for themſelues: but ſhould be giuen to their maſters with all theyr labour, ſtudy, and endeuour euen vnto bloud. Chriſt teacheth that we are boũd & tyed to God with no leſſe bond of ſeruice: whereby he gathereth that hee is no way bound vnto vs. And the argument is from the leſſe to the greater. For if that mortall man hath ſuche power graunted him ouer man, ſo that hee may driue them night and day to continuall obedience, and yet can craue no meanes of mutuall recompence, as if he ſhould be his debter: how much more ſhall it be lawfull for God to require all the dueties of our lyfe, ſo farre as our power can reach, ſo that yet he ſhall owe vs nothing at all? Therfore we ſee all them condemned of wicked arrogancy, which feigne themſelues to deſerue any thing at Gods handes, ſo that they ſhould binde him to them: for there is no man, which would not willinglye call God to accounte. Whereof the imagination of merites preuailed almoſte in all ages. But the ſaying of Chriſte is to be noted, that we yeelde nothing to GOD of free wyll: for we are ſubiect to his power of this condition, that whatſoeuer is in vs, ſhould be due to him. And there are two things to be noted in this ſentẽce, that our lyfe, to the end of the race of the ſame, is wholy bound to God: ſo that if any man ſhould employ a part of the ſame in the ſeruice of God, it is not lawfull for him to couenaunt to liue idlelye the reſte of his time: as many after the ſeruice of tenne yeares would gladly be ſette free. Then followeth that other, which we touched euen nowe, that God is bound by no workes of ours to paye vs any rewarde. Therefore let euery man remember that he is therefore created that hee ſhould labour, and ſhoulde exerciſe himſelfe dilygently in his office and calling: and that not for a certeine time, but to death it ſelfe; ſo that hee ſhoulde no leſſe dye then lyue to God. But in reſpect of the merite, that knot, which ſtayeth and hindreth many muſt be louſed. For the ſcripture oft promiſing reward for works, ſeemeth to attribute ſome merit to thẽ. The anſwer is eaſie, ỹ the reward not due as a debt, is not otherwiſe promiſed thẽ of the meere good wil of god. For they are far deceiued, which do cople a reward ỹ deſert in mutual relatiõ together: for god is moued

giue them rewardes not by the dignitie of their workes, but of his free mercie. I graunt that in the couenaunt of the law GOD is bound vnto menne, if they perfectly perfourmed all that is required of them: but becauſe this band is voluntary, this remaineth ſure, that man can demaund nothing of God, as if he had deſerued any thing. So therefore the arrogancy of the fleſh falleth downe: for, if any man ſhould fulfill the lawe, yet he can beſtow nothing of God: becauſe he only rendreth that which he was endebted. And in this ſenſe he calleth vs vnprofitable ſeruaunts, becauſe that God receyueth of vs nothing more then due: but onely gathereth the due and lawfull fruites of his ſouereine lordſhip. Therefore theſe two thinges are to be noted, that God naturally oweth vs nothing, neither doe any of our workes deſerue or merite the worth of a hayre: Then by the couenaunt of the lawe, workes haue a rewarde promiſed not for the dignitie of the ſame, but that GOD might bee a free debter. And this vnthankfulnes is not to be borne, if any man ſhal vnder this pretence proudly lyft vp himſelfe. For the more lyberally that God doth deale with vs, ſo much the more he maketh vs bound vnto him: ſo that he is farre from giuing vs lybertie to lyfte vp our ſelues in a vaine confidence. As oft therefore as we ſee or remember this worde merit, let vs know that this is the abundance of the goodnes of God towards vs, that when he hath vs wholly in his debt, doth yet deſcend to make a couenaunt with vs. VVherfore the deuice of the Sophiſters is ſo much the more deteſtable, which dare be ſo bold as to frame a merit worthily deſeruing. Now, the word merit is of it ſelfe prophane, and ſtraung from the rule of pietie: but this is farre worſe to make men dronke with a diueliſh pride, as if they could deſerue any thing of their worthines.

10. VVe haue done that, which was our duety to doe. That is, we haue brought nothing of our owne, but we haue onely doone the workes due to the law. Chriſt ſpeaketh here of the perfect obſeruation of the law, which is not found any where: for he which is the perfecteſt of all, is yet farre from the ryghteouſneſſe, which the law requireth. That queſtion then is not entreated here, whether we be iuſtified by workes, but whether the obſeruation of the law deſerueth any reward with God. This latter is denyed: becauſe God hath vs bound to himſelfe, ſo that whatſoeuer can proceede from vs, he accounteth as his owne by right. But though that were true, that the reward were due in reſpect of deſert to the obſeruation of the law: yet it ſhall not follow thereof, that any man ſhall be iuſtified by deſerts of workes: for wee fall all, and our obedience is not onely maymed, but no part of it doth exactly aunſwere to the iudgment of God.

Matth.	Mark.	Luke. 18.
		1. *And he ſpake alſo a parable vnto them, to this ende, that they ought alwayes to pray, and not to waxe faint.*
		2. *Saying, There was a iudge in a certeine citie, which feared not God, neither reuerenced man.*
		3. *And there was a widow in the citie, whiche came vnto him, ſaying, Doe me iuſtice againſt myne aduerſary.*

And

4. And he would not for a time: but afterward he ſaid with himſelfe, though I feare not God, nor reuerence man:

5. Yet becauſe this widowe troubleth me, I wil do her right, leaſt at the laſt ſhe make me weary.

6. And the Lord ſaide, heare what the vnrighteous iudge ſaith.

7. Now ſhal not God auenge his elect, which crye day and night vnto him, yea, though hee ſuffer longe for them?

8. I tell you hee will auenge them quickely: but when the Sonne of man commeth, ſhal he find faith on the earth?

VVee know how rare and hard a vertue, dilygence in prayer is: and in this our infidelytie bewrayeth it ſelfe, that except he graunt our firſte requeſtes, preſently togeather with our exerciſe we caſte away alſo our hope. But this is a notable tryall of our fayth, if any manne receiue not his deſire, hee do not yet diſtruſt, nor yet caſt away hys hope. VVherfore Chriſte dooth not now without cauſe commende perſeueraunce in prayer to his diſciples. Alſo, though he vſeth a hard ſimilytude in ſhew, yet moſt apt, whyle hee teacheth his diſciples earneſtly to attend vppon God the father, vntyll they obtaine at length as it were by force, that which otherwiſe he ſeemeth not to giue wyllingly. Not that God being ouercome with our prayers, doth hardly yeelde to mercy: but becauſe he dooth not preſently teſtifie indeede that hee giueth eare to our prayers. And that Chriſt propoſeth vnto vs a parable of a widow, which obtayned that which ſhe would of the vnrighteous and cruell Iudge, becauſe ſhe ceaſed not to ſollicite the cauſe dayly: the ſumme is this, God dooth not helpe his preſently, becauſe he would be called vppon with praiers. But though they, which pray vnto him are miſerable and deſpiſed: yet if they faint not from the continuall courſe of praying, hee will at length looke vppon them, ſo that he will helpe theyr neceſsities. He compareth not equals togeather, for there is great difference beetweene a wicked and a cruell manne, and God, who bendeth himſelfe to mercye. But Chriſt would teach the faithful not to feare, leaſt they ſhoulde not by daily prayer entreate the father of mercy, when as through theyr importunitie they compell men giuen to crueltie. The wicked and cruel iudge could not beare the ſuites of the widow: therefore how ſhould the prayers of the faythful be without fruit, ſo that they be continual. Therefore if we wax weary, if we ſtay when wee haue prayed a while, or that our zeale to prayer waxeth cold, becauſe GOD ſeemeth to be deafe: yet let vs account that we ſhal certeinely receiue profit by it, though it dooth not yet appeare. And with this perſwaſion let vs ſtriue with our impatience, ſo that a longer delay may not hinder the courſe of praier.

7. Shall not God auenge his elect. That Iudge, which Chriſt deſcribeth to vs to be altogeather without mercy, as one which had not only hardned himſelfe in the ſight of God: but hauing caſte of all ſhame, had no care of his fame, opened his eyes at length to the miſeries of the widow: it is not to be doubted but that the faythfull ſhall feele at the leaſt the

ſame commodity, ſo that they ceaſe not to be inſtant with God. But it is to be noted, while Chriſt applieth the ſimilitude to his purpoſe, he maketh not GOD lyke to the wicked and vnkinde iudge, but he noteth a farre diuerſe cauſe, why he differreth his faithfull ones, and delaieth them for a long ſeaſon, and doth not indeede reach his hand preſentlye vnto them: to witte, becauſe he is long ſuffering. VVherfore if God wincketh at our iniuries longer then he would, let vs know that hee doth it of his fatherly wiſdome, that he might exerciſe vs to patience: and a delaying of puniſhment for a time, is not a ſetting of ſinnes free for euer. And that he promiſeth that God will aduenge quicklye, ought to be referred to his prouidence: for, as we are too raſh haſtie, ſo he commeth not tyme enough to helpe, as our fleſh imagineth. But if it were lawfull to enter into his counſell, wee ſhould know that his helpe is ready and at hand as neede requireth, and that it ſlacketh not the ſpace of a moment, but is ready at all ſeaſons. Yet it is demaunded, how Chriſt ſhould inſtruct his Diſciples to pray for vengeaunce, who otherwhere teacheth his Diſciples to bleſſe and to pray for their perſecutours? I aunſwere, Chriſte ſpeaketh heere of vengeaunce, as hee derogateth nothinge from his doctrine. God ſaieth, that he will be the auenger of the faythfull, not that hee would giue the raynes at lybertie to the affections of the fleſhe, but that he myght perſwade them, that theyr ſaluation is deare and pretious vnto him: alſo by this meanes he byddeth them to truſt in his defence. If without hatred, and free and cleare from wicked deſire of reuenge, they with a right ordred motion of the ſpirit craue the helpe of GOD, their prayer ſhall be holy and lawfull, and ſhall be heard of God himſelfe. But, becauſe nothing is more hard then to caſte off wicked affections, the Lord is to be required, that he would direct and gouerne our heartes by his ſpirit, that we may ſo conceaue pure and right praiers, ſo it ſhall come to paſſe, that we may rightly call vpon God the auenger, & he being praid vnto, wil aunſwere vs.

8. VVhen the ſonne of manne commeth. Chriſte in this ſentence declareth that it is no meruaile if menne doe conſume away in theyr euylles: to witte, becauſe they neglect the true remedie. But his will was to meete with an offence, which wee do dayly conceaue of the vyle confounding of all thinges. Vnfaythfulneſſe, cruelty, deceites, fraudes, violence, no regarde of equitie, ſhameleſneſſe doe abound euery where, the oppreſſed poore doe ligh, the innocentes are proudly and deſpitefully vexed: yet God ſeemeth to ſleepe in the mean ſeaſon in heauen: hereof it commeth to paſſe, that fleſh imagineth a blynd gouernment of fortune. But Chriſt here declareth that menne of iuſtice are leſte deſtitute of the heauenlye helpe, in confidence whereof they neyther know nor wyll repoſe them ſelues. For it is not meete they ſhould bee holpe of God, which grudging inwardly, haue no regard of his prouidence. But Chriſte dooth expreſly foretell, that there ſhould be vnbeleeuers euery where from his aſcention into heauen vnto hys returne agayne: by theſe wordes declaringe, that if the Redeemer ſhoulde not appeare ſo ſpeedilye, menne ſhoulde feele the wante: beecauſe no manne almoſte woulde looke or haue regarde to him. And I would to GOD the effecte of this propheſie were not too euident: but experience teacheth, though the worlde ſhould bee

ouer-

ouerwhelmed and oppressed with a great heape of euyls: yet there can scarse be founde a litle sparke of faith in a fewe. Others doe take the worde fayth for integritie, but the former sense dooth better agree with the text.

Matth.	Mark.	Luke. 18.
		9. Hee spake also this parable vnto certeine, which trusted in themselues, that they were iust and despised others.
		10. Two menne wente vppe into the Temple to praye: the one a Pharisee, the other a Publycan.
		11. The Pharisee stoode and prayed thus with him selfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publican.
		12. I fast twise a weeke: I giue tyeth of al that euer I possesse.
		13. But the Publican standing a farre off, woulde not lyft vp so much as his eyes to heauen, but smote his brest, saying, O God, be mercifull vnto mee a sinner.
		14. I tell you, this man departed to his house iustified, rather then the other: for euerye manne that exalteth himselfe, shalbe brought low, and hee that humbleth himselfe, shalbe exalted.

Christ now giueth commaundement of an other vertue, which is necessary in true prayer: that the faythfull come not into the presence of God, except they doe humbly and simply submitte themselues. There is not a more deadly disease then arrogancy, which yet is so throughly fastened and setled in the bones and marow of vs all, that it can scarce be driuen away and rooted out by any remedies. And it is woonder that men are so deceiued, that they dare set vp themselues agaynst God, and boaste of theyr merites with him. For though ambition bewitcheth vs amongst men, yet when wee come before God, it becommeth vs to forget all our vaine confidence: but euery man thinketh that he hath humbled himselfe sufficiently, if onely in hypocrisie he hath prayd for forgiuenesse. Hereby we learne how necessary this admonition of the Lord is. Furthermore, Christ reproueth two vices, which he purposed to condemne, wicked trust in our selues, and pride in condemning our brethrē, which do spring one of an other: for whosoeuer deceiueth himself with vaine confidence, it cannot be but that he shuld lift vp himself aboue the brethren: neither is it any meruaile: for how should it be, that hee should not despise his equals, which in his pride lifteth vp himselfe against God? And whosoeuer is puft vp with a trust of himself, purposely maketh battell against God, who is reconciled to vs onelye by denying our selues, while we being without al hope of our owne power, vertue and righteousnes, do repose our selues in his onely mercy.

10. *Two men.* Chriſt compareth two men togeather, which do both pretend the exerciſe of religion in praying, yet they two ſeeme too much vnlike. For the phariſee hauing an outward holynes, comming to God, commendeth his lyfe, and commeth to offer the ſacrifice of prayſe, as it were in his owne right: But the Publycan as a man reiected, becauſe he knoweth himſelfe vnworthy to come before God, doth inſinuate himſelfe fearefully, by confeſsing his owne vnworthynes in his prayer: and Chriſt reiecting the Phariſee, ſaith, that the praiers of the Publican were acceptable before God. Agayn, there are alſo noted two cauſes, why the Phariſe was reiected: to wit, becauſe he truſting in his own righteouſnes, extold himſefe with condemning others. Yet he is not reprehended, becauſe he lyfted vp himſelfe in the forces of free will: but becauſe he truſted that he had reconciled God to him by the deſerts of his works. For this giuing of thankes, which he vſeth, teſtifieth that hee glorieth not in his owne ſtrength, as if he ſhould obtaine righteouſnes of himſelfe, or ſhould deſerue any thing by his owne induſtrie: but he rather aſcribeth it to the grace of God, that he is righteous. But though he giuing thāks to God, confeſſeth what good works ſoeuer he hath to be the meere benefit of God: yet becauſe he putteth his truſt in workes, and preferreth himſelfe before others, he with his prayer is reiected: whereby wee gather, that menne are not rightly and perfectly humbled (though they account that they canne do nothing of themſelues) except they alſo diſtruſting the merites of theyr workes, doe learne to place theyr ſaluation in the free goodnes of GOD, ſo that theyr whole truſt and confidence be grounded there. A notable place: for to ſome it ſeemeth ſufficient, if they take from manne the glory of good workes, becauſe they are the gyftes of the holy Ghoſt, and ſo they interprete it, that wee are iuſtified freely: becauſe God found no righteouſnes in vs, but that which he brought. But Chriſt goeth further, not onely aſsigninge the power of well doing to the grace of the ſpirit: but he taketh from vs all truſte in workes. For the Phariſee is not therefore reproued, becauſe he challengeth that to himſelfe, which was proper to God: but becauſe he truſteth in his owne merites, ſo that he would haue GOD mercifull vnto him, becauſe he hadde ſo deſerued it. Therefore let vs knowe, though any manne aſcribe the prayſe of good workes to G O D: yet if hee imagine the righteouſnes of them to be the cauſe of his ſaluation, or truſteth in the ſame, he is condemned of peruerſe arrogancye. And note, here is not reproued the vaine ambition, wherein men otherwiſe guiltie with them ſelues do glory amongſt men, but the ſecrete hypocriſie: for it is not ſaid that he was a ſetter forth of his owne prayſes, but that he praide ſecretly with himſelfe. But though hee ſette not forth the fame of his owne righteouſnes with a lowd voice, yet the inward pride was abhominable to God.

His glorying was in two thinges: for, firſt he freeth himſelfe from the common guyltineſſe of menne: then he ſetteth foorth his owne prayſes. Hee ſayeth that hee is not as one of the common ſorte, becauſe he is free from the ſinnes, which reigne euery where in the worlde. And that hee boaſteth that hee faſted twiſe euery weeke, and gaue tythes of all hys goodes, is as much, as if hee ſhoulde haue ſayde, that hee perfourmed more then the law required.

Euen

Euen as the Monkes in Poperie, doe preache the workes of ſupererogation: as though it were a ſmal thing for them to fulfil the law of God. But though euery man for the meaſure of the vertues which God hathe beſtowed vppon him, is the more bound to giue thankes to the authour, and this is a godly meditation to conſider howe much euery manne hath receiued, leaſt he ouerwhelme the bleſsings of God in vnthankfulneſſe, yet two things are to be obſerued, leaſt we be lifted vp in any confidẽce, as if we had ſatisfied God: then, that we become not inſolent with deſpiſing the brethren. The Phariſie ſinneth in both: for he falſly chalenging a righteouſneſſe to himſelfe, leaueth nothing to the mercy of God: then, he deſpiſeth all others in reſpecte of himſelfe. And Chriſt woulde not haue reproued this thankes giuinge, if it had not bene polluted with theſe two ſinnes: but becauſe the proude hypocrite winking at his owne ſinnes, oppoſed the imagination of his ſound and perfect righteouſneſſe before the iudgement of God, it was neceſſary that hee ſhoulde fall with his wicked and ſacrilegious boldneſſe. For the only hope of the godly, ſo long as they labour vnder the infirmitie of the fleſh, is, when they acknowledge the good things they haue, to flee to the only mercy of God, and to ſet their ſaluation in the obtaining of forgiueneſſe. But it is demaunded howe he ſhould haue ſo great holineſſe, who was blinded with ſuch wicked pride: for ſo great perfection cannot come any other way, but from the ſpirite of God, which we are aſſured doth not raigne in hypocrites. I anſwer, he truſted only in an outwarde ſhew, as if the ſecreat and inward vncleannes of the heart ſhuld not come to account. VVherfore, thogh he was full within of wicked concupiſcences: yet he pretẽdeth an innocency, becauſe he careleſly iudgeth only by the outward ſhew. The Lord reproueth him notof vanitie, becauſe he falſly chalengeth that to himſelfe which he had not: yet it is to be noted, that no man is free from rapine, vnrighteouſneſſe, luſt, & other vices, except he be gouerned by the ſpirite of God. He vſeth thys woorde Sabboth in this place, as ofte times otherwhere, for a weeke: But God doeth not commaunde any where in the lawe, that his ſeruants ſhuld faſt euery weeke, wherefore this faſting and tenthes, were voluntary exerciſes without the preſcript commaundement of the law.

13. *The Publicane ſtanding a farre off.* Chriſt deliuereth not here a generall rule, as if it ſhould be neceſſary to looke to the ground as oft as we pray: but he onely noteth the ſignes of humilitie, which he commendeth to his diſciples. Further, humilitie is placed in this, if they ſpare not their owne ſinnes, but by condemning themſelues, they doe preuent the iudgements of God: and they doe ſimply confeſſe their owne guiltineſſe, that they might be reconciled to God. And hether belongeth that ſhame, which is alwaies companion with repentance: for the Lorde certainly doeth eſpecially ſtande vppon this, that the Publicane earneſtly acknowledging his owne miſery and wretched eſtate, onely fleeth to the mercy of God: for though he was a ſinner, yet by obtaining free forgiueneſſe, he hopeth that God wil become fauorable vnto him. In ſum, that he might obtain fauor, he confeſſeth himſelfe to be vnworthy of the ſame. And certainly, ſith forgiueneſſe of ſinnes doeth onely reconcile vs to God, it is neceſſary that we ſhoulde beginne there, if we deſire to haue our prayers acceptable to him. Furrher, he which before confeſſed himſelfe guiltie and conuicte, yet deſireth to be pardoned, baniſheth himſelfe from al confidence in works,

and that was the purpoſe of Chriſt, to ſhew that God would not be entreated of any, but of them which do fearfully flie to his onely mercy.

14. This man departed to his houſe iuſtified. This is an improper compariſon: for they were not both iuſtified, Chriſt onely preferreth the Publicane in ſome degree, but he meaneth that he was acceptable to God, when as the Phariſie was altogither reiected. And this place doeth teach vs euidently what this worde to be iuſtified, doeth properly ſignifie: namely, to ſtand before God as if we were righteous. Neither was the Publicane therefore ſayd to be iuſtified, becauſe he had ſodainly gotten a newe qualitie: but becauſe his guiltines being pardoned, and his ſinnes aboliſhed, he obtained fauour, whereof it foloweth, that righteouſneſſe conſiſteth in forgiueneſſe of ſinnes. Therefore as wicked confidence defiled and polluted the vertues of the Phariſie, ſo that his life which was laudable before the world, was not accounted of with God: ſo the Publicane not holpe with any merites or deſerts of workes, obtained righteouſneſſe onely by praying for forgiueneſſe: becauſe that he truſted not in any other thing, then the mercy of God. But it ſeemeth to be abſurde, that all menne ſhould be brought into order, ſith there are Sainctes much holyer then this Publican was. I anſwear, how much ſoeuer any man hath profited in the worſhip of God and true holineſſe: yet, if he conſider how much he yet wanteth of perfection, he cánot otherwiſe pray rightly, except he begin at confeſsiō of his own guiltines. For thogh ſome are more, ſome les, yet all are generally faultie. VVherfore it is not to be douted, but that Chriſt preſcribeth here a law to al mē: as if he ſhould haue ſaid, then is God pleaſed with vs, when diſtruſting in our workes, we ſeeke to be reconciled frely by grace. And the Papiſts are enforced in part to graunt this: but preſently they corrupt the doctrine with a wicked comment. They graunt that all haue neede of forgiueneſſe, becauſe no man is perfecte: but firſt they make miſerable men dronken in a vaine hope of a partiall righteouſneſſe (as they call it) then they adde ſatisfactions, whereby they ſhuld wipe away their guiltineſſe. But this ought to be the onely ſtay of our faith, that wee are accepted of God, not that we haue ſo deſerued it, but becauſe he imputeth not ſinnes.

Mathewe. Marke.

Luke 17.

11. And ſo it was, when he went to Ieruſalem, that he paſſed through the mids of Samaria and Galile.
12. And as hee entred into a certaine towne, there met him 10. mē that were lepers, which ſtode a far off.
13. And they lift vp their voyces, and ſayde: Ieſus, maiſter, haue mercy on vs.
14. And when he ſaw them, he ſayd vnto them: Go ſhewe your ſelues vnto the prieſtes. And it came to paſſe, as they went, they were cleanſed.
15. Then one of them, when he ſaw that he was healed, turned backe, & with a loude voice praiſed God,
16. And fel downe on his face at his feete, & gaue him thankes: and he was a Samaritane.
17. And Ieſus anſweared, and ſaid: are there not ten cleanſed? but where are the nine?
18. There are none found that returned to giue God praiſe, ſaue this ſtraunger. *19. And*

19. *And he ſayde vnto him: Ariſe, goe thy way, thy faith hath made thee whole.*
20. *And when hee was demaunded of the Phariſies, when the kingdom of God ſhould come, he anſweared them, and ſayde: the kingdome of God commeth not with obſervation.*
21. *Neither ſhal men ſay: Loe here, or loe there: for beholde the kingdome of God is among you.*

As Mathew before in the eight chapter, and the two other Euangeliſts declared that Chriſte healed one Leper, ſo Luke reporteth that the like myracle was ſhewed in healing of 10. Lepers. But there is an other purpoſe in this hyſtory: for here is deſcribed the vile and incredible vnthankfulneſſe of the Iewiſh nation, leaſt it ſhould ſeeme a wonder to any man, that ſo many benefites of Chriſt were ſuppreſſed, and ſo many myracles buried. The circumſtance is alſo added, which infameth their offence the more: for when the Lorde had healed nine Iewes, not one of them gaue thankes, but that their diſeaſe might be forgotten, they eſcape away by ſtealth. One only Samaritan profeſſeth what he oweth to Chriſt. Therfore of the one part here is ſhewed the diuine power of Chriſt: againe, the wickednesſe of the Iewes is reproued, whereby it came to paſſe, that almoſt no honour was giuen to ſo notable a myracle.

13. *Ieſus, maſter.* It appeareth that they al had ſome faith, becauſe they do not only craue the aid of Chriſt, but they giue him the title of maſter. Alſo, it may be gathered by their ready obedience, that they ſpake ſo frō their heart, and not fainedly: for although they yet ſawe the filthy ſcabbe vpon their fleſh, yet aſſone as they are commanded to ſhew themſelues to the prieſts, they obey without delay. Adde alſō, that they wold neuer haue gone to the prieſts, but by the perſwaſion of faith: for it ſhould haue bene a ſcorne for them to offer themſelues before the iudges of the Leproſie to witneſſe their clenſing, if the promiſe of Chriſt had not bene more forcible to them, then the preſent beholding of their diſeaſe. They cary the viſible leproſie in their fleſh, yet truſting in the only worde of Chriſte, they dout not to profeſſe themſelues cleane, therefore it cannot be denied but that there was ſome ſede of faith planted in their hearts. And thogh it is certaine that they were not regenerate by the ſpirit of adoption, yet there is no abſurditie in it, that they helde ſome beginnings of pietie. So much the more is it to be feared, leaſt it befall vnto vs, that the ſparkes of faith ſhining in vs, be extinguiſhed. for thogh the liuely faith neuer dieth, which hath his rotes faſtned in the ſpirit of regeneratiō: yet we ſee otherwhere, that many haue conceiued a faith for a time, which doth preſently vaniſh away. And this diſeaſe is too common, that neceſſitie enforceth vs, & that therby our minds are caried to ſeke God, yea, & the Lord himſelfe by the ſecrete inſtincte of his ſpirite ſolliciteth vs thereto: but after we haue obtained our deſires, howe doeth vnthankfull forgetfulneſſe ſwallowe vp that ſenſe, and feeling of pietie? So want and hunger engendereth faith, which fulneſſe killeth.

14. *Go, ſhew your ſelues to the prieſts.* This anſwer is as much, as if he ſhuld haue ſaid that they wer clenſed: for we know that the iudgemēt of the leproſie was in the law cōmāded to the prieſts, that they ſhuld diſcerne the cleane frō the vncleane: ſo Chriſt leaueth thē their right without diminiſhing it,

and

and he maketh them witneſſes and allowers of his myracle. Therefore we ſayd that theſe men eſteemed holily and reuerently of Chriſte, which being yet diſeaſed, of his onely word they preſently ſhould conceiue hope of health. But the Papiſts doe very fondly gather their auricular confeſsion from hence. The Leprous menne are ſent I graunt by Chriſte to the Prieſts, not to vomite their ſinnes in their eares: but they are rather ſent to offer the ſacrifice according to the commaundement of the law. Neither, are they ſent to purge themſelues, as the Popiſh confeſsion (by their ſaying) bringeth cleanneſſe: but that they being nowe cleane before, ſhoulde ſhewe themſelues to the prieſtes. But they are double fooles, not conſidering what a filthy blot of infamie, they caſt vpon their confeſsion. They haue behaued themſelues well, if of al the multitude of them which haue gone to the Prieſtes, the tenth part onely returneth to Chriſte, and all the reſt are wickedly alienated away. For they cannot pretende this as a title of their confeſsion, but that it ſhalbe lawfull to returne againe this fruite of the ſame vpon them, that none returned from the Prieſts to giue glory to God. But theſe trifles being let paſſe, we vnderſtand to what end there was mention made of the Prieſtes.

It came to paſſe, as they went. Heere appeared the diuine power of Chriſte and of his wordes, and heere alſo was an inſtruction giuen, howe much obedience of faith ſhoulde pleaſe God: for heereof came their ſodaine health, that they beinge of good hope, doubted not to take their iourney at Chriſt his commaundement. If that that vaniſhing faith wanting a liuely roote, onely brought out the herbe, was yet adorned of God with a wonderfull effecte: howe much more excellent a reward remaineth for our faith, if it be ſetled ſincerely and perfectly in God: For thoughe the health of the body profited not the 9. Lepers to ſaluation, but for their fleeting and fraile faith they onely obtained a temporall gifte: yet vnder this figure it is ſhewed vs, how effectuall a true faith ſhalbe.

15. Then one of them. It is vncertaine whether he returned in the midſte of the iourney, and Lukes wordes ſeeme to ſignifie the ſame: yet it ſemeth more probable to me, that he came not to giue thanks vntill he had heard the iudgement of the Prieſtes. For it behoued him to be reſtored by the Prieſts to the common ſocietie, neither was it lawfull for neglecting the commaundement of Chriſt, to defraude the temple of God of the ſacrifice: except that other coniecture ſhall rather like you, aſſoone as he ſawe himſelfe cleanſed, before he deſired the teſtimonie of the Prieſtes, beinge caried with a holy and godly zeale came to the authour, that hee might begin his ſacrifice at thankeſgiuing. But in Chriſtes wordes there is an vpbraiding of the whole nation: for he doeth odiouſly compare one ſtranger with many Iewes: becauſe it was a common thing amongſt them to deuoure the benefites of God without any ſenſe of godlineſſe. And hereof it commeth to paſſe, that by ſo many and ſo notable myracles, Chriſte had almoſt no name amongeſt them. Yet let vs know that we are generally condemned all by this complaint, except we become thankefull to God for his benefites.

19. Thy faith hath ſaued thee. Some interpreaters do reſtraine this worde *ſauing*, to the cleanſing of the fleſh: but if it be ſo, ſith Chriſt commendeth the liuely faith in this Samaritane, it may be demaunded howe the other nine were ſaued, for they had all generally like health. Thus therefore it

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is to be noted, that Chriſte heere iudged otherwiſe of the gifte of God, then prophane men doe: namely, as a comfortable token and pledge of the loue of the father. The other nine Leapers were healed: but becauſe they do wickedly blotte out the grace of God, their vnthankfulneſſe hindereth and polluteth the health it ſelfe, ſo that they take not that profite by the ſame which they ought. Therefore only faith ſanctifieth the giftes of God, that they may be pure to vs, and being ioyned with a lawful vſe, they may be to our ſaluation. To be ſhort, Chriſt declareth by this worde how we ſhould vſe the benefites of God rightly. VVherby we gather that the eternall ſaluation of the ſoule is ioyned togither with this temporall gift. The Samaritane is ſaued by his faith. How? Certainly not ſo that he was healed of his leaprouſie: (for this was common with the reſt) but becauſe he is accepted into the number of the children of GOD, in that he receiued a token of a fatherly loue at his hand.

20. *And when he was demaunded of the Phariſies.* This queſtion vndoubtedly was moued in ſcorne. For when as Chriſt had ſpoken daily of the being of the kingdome of God at hand, and that there was no chaunge of the outward ſtate amongeſt the Iewes, the wicked and malitious menne thought this to be a plauſible coulour to vexe and trouble him by. Therfore as if he ſhould ſpeake in vain and trifle of the kingdom of God, they doe aske him ieſtingly, when at length that kingdome ſhall come. Yet if any ſhall thinke that they rather asked this queſtion of groſſe ignorãce, then to ſcorne at, I doe not ſtriue againſt it.

The kingdom of God commeth not. Chriſt in my iudgement neglecting thoſe dogges, applieth his anſweare to his diſciples: as being after prouoked by the wicked, he tooke thereby occaſion to teach them. And ſo their malice being laughed to ſcorne by the Lorde, while the truth is defended from their cauils, it ſheweth it ſelfe the more. Chriſt here vſeth this word obſeruation for great glory: as if he ſhuld deny the kingdome of God to come loftily, as in a pomp. For he declareth that they are much deceiued which ſeeke the kingdome of God, whiche is not carnall or earthly, with fleſhly eyes, when it is nothing elſe but an inwarde and ſpirituall renewing of the ſoule: for he teacheth them that they do peruerſly againſt the nature of that kingdome, which looke about hither or other, that they might obſerue ſome viſible notes: as if he ſhoulde haue ſayde, the reſtitution of the Churche which God hath promiſed, muſt be ſought inwardly: for he giuing to his electe a heauenly newneſſe of life, ſetteth vp his kingdome in them. And ſo he doeth ouerthwartly reproue the ſlouthfulneſſe of the Phariſies, becauſe they aſpire to nothing, but that whiche is earthly and tranſitorie. Yet it is to be noted that Chriſt only ſpake of the beginnings of the kingdom of God: becauſe that we begin nowe to be reformed by the ſpirite according to the image of God, that then a perfecte renewing of vs and of the world, might follow in his time.

Mathewe 13.	Marke 6.	Luke.
53. *And it came to paſſe, that when Ieſus had ended theſe Parables, he departed thence.*	1. *Afterwardes he departed thence, & came into his owne countrey, and his diſciples followed him.*	
54. *And came into his owne countrey, and taught them in their*	2. *And when the Sabbeth was come, he began to teache in the ſynagogue, & many*	

their Synagogue, so that they were astonied, and sayd: whence commeth this wisedom & great workes vnto this man?

55. Is not this the Carpenters sonne? Is not his mother called Marie, and his brethren Iames and Ioses, and Simon and Iudas?

56. And are not his sisters all with vs? VVhence then hath hee all these things?

57. And they were offended with him. Then Iesus sayde to them: a Prophet is not without honour, saue in his owne country, and in his owne house.

58. And he did not many great workes there, for their vnbeliefs sake.

ny that heard him, were astonied, & said: from whence hath he these thinges? and what wisedome is this that is giuen vnto him, that euen such great workes are done by his handes.

3. Is not this the carpenter, Maries son, the brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters heere with vs? And they were offended in him.

4. Then Iesus saide vnto them a prophet is not without honour, but in his owne, countrey, and among his owne kinred, and in his owne house.

5. And he could there do no great werks saue that he laide his hands vpon a fewe sicke folke, and healed them.

6. And he merualled at their vnbeliefe, and went about by the Townes on euery side, teaching.

53. VVhen Iesus had ended. Mathew meaneth not that Christ came presently after the end of those sermons into his own country: for by Marke it appeareth that there was some distance of time. But the meaning is, when he had taught sometime in Iudea, he returned againe to the Galileans, of whome he was yet receiued, but with small kindnesse. Luke rehearseth almost the like hystorie in the 4. chap. yet not the same. Neither is it any wonder that his countrey men were now offended at the beginnings of Christ, accounting his base house, his obscure and meane maner of bringing vp, so that they murmured against his doctrine: and they persisted after in the same malice, so that they ceased not to slaunder him, as oft as he would execute the office of a Prophet amongst them. Therfore this second reiecting of Christ declareth that the citizens of Nazareth were not amended by this time that he was away, but the same contempt was alwaies a let vnto them from hearing Christ.

54. So that they were astonied. They are astonied, being moued at the newnesse of the matter, that Christe which had not bene brought vp in learning, but had bene occupied euen from his youth vnto his mans estate, in an handy craft, should be such a Doctor, and should vtter diuine wisdom. VVhen they ought to haue beholden the hande of God in this myracle, their vnthankefulnesse made them, that they spread darknesse vpon themselues. They are enforced to wonder, will they, nill they: yet they despise him. VVhat is this else, then to cast away a Prophet taught of God, because he came not out of the schole of men? And they ouerthrow themselues in their owne confession, when as they giue so notable a testimonie to the doctrine of Christ, which findeth yet no place in them, because it hath not the vsuall originall from the earth. VVhy doe they not rather lift vp their eyes into heauen, that they might learne, that that came from God, which excelleth mans reason? Furthermore the myracles ioyned to the doctrine, ought to touche them depelier, or at least to waken them from sleeping in too much securitie, that they might giue the glory to God: for certain-

certainly, while God dealeth by vnwonted meanes, he doeth so much the more euidently shew the power of his hande, yet this was the very cause why the Nazarites so malitiously drew a veile ouer their eyes. Therefore we see that simple ignorance did not hurt the menne; but they willingly tooke offences to themselues, least they should follow whether God calleth them. It behoueth vs rather to reason on the cõtrary part, where humane meanes doe want, the power of God doeth euidently shewe it selfe, that he might haue the whole praise to himselfe.

55. *Is not this the carpenters sonne?* VVe know that it was by the wõderful counsel of God, that Christ kept himself in a priuate life, vntil he was 30 yeres old. Hereof the Nazarites wickedly and vniustly tooke an offence, when they ought rather reuerently to embracehim, as one sodainly falne from heauen. They see God working in Christ: thereof of sette purpose they turne their eyes to Ioseph and Marie, and all his kinsfolkes, whose estate was meane and base, to be as a vaile drawne betweene them and the manifest light. VVe haue sayd other where before, that all kinsfolkes are called brethren after the maner of the Hebrewes. VVherefore Heluidius imagined too fondly, that Marie had moe sonnes, because there is mention made so oft of the brethren of Christ.

57. *A Prophet is not without honour.* I haue expounded this sentence more largely in the 4. chap. after Iohn. It may be this was a generall Prouerbe, that they which excel in excellent gifts, are no where lesse esteemed, then in their owne country: wherin the vnthankfulnesse of these men bewraieth it selfe, which the more familiarly God offreth himselfe, so much the more boldly they refuse him in the gifts of his spirite: yet I doe willingly subscribe to Chrysostome, who thinketh that the Iewes were specially reprehended by this saying. But that which was wont to be spokē against the whole nation, Christ doth properly apply to his countrey menne the Galileans: for he was neuer lesse esteemed in any place, then where he was borne. VVherfore he reproueth them worthily, that when they ought to haue bene the first that should haue embraced the grace offred them, they reiecte it farre from them: for it is too absurde, that a Prophet of GOD should be despised in that place where he was borne, to whome others, as out of a straunge place, doe come with great desire.

58. *He did not many great workes there.* Mark speaketh more Emphatically, that he could not doe any great worke there. Yet in the substance of the matter they agree very wel: the way was shutte vp against Christ by the wickednesse of his owne citizens, that he should not worke many myracles amongst them. He had giuē them some tast: they do willingly amase themselues, least they should vnderstand any thing. Therefore Augustine doth aptly compare faith to the open mouth of a vessel: but he sayth that infidelitie is like to a couer, wherwith the vessel is couered, lest it should receiue the liquor powred in of God. And truely the matter is euen so: for when the Lorde seeth that we receiue not his power, at length he withdraweth the same: and yet in the meane while we complaine that wee want his helpe, which our incredulitie driueth and remoueth farre from vs. Marke, by sayinge that Christe coulde not, amplifieth the offence of them from whome his goodnesse was staid: for certainly, the vnbeleuers do as much as in them lieth, holde backe the hand of God by their obstinacie, not that God is ouercome as an inferiour, but because they permit him not to shewe his power.

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That yet is to be noted which Marke addeth, that notwithſtanding there were ſome ſicke folke healed. For hereby we gather that the goodneſſe of Chriſt did ſtriue with their malice, that it might goe beyond the hinderances. VVe doe finde the ſame in God daily: for though that neceſſarily and iuſtly he withholdeth his power, becauſe the way for him to vs is not open: yet we ſee that he making himſelfe a way through places impaſſable, ceaſeth not to do vs good. A wonderfull contention, that when we doe by all meanes endeuour to ouerwhelme the grace of God, leaſt it ſhould come vnto vs, yet that, as conquerour, breaketh out, and as it were in deſpite of vs it becommeth effectuall.

Math. 14.	Marke 6.	Luke 9.
1. At that time Herode the Tetrarche, heard of the fame of Ieſus:	*14. Then king Herode heard of him, (for his name was ſpread abroade,) and ſayde: Iohn Baptiſt is riſen againe from the deade, and therefore great workes are wrought by him.*	*7. Newe Herode the Tetrarche heard of all that was done by him: & he doubted, becauſe that it was ſayde of ſome, that Iohn was riſen againe from the dead:*
2. And ſayd vnto his ſeruaunte: This is Iohn Baptiſt: He is riſen again frō the dead, and therfore great workes are wrought by him.	*15. Other ſayde, it is Elias: and ſome ſayd, It is a Prophet, or as one of the Prophets.*	*8. And of ſome, that Elias had appeared: and of ſome, that one of the old Prophets was riſen againe.*
	16. So when Herode heard it, he ſayd: It is Iohn whome I beheaded: he is riſen from the dead.	*9. Then Herode ſayd: Iohn haue I beheaded. VVho then is this, of whom I heare ſuch thinges? and he deſired to ſee him.*

The Euangeliſts do therfore report this, that we might know that the name of Chriſt was much ſpoken of euery where, ſo that ignorāce might not excuſe the Iewes. For otherwiſe this doubt might haue crept into the mindes of many men: how ſhould it come to paſſe, that Chriſt liuing vpon the earth, ſhoulde reſt quietly in Iudea, as if he were thruſt vppe into a corner, and had reuealed his diuine power to none. Therfore the Euangeliſts doe nowe witneſſe that the fame of him was ſpred euery where, ſo that it came euen into Herodes court.

2. He ſayd vnto his ſeruaunts. It is gathered by the woordes of Luke, that Herode had not this in minde of himſelfe, but this ſuſpition was thruſt into him by the common rumour of the people. Neither doe I doubt but that the hatred of the Tyrant, and the deteſtation of the cruell ſlaughter ſhould giue occaſion of ſpeaches, as it commonly commeth to paſſe. This ſuperſtition did ſticke in the mindes of men euery where, that the deade returned into life vnder an other perſon, as it is ſayd other where. Nowe they take that which was next, that Herode by killinge cruelly that holy man, obtained not that which he hoped for, becauſe that hee being raiſed from the dead by the wonderfull power of God, ſhoulde become a more ſharpe enemy, and auenger of his ſinnes. Yet Marke and Luke do declare that mē ſpake diuerſly: namely, that ſome thought him to be Elias, others, ſome one of the Prophets, or which was equall to the Prophets in excellencie of the ſpirite. VVhy they ſhoulde imagine it of Elias rather then of any other, we haue ſpoken other where. Becauſe God had promiſed by Malachie 4.5. that Elias ſhoulde come who ſhoulde gather together the

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Church diſpearſed, they fondly drewe the Propheſie to the perſon of the man: when as the ſimple compariſon ſhould be in this meaning, leaſt the comming of the Meſsiah ſhould be obſcure and hidde, and leaſt the grace of redemption ſhould be kept vnknowne from the people, a certaine Elias ſhall goe before him, ſuch a one as he was in times paſt, which reſtored the ruinous eſtates and ouerthrowne worſhip of God. Therefore he ſhall goe before in ſingular power of the ſpirit, that he might make manifeſt that great day. The Iewes as they were groſſe interpreaters hadde drawen this to that Elias the Thesbite, as if that he ſhoulde execute the office of a Prophet againe. Yet others doe imagine that either ſome one of the olde Prophets was riſen, or that he ſhould be ſome great man and excellent as they were. Alſo it is wonderfull, when they were of diuers opinions: yet the truthe came in none of their mindes: eſpecially, when as the reckening of the time it ſelfe ſhould directe them to Chriſte. God had promiſed them a redeemer, which ſhould bring helpe to the miſerable & the loſt. The extreme neceſsity whereinto they were caſt, did then eſpecially require helpe of God. The Redemer is preſent, as is partly witneſſed by the crying of Iohn, and partly he himſelfe teſtifieth of his owne office. They are enforced to acknowledge ſome diuine power in him, yet falling to their owne deuiſes, they chaunge him into an other perſonne. So truely the world, through wicked vnthankfulneſſe vſeth to extinguiſh the graces of God offred to thē. In reſpect of Herode himſelfe, as I touched a little before, he conceiued the opinion that Iohn was raiſed, not with any ioy: but as euill conſciences doe quake fearefully, and doe bende at euery blaſt, ſo he eaſily conceiueth that which he feared. And God often ſcourgeth the vngoaly with theſe blind terrours: ſo though they hardē themſelues of purpoſe, neither are vexed by any other, yet they obtaine no reſt from that inwarde ſlaughterman, but that he ſharply ſcourgeth them.

Therefore greate woorkes are wrought by him. It is woonder by what reaſon they were ledde to bring theſe thinges in. Iohn in all the courſe of his preaching, wrought no ſigne: therefore it ſeemeth to be without all colour, that they ſeeing a man notable through myracles, ſhoulde imagine him to be Iohn: but they thinke that theſe myracles were nowe wrought at the firſt, by them to prooue his reſurrection, and which ſhoulde teſtifie that the holy Prophet of God was wickedly ſlaine by Herode: and nowe came foorth as a manne halowed, not to be touched but with reuerence, leaſt any durſt be ſo bold as to violate him any more. Therfore to worke workes by him: that is, they thought them to be wrought that hee might gette the more authoritie thereby, and that it might be euident that the Lorde was with him.

Mathewe 14.	Marke 6.	Luke.
3. *For Herode had taken Iohn, and bounde him, and put him in priſon for Herodias ſake, his brother Philips wife.*	17. *For Herode himſelfe hadde ſent foorth, and had taken Iohn, and bounde him in priſon for Herodias ſake, which was his brother Philips wife, becauſe he had maried her.*	
4. *For Iohn ſayde vnto him: It is not lawfull for thee to haue her.*	18. *For Iohn ſayde vnto Herode: It is not lawfull for thee to haue thy brothers wife.*	
5. *And*		

5. And when hee woulde haue putte him to death, he feared the multitude, becauſe they counted him as a Prophet.
6. But when Herodes birth day was kept, the daughter of Herodias daunced before them, and pleaſed Herode.
7. Wherefore he promiſed with an othe, that he would giue her what ſoeuer shee would aske.
8. And shee being before inſtructed of her mother, ſayde: Giue me heere Iohn Baptiſts head in a platter.
9. And the kinge was ſory: neuertheleſſe, becauſe of the othe, and them that ſate with him at the table, he cõmaunded it to be giuen her.
10. And hee ſent and beheaded Iohn in the priſon.
11. And his head was brought in a platter and giuen to the maide, & she brought it vnto her mother.
12. And his diſciples came, and tooke vppe his body & buried it, and went & tolde Ieſu.

19. Therefore Herodias had a quarrell againſt him, and woulde haue killed him, but shee coulde not:
20. For Herode feared Iohn, knowing that hee was a iuſt man, and an holy, and reuerenced him, and when he had heard him, he did many things, & heard him gladly.
21. But the time being conuenient, when Herode on his birth day made a banket to his princes and captaines, and chiefe eſtates of Galile,
22. And the daughter of the ſame Herodias came in and danced, and pleaſed Herode and them that ſate at table together, the kinge ſaide vnto the maide: Aske of mee what thou wilt, and I will giue it thee.
23. And he ſware vnto her: what ſoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdõ.
24. So shee went forth, and ſayd to her mother: what shall I aske? And shee ſayde, Iohn Baptiſts head.
25. Then she came in ſtraight way with haſt vnto the king, and asked: ſaying, I would that thou shouldeſt giue me euen now in a charger, the head of Iohn Bapt.
26. Then the king was very ſory: yet for his othes ſake, and for their ſakes which ſate at table with him, he would not refuſe her. 27. And immediatly the king ſent the hangman, and gaue charge that his head shoulde be brought. So hee went and beheaded him in the priſon,
28. And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.
29. And when his diſciples hearde it, they came and tooke vppe his body, and put it in a tombe.

The rehearſall of this hyſtory is now omitted by Luke, becauſe he had ſet down the ſame in an other place. I alſo wil be the ſhorter in this place leaſt by wryting one thing twiſe, I ſhould be troubleſome to the readers. The Euangeliſts do ſay, that Iohn was taken, becauſe he had condemned openly the ſtealing of Herodias, & the inceſtuous mariage with her. Ioſephus aſsigneth an other cauſe: namely, that Herode fearing ſome newe ſtirres againſt him, ſuſpected Iohn, which may be, that the tyrante vnder this pretence woulde haue excuſed his owne wickednesſe, or els that rumour was ſpred, as vniuſt violence & cruelty is ful of many falſ accuſatiõns.

ons. But the Euangeliſts doe declare the cauſe to be, that Herode was angry with the holy man, becauſe he was reprooued by him. Alſo Ioſephus is deceiued, who thinketh that Herodias was not taken away from his brother Philippe, but from his vncle Herode, the king of Chalcis. For at what time the Euangeliſtes wrytte, the memory of this offence was not onely freſh and newe, but was alſo apparant before the eyes of all men. And that Ioſephus in an other place ſayth that Philip was of a milde diſpoſitiō, I thinke it was as a ſpur to make Herode the bolder, for that he might the freelier be reprochefull and iniurious againſt a quiet and ſofte manne, not apt to make warre. There is alſo an other probable coniecture, that Herodias was rather giuen in mariage to her vncle Philippe, then to her great vncle her graundfathers brother beinge nowe a weake worne olde manne. But Herode Antipas, of whome mention is heere made, and Philippe were not brethren of one mother, but the firſte was borne of Marthaca, the thirde wife of Herode the Greate, and the other was borne of Cleopatra. Nowe to retourne to the Euangeliſtes: they ſay that Iohn was caſt into bandes, becauſe he hadde more freely reproued the wickedneſſe of Herode, then the cruelty of the Tyrant would beare. Nowe, the hainouſneſſe of the offence was odious and infamous enough of it ſelfe, that he did not onely fetche an other mannes wife from her lawfull bedde, and kept her at his owne houſe: but that he did this iniury to his germane brother. VVhen Iohn had freely reproued him, Herode feared not in vaine, leaſt any ſedition ſhould be raiſed ſodenly. Luſt did not ſuffer him to amende his ſinne: but he promiſeth himſelfe a ſafe and quiet liberty by caſting the Prophet of God into bandes. The ignorance of the hyſtorie cauſed many to thruſt in a vaine diſputation, whether it were lawfull for me to take to wife, her which firſt was maried to my brother. For though naturall ſhame abhorreth from ſuche a mariage, yet Iohn rather condemneth the taking of her away from her huſband rather then the inceſt: becauſe Herode by force or by deceite, hadde robbed his brother of his lawfull wife. And otherwiſe it was leſſe lawfull for him to take his Neece, then the wife of his deade brother in her wydowhoode. And it is not to be doubted but that ſo hainous an offence was ſpoken againſt euery where: but others reproued Herode with their euill ſpeaches in his abſence: onely Iohn commeth into his preſence, and reproueth him freely to his face, if it might be that he might by any meanes be brought to repentaunce. VVhereby we learne with what conſtant courage it behooueth the children of God to be furniſhed, which haue to doe with Princes. For hypocriſie and ſeruile flattery raigneth almoſte in all Courtes, ſo the eares of Princes cuſtomed to pleaſant ſpeaches, can abide no wordes, which ſhal more ſharply reproue their ſinnes. But becauſe the ſinne was ſo vile, the Prophet of God might not diſſemble, Iohn cōmeth to him, though he ſhould neither haue reward nor thankes, yet leaſt he ſhould neglect his duety, he doubteth not to incurre the diſpleaſure of the Tyrant: eſpecially, when he knewe that he being caught in the ſnares of a harlot, could ſcarce be remoued from his purpoſe.

5. VVhen he would haue put him to death. There ſemeth to be ſome difference in Mat. and Markes wordes, in that the firſt ſayth that Herode was deſirous of this cruel murther, but that he was ſtaid for fear of the people: but the other chargeth only Herodias with this cruelty. But the aſſwer is eaſy,

that Herode woulde not in the beginning haue ſlaine the holy man, except ſome greater perſwaſion had compelled him ſo to do: becauſe he reuerenced him, and truely a reuerend feare ſtaied him from raging ſo cruelly againſt the prophet of God: but Herodias by pricking him daily forward, cauſed him to ſhake off all feare of God frō him. But when he was caried foorth in rage by that fury, that he deſired that the holy man were dead, yet was he ſtaied with a new let, becauſe he feared the mouing of the people againſt him. And Markes wordes are here to be noted, Herodias (ſayeth hee) laide waite for him: namely, becauſe Herode was not ſo forward, or willing to the murder, ſhe tried either to circumuent him by ſyniſter deuices, or to worke ſome ſecreat deſtruction vpon that holy mā. The firſt opinion pleaſeth me beſt, that ſhe ſought to entrap the minde of her husband by ſubtleties, but in vain, ſo long as Herodes cōſcience withſtode it, ſhee coulde not deſtroy that holy man. Then followed an other feare, leaſt any tumulte ſhoulde ariſe through the hainous crueltie of his death. But Marke toucheth only what ſtaid Herode, from giuing preſent place to the harlots requeſts: for Herodias deſired that Iohn had bene ſecreatly put to death aſſoone as he was caſt into priſon. But Herode reuerenced the holy man, ſo that he woulde willingly haue obeied his counſels. Alſo the feare here mentioned, was not a feare conceiued of the eſtimation of an other, as we feare them which gette ſome authoritie and credite, thoughe wee eſteeme them vnworthy the honour: but this feare was a willing reuerence, becauſe Herode durſt not deſpiſe him, whom he was perſwaded to be a holy manne, and a faithfull miniſter of God. And this is worthy to be noted: for though Iohn hadde experience, that it was profitable for him many wayes to be in ſome credite with the Tetrarche, yet he feared not to diſpleaſe him, when he could not otherwiſe keepe his fauor, then by winking treacherouſly at his notorious & infamous wickedneſſe. He might haue ſaid that he regarded not his own priuate commodities, neither had any other reſpect then of the common profite. For it is certaine that he ſought nothing ambitiouſly, but Herode was obedient to him in holy counſels, whiche appertained to the lawfull adminiſtration of the kingdome. But becauſe he ſawe that this kinde of recompence was not lawfull, that he might by betraying the truthe, gette ſome ſhewes and likings, he chuſeth of a frende, rather to make him his ennemie, then by flattery or ſilence to nouriſhe the ſinne which he is enforced ſeuerely to reprehend. Iohn therefore by his example, preſcribeth a certaine rule to godly teachers, that they ſhould not diſſemble nor winke at vices of Princes, though they ſhould of that price buy their fauour profitable for the common eſtate. But the ſpirit of God doeth ſhew vnto vs in Herode as in a glaſſe, that it befalleth oft times, that they which worſhip not god ſincerely, are yet ready in ſome poynt to obey his cōmandemēts, ſo that they may haue ſome liberty graunted to them by releaſe. But whē they are more ſtraightly dealt with, they become not only obſtinate, but by caſting off the yoake, alſo mad. There is therefore no cauſe, why they ſhould pleaſe themſelues, which yelde obedience to many good counſels, vntil they haue learned to yeld & to ſubmit themſelues wholely to God.

6. *VVhen Herodes birthe day was kepte.* The Euangeliſtes doe nowe begin to declare by what fraude Herodias brought the deſtruction of Iohn to paſſe at length, which ſhe had long time practiſed, and occaſion was giuen

giuen her by a ſolemne feaſt kept when Herode celebrated his birth day. For it can ſcarcely be, but that thoſe great bankets, ſhould beſides luxury, pride, vnbrideled mirth, and other wickedneſſes, alſo drawe many other miſchiefes with it. Not that it is euil of it ſelfe to make a rich banket: but ſuch is the readineſſe of mannes witte to wantonneſſe, that the raines being lette louſe, they doe eaſily runne out of courſe. That ancient cuſtome cannot be diſallowed for ſolemnizing a birth day euery yere, for that day as oft as it commeth, admoniſheth euery one of vs to giue thākes to God, by whom he was brought into this life, & hath now by his bleſsing paſſed ouer many yeares: then that he ſhould remember how yll and vnprofitably he hath ſuffered the time to periſh, which was graunted of God: Laſtly, that he ſhoulde commend himſelfe the reſt of his life to the protection of the ſame God. But there is nothing ſo pure, which the worlde will not corrupt with her ſinnes: for the moſt part prophaneth with filthy corruptions the birthe day, which ought to be holy: and almoſte no ſumptuous banket is free from diſſolute wantonneſſe: firſt there is too much drunke: then is a doore opened to filthy and vnmodeſt ſpeaches: laſtly, no temperance is holden at all. This mooued holy Iob (his ſonnes banketting togither by courſe) to offer ſacrifice, becauſe that he thought that men could neuer moderate themſelues ſo wel, when companions do inuite eache other to be mery, but that offence ſhould grow many wayes. So it came to paſſe that Herode meaning to entertaine his gueſts ſumptuouſly, ſuffred his wifes daughter to dāce. Heereby it alſo appeareth what the diſcipline of that court was: for though many gaue themſelues liberty then to dance, yet it was a vile note of whoriſh wantonnes for a damſel mariageable to dance. But filthy Herodias had ſo framed her daughter Salome after her own maners, leſt ſhe ſhuld ſhame her. And what folowed then? namely the vngodly ſlaughter of the godly Prophet: for the heat of wine in Herode ſo flamed, that he forgetting grauity & wiſedom, promiſed that he would giue to a dauncing damſell euen to the one halfe of his kingdome. Truely a ſhamefull example, that a drunken king doeth not only abide to looke vpon with fauourable eyes ſo ſhameful a ſhew of his houſholde, but alſo promiſeth ſo great a reward. VVherfore let vs learne carefully to reſiſt the deuil, leaſt he entrap vs in ſuch ſnares.

MAR. 24. *So ſhe went foorth, and ſayd to her mother.* It is no maruaile that Herodias ſhould make ſo great account of the death of Iohn. That many do conieƈture that ſhe was kindled with deſire of reuēge, is voyd of reaſon: for the feare of diuorcement rather troubled and vexed her: as for the moſt parte, where whoremaſters begin to loath, they are aſhamed of their own luſt. But ſhe hoped by this offence to haue Herode the more bound vnto her; if the couenaunt of the adulterous bedde were confirmed and ſealed by the bloud of the Prophet, as with a ſacrifice. Therefore that ſhe might rule hereafter without care, ſhe would haue him put to death, whom ſhe found to be her alone enemy. VVhereby we are alſo taught, what miſerable griefe alwayes tormenteth an euill conſcience. Iohn was kepte in bandes: the imperious and cruell womanne myght haue forbidden all people from ſpeaking with him, and comminge to him, yet ſhe reſteth not, but is vexed with care and feare, vntyll the Prophet ſhuld be made away. This alſo much auaileth to the ſhewing forth

of the efficacie of the woorde of God, that the voyce of the holy manne, though ſhutte vppe in priſon, doeth ſo vexe the minde of the kings wife, as a moſt grieuous torment.

26. The king was very ſorie. Religion was vaniſhed out of his heart, as we ſayd: but becauſe he foreſeeth how odious the crime wold be, he feareth the infamie and alſo the danger: hereof it commeth to paſſe that he repēteth him of his own lightneſſe. Yet he dare not deny the dauncer, leaſt he ſhould be accounted inconſtant, as though it were worſe to retracte that which he raſhly and fondly promiſed, then to be conſtant in a moſt deteſtable offence. But becauſe he will not in reſpecte of the perfecte vanitie of kings, haue his woorde broken which he had giuen, he preſently commaundeth that the Prophet ſhould be ſlaine. And we gather that Herode ſupped that night in Macherontis tower, wherein Ioſephus ſayeth that Iohn was impriſoned. And it is worth the labour to note, that the Euangeliſts doe ſay: for his othe and the gueſts that were preſent: whereof we gather, if he had ſworne a hundred times, no man being preſent to witneſſe it, yet he would not haue perfourmed his promiſſe. Therefore religion of conſcience bounde not Herode, but meere ambition caried him headlong: becauſe he accounted it no honeſtie for him not to perfourme the faith which he had giuen. So it commeth to paſſe, that wicked men negleēte their duety, becauſe they haue no reſpecte to God: but they are only bent to this, that they be not euill ſpoken of by men. Furthermore, if onely the religion of the othe had ben regarded of Herode, and not the ſhame of men, he yet ſinned more grieuouſly in perfourming that which he had fooliſhly promiſed, then if he had broken his othe. Firſt, this was an vnadui ſed raſhneſſe in ſwearing, in that he confirmeth the promiſſe of a doubtfull matter with an othe: then when it appeared that hee coulde not be ſette free from the faith which he had giuen, but that hee ſhoulde plunge himſelfe in a hainous offence, it was not lawfull for him to wrap vp the holy name in ſuch an offence. For what is more againſt God, then that he ſhould be the chiefe in ſo vngodly a murther. If the queſtion be moued of his priuate loſſe and diſcredite, lette him which ſwoare raſhly, beare the puniſhment of his fooliſhneſſe. But this muſt be taken heede of, where any man hath taken the name of God in vaine, leaſt by pretence of the ſame he be abuſed to the committing of ſome offence, & ſo ſhould commit double ſacriledge. Heereof it foloweth that Monkiſh vowes, to which, manifeſt wickednеſſe is adioyned, doe binde the conſcience no more thē magicall exorciſmes: becauſe God wil not haue his ſacred name enforced to the confirmation of ſinne. Yet this place doth teach vs to take heede that no man do vnadui ſedly promiſſe any thing: then that he ioyne not obſtinacie to his lightneſſe.

28. And he gaue it to the maide. This alſo encreaſeth the crueltie of the offence, that the holy mans head was after his death brought forth to be ſcorned: but the Lord doth ſomtimes ſo ſubmit his children to the pride of the wicked, vntil that he wil ſhew at length that the bloud of his children is pretious in his eyes. Herodias ioyeth that ſhee hath obtained her deſire, & cruelly triumpheth ouer her reprouer: but afterwards ſhe being put from her richeſſe, and depriued not onely of the honour of the kingdom, but alſo of her natiue country, and of all helps, when ſhe a pore woman painfully led a miſerable life in baniſhment, ſhewed a ioyful ſight to the

the Angels, and to all good men. That the gueſtes are enforced to defile their eyes with the beholdinge of that abhominable pompe, we doe heereby learne, that they which ſitte at princes tables, are oft entrapped in many ſinnes. For though no bloudy offence ſhould defile the table, yet all things are ſo filled with all kinde of wickednesſe, that who ſoeuer do come thither, it behoueth thē at the leaſt to be giuen to pranks of baudry.

29. His diſciples came. This remained alſo to the cruelty of the woman, that the corpes of the holy man remained vnburied: for it is probable by this, that his diſciples performed this duty, that his body was throwen forth by the tyrants officers. And though the honour of buriall profiteth not the dead, yet the Lord would that this ceremonie ſhuld be reuerenced by vs, that it might be a witneſſe vnto vs of the laſt reſurrection. Wherefore this endeuour was acceptable to God, that Iohns diſciples ſhoulde come & bury their maiſters body. Further, this was a teſtimony of their piety: for by this meanes they profeſſed that the doctrine of the deade man yet liued and flouriſhed in their hearts. Therefore this confeſſion was praiſe worthy, eſpecially when it was not without daunger: becauſe they could not honour this man ſlaine by the tormentor, but that they ſhould prouoke the rage of the tyrant againſt them.

Math. 14.	Marke 6.	Luke 9.
13. And when Ieſus heard it, hee departed thence by ſhippe into a deſarte place a parte. And when the multitude had hard it, they folowed him a fote out of the cities.	*30. And the apoſtles gathered themſelues togither to Ieſus, and tolde him all things, both what they had done, & what they had taught.*	*10. And when the apoſtles returned, they tolde him what great things they had done. Then he tooke them, and went aſide into a ſolitarie place, neare to the citie called Bethſaida.*
14. And Ieſus went forth, and ſawe a great multitude, & was moued with compaſſion towarde them, and hee healed their ſicke.	*31. And he ſayd vnto them: Come ye a parte into the wilderneſſe, and reſt a while: for there were many comers & goers, that they had no leiſure to eat.* *32. So they went by ſhippe out of the way, into a deſart place.* *33. But the people ſawe them when they departed, and many knewe him, and ranne a foote thither out of all cities, and came thither before them, & aſſembled vnto him.*	*11. But when the people knew it, they folowed him: and he receiued them, and ſpake vnto thē of the kingdome of God, and healed them that had neede to be healed.*
15. And when euen was come, his diſciples came to him, ſaying: This is a deſart place, and the houre is already paſt: let the multitude depart, that they may go into the townes and buy them vitails.	*34. Then Ieſus went out, and ſawe a great multitude, and had compaſſion on them, becauſe they were like sheepe which had no shepheard: and hee began to teach them many things.* *35. And when the day was now farre ſpent, his diſciples came vnto him, ſaying: This is a deſart place, and now the day is farre paſſed.*	*12. And whē the day began to wear away, the 12. came, and ſayd vnto him: ſend the people away, that they may go into the townes & villages round about, & lodge and gette meat: for we are heere in a deſart place.*
16. But Ieſus ſayd to them: they haue no neede to goe away: giue yee to them to eate.	*36. Let them depart, that they may go into the villages and townes about, and buy them bread: for they haue nothing to eate.*	*13. But he ſayd vnto them: giue yee them to eat. And they ſayde: we haue no moe but fiue loaues and two fiſhes, except we ſhoulde goe buy meat for all this people.*
17. Then ſaid they vnto him, we haue heere but	*37. But he anſwered and ſayde vnto them: Giue ye them to eat. And they ſayd*	*14. For they were about fiue thouſand men. Then he ſayd*

but 5. loues & 2. fishes.
18. And he said, bring them hither to me.
19. And he commanded the multitude to sit down on the grasse, and toke the 5. loaues and the 2. fishes, and loked vp to heauen, & blessed, and brake, and gaue the loaues to his disciples, & the disciples to the multitude.
20. And they did all eate, & were sufficed, and they toke vppe of the fragments that remained, 12. baskettes full.
21. And they which had eaten, were about fiue thousande menne, beside women and little children.

saide vnto him: Shall we goe and buy two hundreth peny worth of breade, and giue them to eate?
38. Then he sayd vnto them: Howe many loaues haue yee? goe and looke. And when they knewe it, they sayde: fiue, and two fishes.
39. So he commanded them, to make them all sit downe by companies vpon the greene grasse.
40. Then they sate downe by rowes, by hundreths, and by fiftyes.
41. And he toke the fiue loaues and the two fishes, and looked vppe to heauen, and gaue thankes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he deuided among them all.
42. So they did all eate and were satisfied.
43. And they toke vp twelue baskets ful of the fragments, and of the fishes.
44. And they that had eate, were about fiue thousand men.

saide to his disciples, cause them to sitte downe by fifties in a companie.
15. And they did so, and caused all to sitte downe.
16. Then he tooke the fiue loaues, and the two fishes, and looked vppe to heauen, and blessed them, & brake, and gaue to the disciples, to set before the people.
17. So they did all eate, & were satisfied: and there was taken vppe of that remained to the, 12. baskettes full of broken meat.

13. *When Iesus heard it.* Iohn reporting the same hystory, mentioneth not for what cause Iesus went ouer to the further shoar. Marke also and Luke doe somwhat differ from Mathew: for they teach that the cause of this iourney was, that he might giue some rest to his disciples, after they wer returned frō their ambassage. But there is no discord in that: because it may bee, that hee would haue his disciples aparte into a desert place, that there he might the better frame them to greater matters, and that at the same time a new occasion befell by the death of Iohn. For the death of Iohn might terrifie weake mindes, for that sorowful euente of that great Prophet, did now giue warninge, what condition remayned for them all. Certeinely, as it is declared before, Iohn being taken, Christe went out of Herodes iurisdiction, that he might turne awaye from the present fury: so it may be gathered, that Christe nowe withdrewe his disciples being yet fearefull from the fire, and went into a deserte place. Also it is vncerteine howe much time the Apostles spente in theyr firste ambassage: for the course of tymes was either neglected by the Euangelistes, or not strictly obserued (as we haue said otherwhere.) But it is rather probable to me, that they were not sent foorth once onely to declare the message of the kingdome of Christe, but as occasion serued, they did either iterate the same in some places, or after some time they went forth into diuers places. Therefore I take that they were now gathered togither, that hereeafter they might be daily folowers of him: as if it had ben sayde, they did not so goe from their maister, as if euery one had a continuall ordinarie office of teaching, but to preach for a time; then, to return to schoole againe, that they might profite better.

The multitude followed him. Though it was not vnknowne to Christe, (who knew all thinges before) what should come to passe, yet his will was as a man to prouide for his disciples, that he might indeede declare, that he had a care of thē. And by that great concourse it appeareth, how famous his name was euery where, that the Iewes might be inexcusable, which through their owne slouthfulnes were depriued of the benefit of saluation offered thē. And yet of this great multitude, which were enflamed with a sodaine heate to follow Christe, there was but a very small number, which gaue themselues to his doctrine truely and constantly, as it appeareth by Iohn.

14. Hee was moued with compassion. The other two doe expresse more plainely, and especaly Marke, why Christe tooke this compassion: to witte, because he saw hungry soules caried by their hot and zealous desire from their owne dwelling places into the desert. And that wante of doctrine was a token of a miserable dissipation: therefore Marke saieth, that Christ had compassion on them, because they were as sheepe wanting shepheards, not that he acknowledged them all for sheepe after the spirite of the Godhead, but as hee was man hee gaue iudgement of the present sight of them. For this was no smal token of piety, to leaue their owne houses, and to come in flockes to the Prophet of God, though hee of set purpose auoyded out of their sight. Then it is good to note, that Christ was mindefull of that person, which he sustayned: he had the office of a doctour layd vppon him: therefore he ought for a time to account all the Iewes of the flocke and Church of God, vntill they should estraunge themselues. But this mercifull affectiō so preuayled in Christ, that being wearied with his disciples, and almoste ouerwhelmed with continuall trouble, would not yet spare himselfe. Hee had sought some time of refreshing, and that not so much for himselfe as for his disciples: yet, because the necessitie of his office called him to a new labour: he willingly leaueth that priuate respect, and employeth himselfe in teaching the multitudes. And though hee hath now put off all those affections, which doe fall into a mortall man, yet it is no doubt but that he looketh downe from heauen vppon those miserable sheepe, which wante a shepheard, so that they seeke remedy for their want. Marke saieth that hee taught them many thinges: that is, that he preached long, that they might cary away some sound profit. Luke saieth, that he spake of the kingdōe of God, which is the same in effect. Mathew maketh no mention but of the miracles: because that there was most weight in them to get Christ a name. But it is easily gathered, that he omitted not the doctrine, which was the chiefe.

15. When euen was come. Now the disciples were frustrate of theyr hope, now they see Christ busied in teaching, also the people were so desirous to be taught, that they thought not of returning: therefore they admonish Christ, that in regard of their bodies he should send thē away into the next townes. And he purposely had deferde the miracle, which he thought to worke vnto that time. First, that his disciples being stirred somwhat vp to the consideration of the same, might the better profitte thereby: then, that the circumstaunce of the time it selfe shoulde teache, though he preuent not their necessities, neither helpeth them at the first, that he yet doth neuer cast away the care of them, but hath alwayes help

ready in his hand,which he will beſtow in the very moment.

16. Giue yee to them to eate. Becauſe this miracle is fullyer expounded in the fixt chapter of Iohn, leaſt the repetition ſhould be troubleſome to the readers,I had rather it ſhuld be ſought there: yet,leaſt no.hing ſhuld be ſpoken here,I will briefly ſet downe the ſumme. Chriſt as yet hadde employed his labour to feed the ſoules,now he alſo extendeth his paſtorly office euen to the care alſo of the bodyes. VVherein he alſo confirmeth that ſaying of his, that to them that ſeeke the kingdome of God and the righteouſnes thereof, all other thinges ſhall then bee giuen, Math.6.33. It is not to be hoped,that Chriſt will alway in this manner giue foode to them that want and be hungry: yet it is certeine that he will neuer ſuffer that his ſhould want ſuch thinges,as ſhould maintaine life, but that hee would reach his hand from heauen,when hee ſhal ſo ſee it meete for the helpe of their neceſsities. But they,which deſire that Chriſt ſhould nouriſh them,muſt alſo learne not to deſire exquiſite deinties, but to be content with barly bread. That Chriſte commaundeth the people to ſitte downe by companies,was firſt for this purpoſe,that they being ſo diſpoſed into companies,the myracle myght be the more euident: Then that the men might be the eaſilyer numbred,and when ſome ſhould looke vpon others,they might themſelues be witneſſes of this heauenly grace: Thirdly,becauſe he ſaw the diſciples ſo carefull,hee would trye their obedience by commaunding them that, which ſeemed in ſhew to be as a ieſt. For it was wonder to what end Chriſte hauing no cates, would make a ſhew of a banket. To the ſame purpoſe alſo belong thoſe things which followe: the loaues were giuen to the diſciples, ſo that the wonderfull plenty ſhould grow betweene their handes, and ſo they ſhoulde be the miniſters of the diuine power of Chriſt. For, as if it were a ſmall matter for them to be eye witneſſes, Chriſt would that they ſhould feele and handle his power. Two hundreth peeces of money here ſpoken of by Budeus account,amounteth about the value of thirty foure Frenche poundes. So they eſteeme a litle bread for euery man at a French ſouſe. But when they had made account of ſo much bread, which ſhould ſuffice to feede the people but meanely, their obedience deſerueth no ſmall praiſe,while they ſimply obeying the commaundement of Chriſte, doe commit the ſucceſſe to his will and pleaſure.

19. He bleſſed. Bleſsing is taken in this place,as it is oftymes otherwhere,for giuing of thankes. But Chriſt teacheth vs by his example,that we cannot otherwiſe eate meates holyly and purely,except we do ſhewe our thankfulnes to God,out of whoſe hand they come vnto vs. Therefore Paule ſaieth, 1.Tim.4.5. VVhatſoeuer meates God dooth giue to vs,they are ſanctified by the word of God and prayer. VVherein he declareth that thoſe as beaſtly men(which neyther account of the bleſsing of GOD faythfully, nor doe praiſe the ſame in giuing of thankes) doe defile and pollute with the filthye pollutions of theyr owne infidelytie, whatſoeuer was by the owne nature pure: and againe, the meat which they doe deuoure, is polluted and defiled: Chriſt therefore preſcribed to his a manner of eating, leaſt they ſhould with wicked ſacrilledge prophane themſelues and the benefites of GOD. The lyfting vp of the eies into heauen,doe declare an earneſt and a vehement affection of praiers. Not that this geſture ſhould be alwayes neceſſary when we do pray: but

becauſe

becauſe that the ſonne of God would not neglect thoſe ceremonies profitable for mans infirmity. Alſo the lifting vp of our eies is a fit ſpur to ſtirre vp our ſluggiſhnes, for that our mindes are too much bent downward to the earth.

20. They tooke vp of the fragments, that remained. VVhen as the fragments which were left, after that ſo great a number of men were filled, were twelue times more then was ſet downe at the firſt, this gaue no ſmall lyght to the myracle. For all men vnderſtoode thereby, that Chriſte by his power did not onelye create meates for them of nothing, whiche ſhuld ſuffice for the preſent vſe, but if neede ſhould be, he could alſo prouide for the neceſsitie to come. Laſtlye, the myracle being wrought, Chriſt would that this ſhould be gathered againe to bee a notable teſtimony of the ſame, that they which were filled with meate ſhoulde now at leaſure behold the ſame. But though Chriſt doth not dayly multiplye loaues, neyther feedeth men without their handy labour, or tyllage of the fields, yet the fruit of this hiſtory extedeth euen to vs. For our ſlothfulnes and vnthankfulnes is the onely hinderaunce why we doe not ſee the aboundaunce of corne, whereby we ſhould liue, encreaſed by the bleſſing of God dayly vppon vs: Alſo, that beſides the refreſhing and nouriſhing of vs there alſo remayneth ſeede for the grounde of one yeares encreaſe, euery one of vs ſhould thinke with himſelf, that it is not without heauenly encreaſe, if that the ſame wickednes hindred not, whiche blyndeth aſwell the eies of the minde, as of the fleſhe, leaſt they ſhoulde behold the manifeſt worke of God. Alſo Chriſte declareth, that as all things are giuen of the father to him & into his hand, ſo the meates with which we are fed doe flow and come to vs from his grace.

Math. 14.	Mark. 6.	Luke.
22. And ſtraightway Ieſus compelled his diſciples to enter into a ſhippe, and to goe ouer before him, while he ſent the multitude awaye.	*45. And ſtraightway he cauſed his diſciples to go into the ſhip: and to go before on the other ſide vnto Bethſaida, while he ſent away the people.*	
23 And aſſoone as he had ſent the multitude away, he went vp into a mountaine alone to pray: and when the euening was come, he was there alone.	*46. Then aſſoone as he hadde ſent them away, he departed into a mountaine to pray.*	
24. And the ſhip was now in the mids of the ſea, and was toſſed with waues: for it was a contrary winde.	*47. And when euen was come, the ſhip was in the mids of the ſea, and he alone on the land.*	
25. And in the fourth watche of the night, Ieſus wente vnto them, walking on the ſea.	*48. And he ſaw them troubled in rowing (for the wind was cōtrary to them) and about the fourth watch of the night, hee came vpon them, walking vpon the ſea, and would haue paſſed by them.*	
26. And when his diſciples ſawe him walking on the ſea, they were troubled, aying, it is a ſpirite, and cried out for feare.	*49. And when they ſaw him walking vpon the ſea, they ſuppoſed it had bene a ſpirite, and cryed out.*	
27. But ſtraightwaye Ieſus ſpake vnto them, ſaying, be of good comfort, it is I, be not afraid.		
28 Then	*50. For*	

28. Then Peter aunſwered him, and ſaid, Maſter, if it be thou bid me come vnto thee on the water.
29. And he ſaide come. And when Peter was come downe out of the ſhip, he walked on the water, to go to Ieſus.
30. But when he ſaw a mighty wind, he was afraid: and as hee beganne to ſinke, he cryed, ſaying, maſter, ſaue mee.
31. So immediately Ieſus ſtretched forth his hand, and caught him, & ſayd, to him, O thou of litle fayth, wherefore didſt thou doubt?
32. And aſſoone as they were come into the ſhip, the wind ceaſed.
33. Then they that were in the ſhip came and worſhipped him, ſaying, of a trueth thou art the ſonne of God.
50. For they all ſaw him, and were ſore afraide: but anon he talked with them, and ſayd vnto them, bee of good comfort: it is I, be not afrayd,
51. Then he went vp vnto them into the ſhippe, and the wind ceaſed, and they were ſore amaſed in themſelues beyond meaſure, and merualled.
52. For they had not conſidered the matter of the loaues, becauſe their heartes were hardned.

22. *Ieſus compeld his diſciples.* It behoued him to compell them, becauſe to leaue him, they would not haue paſſed ouer to an other place, but againſt their willes. Alſo they doe herein declare howe much they obeye him, while againſt their owne minde, they giue place and obey his commandement. And certeinly in ſhew it ſeemed very abſurd, that he would remaine alone in a deſert place, when night approched. Therefore their aptneſſe to be taught deſerued ſo much the more prayſe, for that the authoritie of the heauenlye maiſter was more regarded and eſteemed by them, then that which might ſeeme probable on the contrary part. And we do not rightly and perfectly obey God, except we do ſimply follow whatſoeuer he commaundeth, how much ſoeuer our ſenſe repugne againſt the ſame. Certeinly God alwaies hath the beſt reaſon and ground of his counſel and commaundement, but he often hideth the ſame from vs, that we might learne not to be ſelfewiſe, but wholly to depend vpon his will. Thus Chriſt compeld his diſciples to paſſe ouer, that hee might frame them to that rule of obedience, which I ſpake of. Neyther is there any doubt, but that he would make himſelfe a way to the miracle which next followeth.

23. *Hee went vp into a mountaine alone.* It is likely that the ſonne of God, from whom the tempeſt to come could not be hidde, did not neglect in his prayers the preſeruation of his diſciples: yet it is meruaile why he doth not rather preuent the perill, then apply himſelfe to prayer. But that he might fulfill the partes of a mediatour, hee ſheweth himſelfe to be both God and man, and gaue teſtimonies of both natures, as farre as the matter required. VVhen he had all thinges at his owne will, he ſhewed himſelfe to be a man by praying, neither did he that feigned lye, but he ſhewed a ſincere affection of humane loue towards vs. In this matter the diuine maieſtie withdrew it ſelfe after a ſort, which yet ſhewed it ſelf at length in his order. But in going vp into the mountaine, hee ſought oportunitie, that he might the freelyer pray farre from all noyſe. VVe know how eaſily the ardent zeale in prayer, through the leaſt diſturbances

ces either falleth away,or elſe waxeth colde.And though Chriſt had not this imperfection,yet his will was to teache vs by his example, diligently to vſe all helpes,which may deliuer our mindes from all the ſnares of the world,that we being free,may be wholely bent into heauen.And ſolitarineſſe much auaileth in this,that they which prepare themſelues to prayer,ſhoulde be the more diligent,hauing God alone for witneſſe,powring out their heart into his boſome, they ſhould the more diligently examine themſelues:laſtly,cõſidering with themſelues that they haue to doe with God,let them lift vp themſelues aboue themſelues. Yet it is to be noted that he ſetteth not downe a lawe,as if it were not lawfull to pray any other where but in ſecrete:for Paule alſo commaundeth vs to lifte vp pure handes euery where,1.Tim.2.8. And Chriſt himſelfe ſometime prayed before men:and he alſo taught his diſciples,that they being gathered togither,ſhould conceiue praiers openly amõgſt themſelues. But that libertie of praying in all places hindereth not, but that they ſhoulde alſo vſe priuate prayers in time conuenient.

24. The shippe was nowe in the middes of the ſea. The readers ſhall finde this hyſtorie expounded by me vpon the ſixt chapter of Iohn, and therefore I will be the ſhorter heere. Chriſte ſuffered his diſciples to be toſſed with a troubleſome tempeſt,and with ſome daunger for a time,to that ende that they might with readier mindes receiue helpe when it ſhould be brought them:for the contrary winde roaſe about midnight,or a litle before.And thẽ at the fourth watche Chriſt appeared,that is, three houres ful before day:ſo their faith was as hardly ſhakẽ with terrours,as their armes were toyled with rowing. But when neceſsitie it ſelfe moſt vrged them to deſire their maiſters preſence,they were too groſſe and blockiſh to be afraid at his ſight,as if he hadde bene a ſpirite. For this cauſe Marke ſayeth that their hearts were blinded,and vnderſtoode not the matter of the loaues. For by that myracle they were ſufficiently taught, that Chriſte wanted not diuine power to helpe his: and that hee doeth carefully prouide for them,when neceſsity ſo requireth. Therefore their ſluggiſhnes nowe is worthily condemned: becauſe they doe not preſently call to minde that heauenly power,a notable token whereof being ſhewed but late, ought yet to be preſent before their eyes. But through the fault of theyr ſluggiſhnes they were afrayd, beecauſe they had not profited by the former miracles ſo rightly as became them: but their blindnes is eſpeciallye reproued,becauſe they had forgotten that,which they ſaw ſo late,or rather that they applyed not their mindes to conſider the Godheade, whereof the multiplying of the loaues was teſtimony euident enough.Yet Marke ſetteth downe two thinges in his wordes, that they conſidered not thoroughly the glory of chriſt,which was ſhewed in multiplying the loaues: then he declareth the cauſe,for that their heartes were hardened. And that ſeemeth to be added not onely for the aggrauating of the greatnes of the fault:but alſo to admoniſh vs of the infirmity of our minde, that we ſhould aske new eyes of the Lord. Certinely, it was, as I ſayde euen now,too beaſtly ignoraunce not to vnderſtande, as it were,the palpable power of God.Yet,becauſe all mankind is ſicke of the ſame diſeaſe,Mar. doth of purpoſe make mention of the blindnes, that wee might knowe that it is no new matter, if men cannot ſee into the manifeſt workes of God,vntill they be lightned from aboue:as Moſes alſo ſaid,Deut.29.4.

Yet

Yet the Lord hath not giuen you an hearte to vnderſtand. And though the word heart doth often ſignifie the wil or the ſeate of affections, yet here in this place, as alſo in the place of Moſes, which I cited, it is take for the mind.

27. *Straightway Ieſus ſpake vnto them.* Becauſe Chriſt is not known to be the delyuerer, while he offreth himſelfe in deede, hee calleth his diſciples by his word to the knowlede of him. Alſo the comfort, which he exhorteth them vnto, is in his own preſence: as if he ſhould haue ſaide; After they vnderſtand that he is preſent with them, they haue aſſured cauſe to be of good comfort. But becauſe that feare had poſſeſſed their mindes, he reproueth it, leaſt it ſhould hinder him, and delay theyr comforte. Not that they could be ioyfull and comforted without al feare: but becauſe it was neceſſary that the feare, which had preuailed ſhoulde bee appeaſed, leaſt it ſhould ouerwhelme their comforte. And though the voyce of the Sonne of God is to the reprobate deadly, and his preſence terrible, yet here is deſcribed to vs farre contrary effectes of the ſame to the faithful: to witte, that inward peace, and comfortable boldnes, obtaineth the victory in our heartes, leaſt we ſhould giue place to fleſhly feares. But then blinde and inconſiderate tumultes do trouble vs: becauſe that wee being vnthankful and malitious, do not hold out the innumerable benefits of God, as bucklers, which being rightly cõſidered, ſhuld be ſufficient to ſtay vs vp. And though it was high time to haue helpe, when Chriſte appeared, yet the tempeſt doth not preſently ceaſe, vntill the diſciples were better ſtirred vppe both to deſire, and alſo to hope for his grace. And that is to bee noted, that he might knowe, that the Lorde dooth not without cauſe ofte tymes defer that delyueraunce, whiche hee hath in his hande.

28. *Then Peter aunſwered him.* The exception which he maketh declareth that his fayth was not yet ripe. *If it be thou* (ſaith hee) *commaund mee to come.* But he had heard Chriſt ſpeake: therefore why doth he doubtingly and vncerteinly thus wauer yet in himſelfe? but in that ſo ſmall and weake fayth there breaketh out a heate of inconſiderat zeale: for he ought to haue mette himſelfe by his owne meaſure, and rather to pray to Chriſt for encreaſe of fayth, that by the guiding and direction of the ſame, hee might at length paſſe ouer ſeas and mountaines: but hee nowe deſireth raſhly to flye without the winges of fayth: and whereas the worde of Chriſte was not firmely nor rightly ſetled in his hearte, he deſireth that the waters ſhould be firme vnder his feete. Yet it is not to be doubted, but that this affection ſprang of a good beginning: but, becauſe it degenerateth into a corrupt extremitie, it looſeth the praiſe of goodnes. And of this it commeth to paſſe, that Peter preſently taſteth the puniſhment of his raſhnes. VVherefore let the faithfull bee taught by this example to take heede of raſh haſtines. VVhether ſoeuer the Lorde calleth wee muſt runne diligently, but he which paſſeth further ſhall feele at length by his vnhappy ſucceſſe, what it is to paſſe beyonde his owne boundes: Yet it may be demaunded, why Chriſte ſhould graunt Peters requeſte: For he ſeemeth ſo to allow it. But the aunſwere is ready, GOD for the moſt parte prouideth beſt for vs by denying thoſe things, which we deſire: and ſomtymes he graunteth our requeſtes, that hee may the better conuince vs by experience of our owne fooliſhneſſe. So, when he dayly graun-

graunteth to his faythfull ones more then is meete, hee instructeth them in sobrietie, and modesty against the time to come. Furthermore, this was profitable for Peter and the rest, and is also profitable for vs at this day. The power of Christ shewed it selfe more euidently in the person of Peter, when he tooke him as a companion with him: then, if hee had walked alone vppon the waters. Yet Peter knoweth, and others doe plainely behold that he beganne to sinke, because he rested not in a perfect faith, nor reposed himselfe in the word of God by trusting the secrete power of God, which did before make the waters strong: yet christ dealeth louingly with him, because he suffered him not altogether to be swallowed vppe. Both these things befall to vs. For as Peter assoone as he was afrayd, beganne to sinke, so the fraill and vaine cogitations of the flesh do so work in vs, that we sinke in the midst of the course of our affayres, yet the Lord pardoneth our infirmitie, and reacheth out his hand, least the waters should drowne vs altogether. It is also to be noted that Peter seeing that his rashnes had but euil and badde successe, committeth himselfe to the mercy of Christ. Wherefore though we be worthily punished, it behoueth vs yet to flye to him, that he hauing mercy vppon vs, may giue vs that helpe, whereof we are vnworthy.

31. O thou of litle faith. Christ doth louingly preserue Peter, yet so that he doth not nourish nor flatter his fault. This is the end and purpose of this reproofe. wherein the weaknesse of his faith is condemned: yet it is demaunded whether euery feare doth argue a want of fayth: for so the words of Christ do seeme to note, there ought to be no doubting where faith doth reigne. I aunswere, Christe dooth here reproue a doubtinge, which was directly contrary to faith. It may so be that a man may doubt without offence, as where the word of God hath not yet made vs certein and sure. But the estate of Peter was otherwise, who beeing instructed by the commaundement of Christ, and now hauing experience of his power, yet fell to a vaine and peruerse feare from that double stay and strength he had.

33. They that were in the ship. I iudge that this was not onely spoken of the disciples, but of the mariners and other passengers. They therefore which had not yet professed to account him as a master, do now sodeinlye confesse him to be the sonne of God, in which worde they giue him the honor of the Messiah. For though that high mistery was not yet cõmonly knowne, how God should be manifested in flesh: yet, because they had learned out of the Prophets, that he which should be the redeemer, should be called the sonne of God, they which sette forth the glorye of Christ with this title, do declare that they beleeue in that Christ.

Matth. 14.	Mark. 6.	Luk.
34. And when they were come ouer, they came into the land of Genneſaret.	*53. And they came ouer, & went into the land of Genneſaret, & arriued.*	
35. And whē ỹ mē of that place knew him, they ſent out into all that countrey round aboute, and brought vnto him al ỹ were ſick.	*54. So when they were come out of the ship, ſtraightway they knew him:*	
36. And beſought him, that they might touch	*55. And ranne about through al that region round about, and began to carye hither and thither in beds al that were ſick, where they heard that he was.*	
	56. And	

touch the hemme of his garment onely: and as many as touched it, were made whole.

56. And whither soeuer hee entred into townes, or cities, or villages, they layd their sick in theyr stretes, & praid him that they might touch at least the edge of his garment. And as many as touched him were made whole.

34. *They came into the land of Gennesareth.* The Euangelists do meane that region, which was so called of the name of the lake: though it is vncerteine whether the lake was so called, after the name of the lande: but in that there is no matter of waight. It behoueth vs especially to bende our eies thither, whither the Euangelistes do lead vs, that the glory of Christ was shewed not by one or two miracles, but that coast of Iudea was replenished with innumerable testimonies of him, the fame wherof might easily spread to Ierusalem and into other cities euerye waye. VVhereby we gather how vile and wicked the vnthankfulnes of that nation was, which malitiously shut theyr eies at the present brightnes of the glory of God: nay, they endeuoured as much as laye in them to extinguishe the same. But now it is our duety in this so great a heap of myracles, to learn to know to what end Christ came: namely, that he might shew himselfe a Phisition in healyng all diseases. For it behoueth vs to cal to remembraunce that, which Matthew alleaged before out of the Prophet Isaias, that he by healing the diseases of the body, figured, as in a shadow, some greater thing: to wit, that he should restore our soules to health, and that his peculyar office should be to take away spiritual diseases. And though at this day he is not conuersaunt vppon the earth, yet it is certeine that now in heauen he excelleth in exercising the same graces, whereof hee then gaue a visible testimony. And beecause wee all are diseased with all kinde of diseases vntill he heale: let euery one of vs not only offer himselfe vnto him, but let him also endeuour to bring others, which are in neede of the like remedy.

36. *That they might touch the hemme.* It is to be supposed that they were somwhat superstitious, when as they tied the grace of Christ to the touching of his garment: at least they defrauded him of part of his honour, when they hoped for no power by his simple word. But, least hee should quech the smoaking flaxe, he applyeth himselfe to theyr simplicitie: yet here is no cause why they should flatter themselues, which seek the grace of God in wood, or nayles, or garmentes, when as the scripture saith expressly, that it is abhominable to conceaue any thing now of Christe, but according to the worthines of his spirituall and heauenly glory. Theyr infirmity was borne with for a tyme, which not knowing that Christe was God, desired to come neerer to him. Now, sith hee filleth heauen and earth with the sauour of his grace, it behoueth vs to apprehend by fayth the saluation, which he offreth vs from heauen, and not with hands or eyes.

Matth. 15.

1. Then came to Iesus the Scribes and Pharises, which were of Ierusalem

Mark. 7.

1. Then gathered vnto him the Pharises, and certeine of the Scribes, whiche came

Luk.

rusalem, saying.
2. Why do thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eat bread.
3. But he answered and saide vnto them, why doe yee also transgresse the commaundements of God by your traditions?
4. For God hath commanded saying, Honour thy father and mother: and he that curseth father or mother, let him dye the death.
5. But yee saye, whosoeuer shall saye to father or mother, by the gifte that is offred by me, thou maist haue profit:
6. Though he honour not his father, or his mother, shall be free. Thus haue yee made the commandement of God of no authority by your traditions.
7. O hypocrites, Esaias prophesied wel of you, saying,
8. This people draweth neere vnto me with their mouth, and honoureth me with their lips: but their hearte is farre from me.
9. But in vaine they worship me, teaching for doctrins the precepts of men.

came from Ierusalem.
2. And when they sawe some of his disciples eate meat with common handes (that is to say, vnwashed) they complained.
3. (For the Pharises and al the Iewes, except they wash their handes oft, eate not, holding the tradition of the Elders.
4. And when they come from the market, except they wash, they eat not: and manye other thinges there be, which they haue taken vpon them to obserue, as the washing of cuppes and pots, and of brasen vessels, and of tables.)
5. Then asked him the Pharises and Scribes, why walke not thy disciples according to the tradition of the Elders, but eat meat with vnwashen hands?
6. Then he answered and sayd vnto them, Surely Esay hath prophesied well of you, hipocrites, as it is written, This people honoureth me with their lippes, but their heart is farre away from me.
7. But they worship me in vain, teaching for doctrines the precepts of men.
8. For yee lay the commaundementes of God aparte, and obserue the tradition of men, as the washing of pottes and cups, and many other such like things ye do.
9. And he saide vnto them, well, yee reiect the commaundement of God, that yee may obserue your owne tradition.
10. For Moses saide, Honour thy father and thy mother: and whosoeuer shall curse father or mother, let him dye the death.
11. But yee say, If a man say to father or mother, Corban, that is, by the gifte that is offred by me, thou maist haue profit, he shal be free.
12. So ye suffer him no more to doo anye thing for his father or his mother:
13. Making the word of God of no autoritie, by your tradition, which ye haue ordained: and ye do many such like things.

5. Then came to Iesus. This is a place most worthy to be noted: because that here is reproued an offence no lesse daungerous then common. We see what frowardnes there is in menne, both in the way and meanes of worshipping God, for they do dayly deuise new kindes of worshipping, and the wiser any man would seeme to be, the more he bendeth to shew

his witte that way. I ſpeake not of ſtraungers, but of them which are of the houſhold of the church, whom God hath peculiarlye enriched with this honour, that they ſhould holde that as the rule of pietie, which hee hath ſpoken with his own mouth. God hath preſcribed in what maner we ſhould worſhip him, and in his law he hath comprehended a perfect holynes. The moſt part as if it were a light and a vaine matter to obey God, and to obſerue that which he hath commaunded, do of themſelues gather out of ſundry places many additions to the ſame. They whiche are in authoritie do wreſt their owne deuiſes to this end, as if they had ſomwhat in their heades perfecter then the worde of God. Then crepte in tyranny: for when men once take to themſelues that lyberty to commaund, they do ſeuerely exact the obſeruation of their own lawes, & do not abide that the leaſt title of the ſame ſhould be omitted either in cõtempt, or els by negligence. Alſo though the world cãnot abide the lawfull gouernment, and is moſt rebellious in bearing the Lords yoake, yet it doth eaſily and willingly yeelde to the ſnares of vaine traditions: yea, and many ſeeme to deſire ſuch a ſeruitude. But the worſhippe of God is defiled, which ought chiefly and principally to be obeyd, and the authoritie of men is preferred before his imperial dignitie. And ſo the commõ people is hardly and tyrannouſly enforced to apply their whole endeuour vpon trifles. But this place teacheth vs that al fained worſhippings do diſpleaſe God: becauſe that he alone would be heard, that hee might order and frame vs to true pietie after his own pleaſure: Then they loſe their labour, which as people not ſatiſfied with the only law of God, do weary themſelues in obſeruing the traditions of men. Thirdly, God is iniuried when as the deuiſes of men are extold ſo hygh, that the maieſtie of his law ſhuld fall away, or the reuerence of the ſame at leaſt ſhuld waxe colde.

The Scribes and Phariſes, which were of Ieruſalem. It is not declared for what purpoſe theſe Scribes came to Ieſus: yet, to me it ſeemeth probable, that they being moued with his fame, ſhould come with a deſire to learne, for aſmuch as he ſeemed to be a fit maſter: though it may be that they were ſent as ſpies. Howſoeuer the matter was, becauſe they brought theyr owne ſelfe lyking with them, the leaſte offence might eaſilye exaſperate them to byte or gnaw at Chriſte. VVhereby we ſee how hard it is for them to be drawne to ſound doctrine, which are poſſeſſed with ambition and deſire of reigne: eſpecially, they which are addicted to ceremonies which haue bene long accuſtomed, do admit no new thing, but do obſtinately condemne whatſoeuer is not accuſtomed. To be ſhort, there cannot be a people more lordly nor more froward then theſe men were. Both the Euangeliſtes doe make mention both of the Scribs and of the Phariſes. Yet Matthew ſpeaketh of them in the entraunce into the hyſtory, and Marke placeth them after. But the meaning is all one: for they meane, that of other ſectes the Scribes came, but the Phariſes were the chiefe, as they which then were moſt honoured, and the gouernmente then was in their handes. And it is no meruaile that they were ſooneſt offended with the contempt of the lawes, which they themſelues had made. For, as we ſaid before, when as they boaſted themſelues to bee the interpreters of the lawe, and thereof had their name giuen them, they had corrupted the puritie of the word with their owne deuiſes: and ſo

what

what traditions ſoeuer the Iewes then had, came out of their ſhoppe: wherefore they became the hotter, and ſhewed themſelues the ſharper defenders of them.

2. *VVhy doe thy diſciples.* VVhen the controuerſie is of mans traditions, this queſtion is not of politike lawes, the vſe & end whereof, doe tende to an other purpoſe, then to preſcribe how God ſhould be worſhipped: but, becauſe there is a diuerſitie of mans traditions, there muſt bee ſome diſtinction vſed. For there are ſome, which are manifeſt wicked, becauſe they doe inſtitute wicked manner of worſhippinges, and ſuch as are ful contrary to the word of God. Others myxing the worſhip of God with prophane trifles, doe defile the puritie of the ſame. Others, whiche haue ſome more colour, not being infected with any notable fault, are yet for this cauſe condemned: for that they are imagined to be neceſſary for the worſhip of God, and ſo God is not meerely obeyed, and the conſciences are caught as in a ſnare. It is euident that the treatie heere is of this latter ſort. For the waſhing of hands, which the Phariſes vrged, coulde not of it ſelf be condemned of wicked ſuperſtition: for els Chriſt would not haue ſuffred the water pottes to haue beene placed at the maryage, except the ceremonie had beene lawfull: but the faulte was in this, that they thought that GOD coulde not bee otherwiſe rightly worſhipped. That ceremonie of waſhing was not broughte in at the firſte without ſome goodly pretence. We know how ſeuerely the law of God required outward cleanneſſe, not that the Lord would haue his ſeruauntes to bee ſtayde in the ſame, but that they ſhould the more carefully take heede of all ſpirituall vncleannes. But the law helde a meane in theſe waſhinges, and then came theſe Doctors vppon it, whiche thought not themſelues wiſe enough, except they added ſomewhat to the worde of GOD: and hereof came thoſe waſhinges, whereof there is no mention in the lawe. The Lawgiuers themſelues would not bragge that they had giuen any new law, but onely that they had added certeine cautions, which ſhould be meanes and helpes for the obſeruing of the lawe of God. And preſently corruption followed, when as the ceremonies brought in by man beganne to be accounted as part of the worſhip of God: and alſo when there was a neceſſitie layd vppon free and voluntary actions. For, God (as it is ſaid before) would alwayes be worſhipped by the preſcripte rule of his owne word: and therefore no addition to his lawe is tollerable. For as he permitteth the faythful to haue certeine outward rites, wherein they myght exerciſe themſelues to godlyneſſe: ſo hee ſuffered them not to bee mixed with his word, as if religion were in them. *They waſh not their handes.* The cauſe of the offence is ſet forth more at large by Marke: but this is the ſumme, there were many cuſtomes amongſte the Scrybes, which they took vpon them to obſerue of their own wil: thoſe were ſecundary lawes inuented by curious heades, as if the only commandemēt of God were not ſufficient. This pertained to cups, veſſels, garments and other things pertaining to houſhold, that they ſhould not touch any vncleane or defiled thing. But to deuiſe new waſhings was a vaine and idle deuice. This was not without a colourable cloake, as Paule ſaith, Col. 2. 23. The inuentions of men haue a ſhew of wiſdome: but if they hadde ſtayde themſelues in the onely law of God, theyr modeſtye ſhould haue bene more approued, then their ſcrupulous doubtfulnes.

Their will was to prouide that no vncleane perſon ſhoulde raſhlye and without conſideration eate meat: but it was ſufficient for the Lorde to purge the apparant ſpottes. Alſo theſe deuiſes had neither any ende nor meaſure: for they could ſcarſe moue a finger, but ſome new blot would ariſe: but this corruption was much the worſe, becauſe it was caſte as a religion vpon the conſciences, that he ſhould be guilty of vncleanneſſe: which did not oftē waſh his body with water. It may be they wold haue borne with the contempt of this ceremonie in meane men: but, becauſe they had conceiued a greater and more excellent eſtimation of Chriſte and his diſciples, it ſeemeth to be an heinous offēce, that the rites appointed by the Elders, which were religiouſly vſed by the Scribes, ſhould not be obſerued by the diſciples of that maſter, who profeſſed a better matter, then the preſent eſtate deliuered. Alſo they are much deceiued, which do compare the ſprinckling of their coniured water, which the Papiſtes call holy water, with the Iewiſh waſhinges. For the Papiſtes do blot out aſmuch as lyeth in them, that one Baptiſme by the iteratinge of the ſame ſo oft. Then it is applyed to exorciſmes, and that toyiſhe ſprincklinge is ſuppoſed to be of force, to waſh away ſinnes. If that it were a thing lawfull of it ſelfe, and were free from ſuch corruptions, yet that neceſsitye, which they vrge, is alwaies to be condemned.

3 VVhy do yee alſo tranſgreſſe the commaundements of God? Chriſt maketh here a double anſwere: the firſt is to the perſon (as they ſay) the other conteineth the definition of the matter and cauſe. The order is otherwiſe ſette downe in Mark, who firſt bringeth in that whiche Chriſte ſpake of the whole matter: then he addeth the reproofe, wherin he inueigheth againſt hypocrites: we will follow the courſe obſerued by Matth. Againe, when as the Lord demaundeth of the Scribes, why they defile the law of God, through their own traditions, he doth not yet plainely delyuer his diſciples from the fault obiected againſt them: but hee onely ſheweth them how wicked, prepoſterous and frovvard they were. They take it grieuouſly that the precepres of menne are not exactly obſerued: how much more grieuous a matter is it, that the law of God being neglected, they ſhould imploy their whole endeuor in the obſeruing of theſe traditions? Therfore it appeareth that they were moued rather with ambition, then with a true and right zeale, while they ſo prefer men before God. Alſo it doth eaſily appeare by the text, in what ſenſe he ſaith that the commaundements of God are tranſgreſſed. They did not openly, or profeſſedly aboliſh the law of God, as to affirme that to be lawfull, which the law had forbidden: but they did indirectly tranſgreſſe the ſame, when as the exerciſes enioined by the Lorde were ſuffred by thē carelesly to be omitted. The exāple which Chriſt bringeth is plaine & familiar, God hath commanded that children ſhuld honor their parents. Yet becauſe the offrings made for the gaine of the prieſts, the gathering of them was ſo narowly looked to, that they imagined that he ſinned more grieuouſly that offred nothing, then he that robd his parents of the honor due to thē. Alſo that which according to the law of god was left as a thing voluntary was of more importance in the iudgment of the ſcribes, thē one of the chief cōmādements of god. Therfore as oft as we are ſo bent to kepe the laws of men, ſo ŷ we imploy leſſe diligence & care, for the keeping of the law of god, we are accoūted to trāſgreſſe the ſame. A litle after he ſaith that the cōmandemēt of god is made of no autority, by ŷ traditiōs of mē: becauſe

the Scribes do hold the people so bound to their deuises, that there could no time nor leasure be left to the word of god: also, because they thoght, that they had done their duety very well, that had waited of them at anynch, and hereof arose a liberty to sin. For it is thought that the law of God may be freely broken, sith that holines is rather put in the obseruation of other things then of it. Now, let euery man consider with himself whether this fault aboūdeth not more at this day amōgst the Papists, thē in times past amongst the Iews. The Pope with the whol dunghil of his cleargy denieth not but that God ought to bee obeied: but when they come to the purpose, where as they deteste the tasting of a litle flesh, as a deadly sinne, and theft and whordome but as a veniall sinne, they ouerthrow the law of God for their own traditions: and it is no way to bee suffered, that the obseruation of mans deuises should diminish any of that obedience, which is due to God alone. Further, the honour which GOD commaundeth to yeelde to the parents, is extended to all the dueties of godlines. The last clause that Christ addeth, that he is worthy of death, which curseth his father or his mother, tendeth to this, that wee shoulde know that the commaundement of honoring the parentes, is not small or of light importance, sith that the breach of the same is so sharply punished. And this doth not a litle amplifie the sinne of the Scribes, that so seuere a threatning terrifieth not them from letting the bridle loose to contemners of parents.

5. *But ye say.* This sentence wanteth that, which is more fully sette downe in Mark, where it is added, *you suffer him no more to do any thing for his father and mother.* And the meaning is, that the Scribes do wickedly in absoluing them, which withdraw themselues from dooing their dueties to their parents, so that they supply that want with a voluntarye sacrifice, which might haue bene omitted without any offence to God. Neyther may the words of Christ be so take, as if the Scribes should haue restrayned men from al right obedience: but they did so earnestly apply themselues to get their pray, that children in the meane space did not their duty to their parents.

7 *Isaias propheſied wel of you.* Now the Lord proceedeth further. For hee speaketh of the cause it selfe, which he deuideth into two partes. The first is, that they being only bent to outward rites, esteemed nothinge of true holines, which consisteth in the sincere integrity of the heart: the other, that they peruerslye worshipped God, after their owne will. And thoghhe seemeth to reproue the men, when he speaketh against counterfeit & feigned holines, yet he comprehendeth the sum of the doctrine, which is fully defined thus, The worship of God is spiritual, & consisteth not in sprinckling of water, or in any other ceremony. Also there is no other reasonable seruice of God, then that whiche is framed after hys word. And though Iesaias propheſied not only of the time to come, but had respect to the mē of his age, yet Christ saith that this propheſie belōgeth to the Scribes & Pharises: because they were like to those old hypocrites, with whō the prophet had to do. Christ rehearseth it not after the word that is there set down: yet the prophet doth expressly mentiō these two faults, wherwith the Iewes had prouoked the vengance of God against thēselues: that they faigned a holines onely with the lyppes and outward profeſsiō: further, that they declined to faigned worshippings.

First therfore it is wicked hypocrisie, when men do not honour God, but in outward shew: for it were not euil of it self to draw nere to god with the mouth and lyps, so that the heart went before. This therefore is the summe, because the worship of GOD is spirituall, and nothing pleaseth him, except the inward sincerity of the heart be ioyned with it, they are hypocrites, which put holines in outward pompes.

9 *They worship me in vaine.* The Prophet speaketh word for word thus. *Their feare was taught by the precept of men.* But Christ doth faithfully and aptly yeelde the sense thus, God is worshipped in vaine, where the will of men is thrust in for doctrine. Also by these words al voluntary religiōs, as Paule calleth them, Col. 2. 23. are euidentlye condemned. For, as wee said, sith that God wilbe worshipped after his own wil, only he aloweth no new fashions of worshipping him to be imagined. Therfore whē as man beginneth to wāder out of the cōpasse of the word of god, the more earnestly & curiously he applyeth himself to worshippe him, the greater iudgment he pulleth downe vpon himself: because religion is prophaned by such inuentions. The apposition consisteth in these words, *teaching doctrines the precepts of men.* For Christ affirmeth that they go astray, which in place of doctrine do thrust in the commaundementes of men: or which worship God after that rule. Therfore, sith obedience before God is better accepted then sacrifice, let this be holden as certeine, that all faigned worshippings are vain before him, yea, as the Prophet testifieth, they are accursed and detestable.

Matth. 15

10 Then he called the multitude vnto him, and said to them, heare and vnderstand.
11. That which goeth into the mouth defileth not the man, but that which cōmeth out of the mouth defileth the man. 12. Then came his disciples, & said to him, perceiuest thou not that ꝑ Pharises are offēded in hearing this saying? 13. But he answered & said, euery plāt which, mine heuēly father hath not planted, shalbe rooted vp.
14. Let them alone: they be the blind leaders of the blind, & if the blynde lead the blind, both shal fal into the ditch. 15. Then answered Peter and said to him, declare to vs this parable.
16. Then said Iesus, are ye yet without vnderstanding?
17. Perceiue ye not yet, that whatsoeuer entreth into the mouth, goeth into the belly, & is cast into the draught
18. But those things which proceede out of the mouth, come from the hart and they defile the man.
19. For out of the heart come euill thoughts, murders, adulteries, fornications,

Mark. 7

14. Then he called the whol multitude vnto him, & said vnto them, hearkē you al to me, and vnderstand.
15. There is nothing without a manne that can defile him, when it entreth into him, but the thinges whiche proceede out of him, are they which defile ꝑ mā.
16. If any haue eares to heare, let him heare. 17. And when he came into an house away from the people, his disciples asked him concerning the parable.
18. And he said vnto them, what? are ye without vnderstanding also? Doe ye not knowe that whatsoeuer thinge from without entreth into a man, cannot defile him, 19. Because it entreth not into his heart, but into the belly, and goeth into the draught, which is the purging of al meates?
20. Then he said that which commeth out of man, that defileth man.
21. For from within, euen out of the hart of men proceede euill thoughts, adulteries, fornications and murthers.
22. Theftes, couetousnes, wickednes, deceit, vncleannes, a wicked eie, backbyting, pride, foolishnes.

23. All

Luk. 6

39. And he spake a parable vnto them, canne the blind lead the blind? shall they not both fall into the ditch?

tions, thefts, false testimonies, slaunders. 20. These are the things, which defile the man: but to eate with vnwashed handes, defileth not the man.

23. All these euyll things come from within, and defile a man.

v. 20. He called the multitude vnto him. Here Christ turning himself to such as were willing to bee taught, doth more at large expound that whiche he had touched before, that the kingdom of God consisteth not in meate and drink, as Paul also teacheth. Ro. 14. 17. For, whē as outward things by nature are cleane, the vse of them is also free and cleane. Neither cōmeth the vncleannes of the good creatures of God. Therefore this is a general iudgment, that vncleannes commeth not into man from without, but that the fountaine is hid in himself. But by *Synecdochen* hee saieth, that out of the mouth of man commeth all those euils, which euery man bringeth forth of him. For hee alludeth to the present matter, as if he should haue said, we do not draw in at our mouth vncleannes togeather with meat and drinke: but al kind of filthines floweth out from vs.

v. 22. Perceiuest thou not that the Pharises. Because the Scribes were very froward and vnframeable, Christ bestowed not much labour in appeasing them, but had enough to do to reproue their hipocrisie & pride. So the offence which they had first conceiued is doubled, where they see their washings not carelesly, but as it were professedly despised of Christ as trifles. Now, in that Christ doubted not to set their malitious and poysoned mindes more on fire by pricking thē so sharply, let vs learne by his example not greatly to regard whether our doings and sayings please al men: yet the disciples (as it is the maner of rude and vnlearned men) do gather by the hard successe, that Christ answered dangerously and ill. For to this purpose tended their admonition, that Christ by correcting his ouersharpe speach, should endeuor to pacifie their offended minds. This is almoste a thing common to the weake, to iudge euil of that doctrin, which they see receiued with vnrighteous & enuious eares. And certeinly it were to be wished that the same might quietly and without offence haue the alowance of al men: but sith Sathan blindeth many mens mindes, and enflameth their hearts euen with madnes, & holdeth many soules ouerwhelmed with a beastly blockishnes, it cannot be that the true doctrine of saluation should sauor with all men: but especially ye it is no meruaile to see them exasperated, which nourish within them the poyson of malice and vntowardnes. We must endeuor our selues so far as lawfully we may, þ no offēce may arise of our maner of teaching. But it were a poynt of extreame madnes for vs to moderate as it were with greater wisdome the doctrine which we are taught of the heauēly master. But we see how of his speach wicked & leaud men took occasiō of offence: yea, we see how þ shew of offēce which was malitiously takē, was handled on either side.

13. Euery plant. Because that the weake minds were wounded with that the doctrine had no better successe, Christ would remedy that mischiefe. And he applieth this remedy, there is no cause why good menne shoulde be troubled, or shoulde the lesse honourably esteeme of the doctrine, though it light vppon many to their destruction. This place is ignorātly expounded of some, that all the inuentions of men, and what soeuer proceedeth not out of the mouth of God, must be rooted vppe and pearished: for CHRISTE hathe respecte rather vnto menne, and the meaning is, that it is no meruaile if the doctrine of saluation beecome deadlye to

the reprobate. For they are alwayes caried headlong to deſtructiō, that are appoynted to the ſame. Vnderſtand therfore thoſe that are planted with the hand of God, to be them, which by his free adoption are grafted into the tree of lyfe: as Ieſaias alſo 60.21. calleth the Church renued by the grace of Chriſt, a graft planted by the Lorde. Further, for that ſaluation commeth only of Gods election, it is neceſſary that the reprobate do periſh, by what meanes ſoeuer it be done: not that God will deſtroy the innocent, and them that are without fault, but becauſe they of their owne malice do turne to their owne deſtruction whatſoeuer is offred them, though it be wholſom. So it commeth to paſſe, that the Goſpell to them that willinglye periſhe, is a ſauour of death to death, as Paul witneſſeth, 2. Cor. 2. 16. For though it be propoſed vnto all men for ſaluation, yet it bringeth not foorth this fruit but in the elect. Alſo it is the part of a faithfull and good teacher, ſo to temper whatſoeuer hee bringeth forth, that it may profit all men: but how ofte ſoeuer it falleth out otherwiſe, let vs comfort our ſelues with this aunſwere of Chriſte. And the ſimilitude doth notably expreſſe the cauſe of the deſtructiō not to be in the doctrne, but the reprobate, which haue no roote in God, hauing the doctrine ſet before them, doe vomitte out their hidden poyſon, that they might bring with haſte that death vppon themſelues, to the which they were before appoynted. Note that Chriſt ſpecially meaneth the hypocrits, which for a rime ſeeme to be planted as the good trees: for the Epicures, which are notorious for their groſſe and infamous contēpt of God, are not properly ſaid to be like to trees: but they, in whom ſome vaine ſhew of godlines ſhineth. Such were the Scribes, which were alofte in the Church of God, no otherwiſe then the Ceders in Libanon: ſo that their falling away might ſeeme the more abſurd. Further, where Chriſt might haue ſaide, that they doe worthily periſh, which do vnworthily refuſe their ſaluation, he goeth deeper, and denyeth that any man canne alwaies ſtand, excepte his ſaluation bee eſtabliſhed in Gods election. In which words he plainly ſheweth that the firſt beginning of our ſaluatiō commeth of that grace, wherein God choſe vs vnto himſelf for his children before we were created.

14. Let them alone. He ſaith that they are vnworthy, that there ſhould any account be had of them: therfore, that there is no cauſe why their offence ſhould much moue vs. From hence was gathered that old diſtinctiō of auoyding offences, which muſt be regarded, leaſt offence be giuen to the weak: but, if any ſtubborn or malitious wicked perſon ſhoulde take offēce, that is not to be regarded: for, if we would ſatiſfie the frowardnes of al mē, it wer neceſſary that Chriſt, who is the rock of offence, ſhuld be buried. Therfore it is conuenient to know the difference betweene the weak, which being offēded by ignorance, do preſently apply thēſelues to be cured, & the proud and froward, which take offences, leaſt the weake be troubled through our fault. But wheras the wicked wil frowardly be troubled, let vs without regard go through the midſt of offences. For he that ſpareth not the weak brethren, treadeth them as it were vnder his feete, to whom we are cōmanded to reach our hand: but it were not cōuenient to regard others, into whoſe offences it is neceſſary to fall, if wee deſire to hold a right courſe. Further, where vnder pretence of offence it commeth to paſſe to thoſe menne to be alienated, and to fall away from Chriſt, they muſt be let alone, leaſt they draw vs away with them,

They are blinde leaders of the blinde. Chriſt declareth that they ſhall miſerably periſh, who ſoeuer wil bend themſelues hither and thither after their pleaſure: for when they will ſtumble in the plaine way, it doeth heereby appeare that they are willingly blinde. Nowe, to what purpoſe ſhould a man ſuffer himſelfe to be gouerned by them, except that he would fall into the ſame pitte. And Chriſte, which ſunne of righteouſneſſe ſhineth to vs, by the light of the Goſpell not onely ſheweth vs the way, but wil haue the ſame preferred of vs, not without cauſe calleth his Diſciples backe from that ſlouthfulneſſe, leaſt for the fauour of blind menne, they ſhould wander as it were in darkeneſſe. Hereof we doe alſo gather that they all are inexcuſable, which vnder pretence of ſimplicitie or modeſtie doe deliuer themſelues to be deceiued and to be ſnared in errours. Luke in rehearſing this ſentence, noteth no circumſtance, but generally ſayeth that Chriſt vſed this ſimilitude, as he mētioning many ſayings of Chriſt, ſheweth not to what purpoſe they were ſpoken. And it might alſo haue bene, that Chriſte ſpake this ſame thing oftner: yet I thought good to ſet it down in this place, becauſe that other wher there is not an apter place, and Luke declareth not the time when it was ſpoken.

15. Peter anſweareth. Becauſe the diſciples doe bewray ouermuch rudeneſſe, Chriſt doeth correcte and reproue them, and worthily: for that they were as yet without vnderſtandinge, yet hee ceaſeth not to be theyr teacher. That which Mathew by name doeth attribute to Peter, Marke reporteth that it was in the ſame ſence demaunded of all of them, & that is euident by the anſwear of Chriſt, where not only the ignorance of Peter, but of them all togither is reproued. And the ſumme of it is, that men are not defiled with meates, but they haue the filthineſſe of ſinnes ſhutte vppe within them, which doe openly breake foorth into dedes & works. If any manne doe obiecte the intemperancie of feeding to be an vncleanneſſe, it is eaſily anſweared: for Chriſt ſpeaketh not but of the natiue and lawfull vſe of thoſe things which God hath made ſubiect vnto vs. To eat and to drinke, is of it ſelfe a thing free and indifferent: if any corruption falleth out in the ſame, it ſpringeth from man himſelfe, and ought therefore to be accounted as an inward thing, and not an outward.

19. For out of the heart come euil thoughtes. Heereby we gather that which I gaue warning of before, that the woorde *mouthe*, was firſt vſed heere of Chriſt, by reaſon of the circumſtance of the preſent place, but nowe there is no mention of the mouth: but it is onely ſayde, that from the heart of man proceedeth what ſoeuer is vncleane, and it doeth defile with the filthineſſe of the ſame. Marke differeth in this from Mathewe, in that hee reckeneth vp many ſinnes, as euill thoughtes, wicked deſires, which ſome tranſlate couetouſneſſe, I had rather take the ſame generally. In like maner deceit and intemperancie, and thoſe which doe thereafter follow: but though the maner of ſpeache is improper, it is ſufficient to hold the meaning of Chriſt, that all vices doe proceede out of the euill and corrupt affections of the heart. It is vnproperly ſayd, that the euill eye proceedeth of the heart, yet in the matter it ſelfe, there is nothing that is either abſurd or doubtfull: for that the vncleane heart defileth the eyes, ſo as they become the ſeruaunts or inſtruments of euil luſtes. Neither yet doth Chriſt reſtraine euery thing that is euill in man to manifeſt ſinnes: but that he might more euidently ſhewe the heart of man to be the ſeat of all euilles,

he ſayeth that the teſtimonies and fruites are apparant in the ſinnes them ſelues. For the woorde *Defiling or making vncleane*, in Greeke is ſayd to make *Common*: as a little before Marke ſayd common hands, for vncleane. And it is an Hebrewe phraſe: for becauſe the Lord had ſeparated the Iewes on this condition, that they might be ſeuered from al the vncleanneſſe of the Gentiles, what ſoeuer differed from this holineſſe, they called common or as prophane.

Mathew 15.

21. And Ieſus went thence, & departed into the coaſtes of Tyrus and Sidon.

22. And beholde, a woman a Canaanite, came out of the ſame coaſtes, & cried, ſaying vnto him: Haue mercy on me, O Lorde, the ſonne of Dauid: my daughter is miſerably vexed with a deuil.

23. But he anſwered her not a word. Then came to him his Diſciples, and beſought him, ſaying: ſend her away, for ſhee crieth after vs.

24. But he anſweared and ſayd, I am not ſent, but vnto the loſt ſheepe of the houſe of Iſrael.

25. Yet ſhee came and worſhipped him, ſaying: Lord helpe me.

26. And he anſwered and ſayd: It is not good to take the childrēs bread, and to caſt it to whelpes.

27. But ſhee ſaid: trueth Lord: yet in deede the whelps eat of the crums, which fall from their maſters table.

28. Then Ieſus anſweared and ſayd vnto her: O womā, great is thy faith: be it to thee, as thou deſireſt: and her daughter was made whole at that houre.

Marke 7.

24. And from thence he aroſe, and went into the borders of Tyrus and Sidon, and entred into an houſe, and would that no man ſhoulde haue knowen, but he could not be hid.

25. For a certain womā, whoſe little daughter hadde an vncleane ſpirit, heard of him, & came and fell at his feete.

26. (And the woman was a Greeke, a Syrophenisſian by nation) and ſhee beſought him that he would caſt out the deuil out of her daughter.

27. But Ieſus ſaid vnto her: let the children firſt be fed: for it is not good to take the childrēs bred, & to caſt it vnto whelps.

28. Then ſhe anſwered, & ſaid vnto him: trueth Lorde: yet in dede the whelps eate vnder the table, of the childrens crums.

29. Then he ſaid vnto her: for this ſaying, go thy way: the deuil is gon out of thy daughter.

33. And when ſhee was come home to her houſe, ſhe founde the deuill departed, and her daughter lying on the bed.

Luke.

In this myracle we are taught how the grace of Chriſt begā to ſpread amongſt the Gentiles. For though the full time was not yet come, wherin Chriſt ſhould make himſelfe knowen to the whole worlde, yet it pleaſed him to giue ſome taſtes of his commō mercy, which at length was beſtowed generally both to the Iewes and Gentiles after his reſurrection. Alſo in the woman of Canaan is deſcribed a notable image of faith, that by making compariſon, we might knowe that the promiſed redemption was worthily taken from the Iewes, whoſe vngodlines was ſo blockiſh. The woman which Mathewe calleth a Canaanite, is of Marke ſayde to haue bene a Grecian, and by nation a Syrophenisſian, wherein there is no difference: for we knowe that it was the common maner of ſpeache amongſt the Iewes, to call all forraine nations Grecians: and therfore that Anti-

Antithesis betwene the Grecians and the Iewes is often founde in Paule. Also, when shee was borne in the coastes of Tyre and Sidon, it is no meruaile that shee is called a Syrophenissean: when as the region hadde the name of Syria, and was a parte of Phœnicia, and the Iewes very odiously called all the inhabitants of that land Cananites. And it is to be supposed that the most part of them came of the people of Canaan, who being banished out of their country, toke the next place of refuge in their banishment. They doe both agree in this, that the woman came of a prophane nation, not brought vp in the doctrine of the lawe, that shee came of her owne accord to Christ in all humility to seeke aid of him. The circumstance is also to be noted, which is set downe by Marke, that Christ came not thither with banner displaid, but as a priuate man, that he might hide himselfin that corner for a time. But Marke speaketh after the common sense of flesh: for though Christ foresaw by his diuine spirit what should come to passe, yet in as much as he was the seruant & ambassadour of the father, he kept himselfe after the maner of man within the bounds of the calling laid vpon him: therfore it is said that he could not do that, which as a man he would haue done. In the meane while this circumstance hath great waight for the condemnation of the Iewes, that whē Christ in opē place did set before them the promised redemption with a loud voice and myracles annexed to the same, they remained blinde and deafe, when yet they boasted themselues to be heires of the couenant of the Lord, his peculiar people, and a priestly kingdome: and this woman which had none of these priuiledges with the children of Abraham, vnto whome the couenant in shewe appertained not, not being called either with woorde or signe, commeth running of her owne free will.

22. *Haue mercy on me, O Lorde.* Though this woman was a stranger from the Lordes flocke, yet she had gotten some taste of godlinesse: for without some knowledge of the promises, shee coulde not haue called Christ the sonne of Dauid. For although the Iewes were almost falne away frō the pure and sincere doctrine of the law, or at the least were turned far aside from the same, yet the renoumed fame of the promised redemption flourished. And whē as the restitution of the church rested vpon the kingdom of Dauid, whē as there was any speach of the Messias, the name of the son of Dauid was cōmon among them, & this confession was in the mouth of all men. But when as true faith was worne out amongest them by the wonderful & incredible goodnes of God it came to passe that the sauor of the promisses came to the natiōs that dwelt by them. Therfore, though this womā had not ben familiarly taught by any master, neither yet had framed a faith in Christ vnaduisedly to her self, but she cōceiued it out of the law and the prophets. VVherfore that dog Seruetus no lesse foolishly thē wickedly abused this exāple, that he might strip faith bare & naked of the promisses. After this sense, I deny not but that somtimes there may be a faith cōceiued, which alwais hath not an expres & distinct knowledge of sound doctrine: so that we hold this, that faith doth alwaies spring out of the woorde of God, and hath his beginning of the true principles, so that it may alwayes be annexed to some light of true knowledge.

23. *But hee answeared her not.* The Euangelistes doe diuers wayes commend the faith of this woman, as nowe of her inuincible constancie. For when the silence of Christe was a kinde of repulse, it is meruaile that shee

was

was not ouerthrowne with this temptation: but her diligence in praying, was a witneſſe of her perſeuerance. Yet this ſeemeth to be contrary to the nature of faith and inuocation, as Paule doth deſcribe it to the Romanes, chap. 10. 14. namely, that no man can pray rightly, except he haue heard the woorde of God before. VVho therefore will ſay that this woman is endewed with faith, who when Chriſt held his peace of her own motion, breatheth forth her hope? But whē as Chriſt ſpeaketh & holdeth his peace two wayes, it is to be noted thoughe hee then ſuppreſſed the woordes of his mouth, yet hee ſpake inwardly in the minde of the woman: and ſo this inward inſtinct was vnto her in ſtead of outward preaching. Note alſo, that whē her prayer aroſe of the hearing of faith, though Chriſt doeth not preſently anſwear, yet the doctrine which ſhe once learned, doeth alwaies reſound in her, that Chriſt the Redemer ſhould come. So the Lorde often ſpeaketh to his faithfull ones, and withall holdeth his peace: for they truſting to the teſtimonies of the Scripture, where they heare him ſpeaking, they doubt not but that hee will be mercifull vnto them: and yet he doeth not preſently anſwear to their requeſts and petitions: but rather diſſembleth his hearing of them. Therefore we ſee what the purpoſe of Chriſt was in holding his peace, not that he wold quench the faith of the woman, but rather that hee might ſharpen her endeuour, and kindle her feruencie. If that ſo little ſeede of doctrine brought forth ſo great fruit in this woman of Canaan, nothing is more vnſeemely, then that we ſhoulde fall away, if at any time he holde vs in ſuſpence, & doeth not yelde vs preſently a kinde anſweare.

Sende her away. The diſciples do aske nothing in her fauour: but becauſe her importunitye is troubleſome vnto them, they deſire that ſhee may be ſent away by any meanes. But it was a very childiſh deuice, that the Papiſts vnder this pretence endeuoured to bring in the Saincts that are dead to be our patrons: for if we ſhould graunt that this woman entreated the diſciples either to ſpeake for her, or to fauour her (whiche yet cannot be gathered of the text) yet there is an other reaſon or ſtate of them that are dead, and of them that are aliue. Note further, that the diſciples do heare her diſdainfully: and if they had had the minde to helpe her with their patronage, yet they obtaine nothing.

24. *I am not ſent.* He rendreth a reaſon vnto his Apoſtles, why he heareth not the Cananite, becauſe he would employ himſelfe wholely vpon the Iewes, to whome onely he was ſent a miniſter of the grace of God. Therefore, of his calling and commaundement of the father, he argueth that no helpe is to be yelded vnto ſtrangers, not that the power of Chriſt ſhould be alwaies encloſed in ſo narow boundes, but becauſe the circumſtance of the time did ſo require, that he beginning at the Iewes, ſhoulde then eſpecially apply himſelf to them. As it was ſayd, Mat. 10. 5. And the partition wal was not broken down before the reſurrection, that Chriſt might preach peace to the Gentiles, which were ſtrangers frō the kingdō of God. Epheſ. 2. 14. Therefore he then forbade the Apoſtles to goe any other where before they did ſowe the firſt ſeede of the Goſpell in Iudea. Therfore it is true that he ſayth in this place, that he is not ſent but to the Iewes only, vntill at length the Gentiles ſhoulde ſucceede in their order. Further, he calleth not only the elect the ſheepe of the houſe of Iſrael, but who ſoeuer came of the ſtocke of the holy fathers: becauſe the Lord comprehended

prehended all in the couenant, and the redemer was generally promiſed vnto all,as alſo without exception he reuealed and offered himſelfe vnto all. This alſo is worthy to be noted,that he ſayeth he was ſent to the loſt ſheepe: As in an other place he ſayeth, that he came to ſaue that which was loſt,Math.18.11.and Luke 19.10. Nowe ſith at this day his grace is common to vs with the Iewes, we doe gather what our condition is, vntill he appeare vnto vs a ſauiour.

25. *Shee came and worshipped him.* This woman ſeemeth to ſtriue wyth a ſtout obſtinacie,ſo as ſhee would wreſt ſomewhat from him againſt hys will: but it is not to be doubted but that the faith which ſhee had conceiued of the goodneſſe of the Meſsias ſo encouraged her. And that preciſe deniall of Chriſt to be any part of his office,which repugnancie terrified not her,nor withdrewe her from her purpoſe, which came of this, that ſhe being wholely ſetled in the former feeling of faith which I ſpake of, admitted nothing contrary to her hope. And this is a true triall of faith, when by no meanes we ſuffer the generall principle of our ſaluation,which is grounded vpon the worde of God,to be ſhaken in vs.

26. *It is not good to take the childrens bread.* Chriſt now with a ſharper anſwer then the former, ſeemeth to take away all hope: for he doeth not onely teache,that what grace ſoeuer he receiued of the father,belongeth to the Iewes,and muſt be imploied vpon them,except they ſhould be defrauded of their peculiar right: but very reprochefully he compareth the woman her ſelfe to a dog, ſignifying that ſhee was vnworthy to be made partaker of his grace. But that the meaning may be made plaine vnto vs, it muſt be knowen that he calleth not heere the childrens bread, all the gifts of God, but only thoſe which peculiarly belonged to Abraham and to his poſteritye. For, from the beginning of the world Gods goodneſſe was ſo ſpred abroad in euery place,that it filled the heauen & the earth, ſo that all mortall men ſealt him for their father: but becauſe he vouchſafed to beſtow greater honour vpon the children of Abraham, then vpon the reſt of mankinde, that is called the childrens breade, what ſoeuer properly pertaineth to that adoption,whereby the Iewes only were choſen to be the children. The Gentiles doe enioy in common the light of the Sunne,the breath of life,the nouriſhments of the earth,togither with the Iewes: but the bleſsing which was hoped for in Chriſt, reſted onely in the houſe of Abraham. Vvherfore,to caſt that foorth in cõmon without difference, which God with a ſingular priuiledge appoynted for one nation,was nothing elſe but an aboliſhing of the couenant of God. For by this meanes the Gentiles ſhould be made equall with the Iewes, who ſhould excell them as it was meete. Therefore Chriſt vſeth the woorde *Caſting*, ſignifying that that is not well placed, whiche is taken from the Church of God, and made common for prophane men. But this ought to be reſtrained to that time,when God was only called vppon in Iudea. For ſince the Gentiles are taken into the felowſhip of the ſame ſaluation (which is done where Chriſt ſhineth euery where by the Goſpel)that difference is taken away, ſo that they which were dogges before,are nowe accounted amongſt the children. But here the pride of the fleſh muſt of neceſsity be ouerthrowne, when we heare that from the beginning we are dogges. The excellencie of mannes nature was greater from the beginning,in the which the image of God did ſhine,then that ſo reprochful

a name

a name ſhoulde light vpon all the Gentiles, yea euen vpon kings, whome God adorned with his owne title: but the ſinne and falling away of Adam brought it to paſſe, that the Lord ſhuld worthely caſt into the donghill with dogges, them that are degenerated by the offence of the firſt father: Eſpecially, where the compariſon is made betwene the Iewes which are exempted from the common ſorte, and the Gentiles which are baniſhed from the kingdom of God. The purpoſe of Chriſt is more euidently declared by Marke, where it is ſayde: *Let the children firſt be fed.* For he admoniſheth the Cananite that ſhee doeth prepoſterouſly: for that ſhee as it were flieth to the table at the middeſt of ſupper. But though he ſpecially regarded the examining of the womans faith, yet he alſo teacheth howe horrible a vengeance remaineth for the Iewes, which refuſed ſo incomparable a good thing freely offered vnto them, which he denied to others earneſtly and feruently deſiring the ſame.

27. *Truth Lord.* The anſwer of the woman declareth that ſhe was not caried with a blinde or blunt violence, ſo that ſhee would directly ſtũble at the ſaying of Chriſt. For whereas God preferreth the Iewes before others, ſhe alſo leaueth that honour of adoption vnto them, and ſayth that ſhee wil not hinder, but that Chriſte according to the order preſcribed by God, ſhould ſatisfie them: onely ſhee deſireth that a few crummes, falling as it were vnawares, may come to the dogs. And certainly God did neuer ſo ſhut vppe his grace amongſt the Iewes, but that he ſcattered a little taſte at the leaſt of the ſame amongſt the Gentiles. Therefore nothinge could be more aptly or better ſpoken to expreſſe the grace of God, which then ſprang amongſt them.

28. *Great is thy faith.* Firſt he praiſeth the faith of the woman, then he ſayeth, that he graunted her praiers for her faith ſake. Further, the greatneſſe of her faith eſpecially ſhewed it ſelf in that, that it being guided only with a litle ſparke of doctrine, ſhee not only knew the proper office of Chriſt, and attributed vnto him a celeſtiall power, but cõſtantly ſhe went forward through hard lettes, ſuffered her ſelfe to be ſet at naught, ſo that ſhee might holde that which ſhee hoped for, that ſhe ſhould not be without the aide of Chriſt. To be ſhort, ſhee ſo ſeaſoned her confidence with humility, that ſhee woulde not arrogate any thing raſhly vnto her ſelfe: neither yet with the feeling of her owne vnworthineſſe would ſhe ſhutte the fountaine of the grace of Chriſt out from her. But by the commendation of this prophane woman, is the vnthankefulneſſe of this people condemned, who boaſted that they were dedicated to God. But how this woman might be ſayd to beleeue rightly, who was not only deſtitute of the promiſe of Chriſt, but is beaten away with his worde cleane contrary, I haue ſhewed before. For though that ſharply in ſhew he refuſeth her prayers, yet being perſwaded of the ſaluation promiſed of God throughe the Meſsias, ſhee ceaſeth not to hope wel: and therefore ſhee thinketh that the gate is ſhutte againſt her, not that ſhee ſhould altogither be driuen away, but that ſhe ſhould more earneſtly endeuor with her faith to pierce through the chinkes of the ſame. The laſt clauſe containeth profitable doctrine, that faith obtaineth any thing of the Lorde, becauſe that hee ſo much eſteemeth the ſame, that he is alwayes ready to graunt our requeſts ſo farre as it is expedient.

Mathew

Matthew 15.

39. So Iesus went away frō thence, and came neare vnto the sea of Galile, and went vp into a Mountaine, and sate downe there.

30. And great multitudes came vnto him, hauinge with them, halte, blinde, dumme, maimed, and many other, and cast them down at Iesus feete, and he healed them.

31. In so much that the multitude wondered, to see the dumme speake, the maimed whole, the halt to goe, and the blind to see, and they glorified the God of Israel.

32. Then Iesus called his disciples vnto him and sayde: I haue compassiō on this multitude, because they haue continued with me already three dayes, and haue nothinge to eate, and I will not lette them depart fasting, least they faint in the way.

33. And his disciples sayde vnto him: VVhence should we gette so muche breade in the wilderneſſe, as should suffice so great a multitude?

34. And Iesus sayde vnto them: How many loaues haue yee? And they sayd, seuen, and a fewe little fishes.

35. Then he commanded the multitude to sit downe on the ground, 36. And tooke the seuen loaues & the fishes, and gaue thankes, and brake them, and gaue to his disciples, and the Disciples to the multitude.

37. And they did all eate, and were sufficed, and they tooke vppe of the fragmentes that remained, seuen baskets full.

38. And

Marke 7.

31. And he departed againe from the coastes of Tyrus and Sidon, and came vnto the sea of Galile, through the mids of the coastes of Decapolit.

32. And they brought vnto him, one that was deafe, and stambered in his speache, and praied him to putte his hand vpon him.

33. Then he toke him a side from the multitude, and putte his fingers in his eares, and did spitte, and touched his tong. 34. And loking vp to heaven, he sighed & said vnto him: Ephata, that is: Be opened.

35. And straight way his eares were opened, and the stringe of his tongue was losed, and he spake plaine.

36. And he commanded them that they should tel no man: but how much soeuer hee forbadde them, the more a great deale they published it.

37. And were beyond measure astonied, saying: Hee hath done all things well: hee maketh bothe the deafe to heare, and the dumme to speake.

Marke 8.

1. In these daies, when there was a very great multitude, & had nothing to eat, Iesus called his disciples to him and said vnto them, 2. I haue compassiō on the multitude, because they haue now continued with me 3. daies, and haue nothing to eat. 3. And if I send thē away fasting to their owne houses, they would faint by the waye: for some of them came from farre.

4. Thē his disciples answered him, how can a man satisfie these with breade here in the wilderneſſe. 5 And he asked them: howe many loaues haue yee? And they sayde, seuen:

6. Then he commanded the multitude to sit downe on the ground: and he toke the 7. loaues & gaue thankes, brake them, and gaue to his disciples to set before them, and they did sette them before the people.

7. They had also a fewe small fishes: & when he had giuen thankes, he cōmāded them also to be set before thē.

Luke.

38. And they that had eaten, were foure thousande men, beside women and little children.	*8. So they did eate and were ſuffliced, and they tooke vp of the broken meate, that was left, ſeuen basketsfull*
39. Then Ieſus ſent away the multitude, and tooke shippe, and came into the partes of Magdala.	*9. (And they that had eaten, were about 4. thouſand) ſo he ſent them away.* *10. And anon hee entred into a ship with his diſciples, and came into the partes of Dalmanutha.*

39. So Ieſus departed away from thence. Thoughe Mathewe and Marke doe without doubt ſpeake of one and the ſame returne of Chriſte out of the partes of Sidon, yet in ſome things they doe much differ. This is a ſmall matter that one of them ſayeth, that he came into the partes of Magdala, and the other into the partes of Dalmanutha: for when as they were cities ſtanding neare togither, ſituated vpon the lake Geneſareth towardes mount Thabor, it is no maruaile that the countrey lying betwene them, be called by both their names. And Decapolis was ſo called of ten cities, and becauſe it was the region lying betwene Phœnice and the ſea coaſte of Galile, which way Chriſt was to paſſe when he returned from Phœnicia into Galile of Iuda. There ſeemeth to bee greater difference, in that Mathewe ſayeth that he healed many diſeaſed with diuers kindes of ſickneſſe: and Marke maketh mention onely of one deafe manne. Yet this knot alſo is eaſily diſſolued: for Marke choſe that myracle to ſet downe which was done by the way, the fame wherof being ſpred, moued the inhabitants of that country euery where, to bring forth moe vnto Chriſt to be healed. For we know that the Euangeliſtes doe not curiouſly ſet downe all things: but they are ſo ſpare in reporting of the myracles, that they touch only a few things for an example. Alſo it was ſufficient for Marke to ſhew one example, wherin the power of Chriſt was manifeſted, euen as he doth in others ſuch like, which follow a litle after.

MAR. 32. *They brought vnto him a deafe man.* To what purpoſe they praied him to lay his hand on him, may be gathered by the former places: for the laying on of hands was a ſolemne ſigne of bleſsing, wherby the gifts of the holy ghoſt were alſo giuen. And without doubt Chriſte often vſed this rite, ſo that theſe men demaunded nothing but that they knew he had vſed heretofore. But Chriſte vſeth other ſignes: for he toucheth the tongue of the dumbe man with his ſpittle, and putteth his finger into his eares. The onely laying on of his hands, had bene effectual enough: yea, though he had not moued his finger, he could haue done this only with a becke: but it appeareth that hee vſed ſignes frankly, as was moſte for the profit of men: as now, putting ſpittle to his toung, he would declare that the gifte of ſpeaking commeth from him alone: thruſting his finger into his eares, he taught that it was a gift proper to him, as it were to boare open the deafe eares, for it is needeleſſe to runne to allegories: and we ſee, they that haue moſt ſubtilly dalied in that courſe, are ſo farre from bringing foorth any thing that is ſounde, that they rather make the ſcripture to become a ieſting ſtocke. Therefore let this one thing ſatisfie diſcreate readers, that we obtaine of Chriſt both ſpeach and hearing by prayer, inſo muche as he infuſeth his force to our tongues, and pearceth into our eares with his fingers.

That

That he remoueth the deafe man from the multitude, he doeth it partly of that purpoſe, that he would not ſhewe the glory of his Godheade to the rude, and ſuch as were not as yet fitte witneſſes, but that they ſhoulde beholde the ſame a farre off: partly, that he might the more freely powre foorth his feruent prayer. For that he looked vp to heauen, and ſighed, was a ſigne of a vehement affection: whereby is perceiued how great his loue was towardes men, whoſe miſeries he ſo bewailed. Neither is it to be doubted, but by the taking of ſpittle out of his owne mouth, to putte into his mouthe, and by putting his fingers, his will was to teſtifie and to ſhew the ſame kinde and louing affection. Yet he declareth that he hath great power in curing all diſeaſes, and in giuing health, when as hee ſimply cõmaundeth the tongue and eares to be opened. Neither was it without conſideration, that Marke ſetteth downe that Chalde woorde, but that it might teſtifie the diuine power of Chriſte. Amongſt other trifles wherewith fooliſh men defiled baptiſme, heere they alſo had one Apiſh ieſting toye. By the which example we are admoniſhed, that there is no ende of licentiouſneſſe, when men begin to dally with the myſteries of God at their owne pleaſure.

36. *He commaunded them, that they ſhould tell no man.* Though there are many interpreaters which wreſt theſe commandements into an other ſence, as if Chriſt had purpoſely prouoked them to ſpread the fame of the myracle: yet that ſeemeth to me to be the more ſimple meaning, which I alleaged other where, that his purpoſe onely was to deferre it to an other time more conuenient and fitte. VVherefore I thinke not otherwiſe, but that their zeale was vnaduiſed, while they being commaunded to holde their peace, doe haſte to ſpeake. Yet it is not to be wondered at, that men not accuſtomed to the doctrine of Chriſt, ſhoulde be caried with ſo great a zeale, when it was not conuenient. Yet Chriſt turneth that to his owne glory, which was vnaduiſedly attempted by them: becauſe bothe the myracle was knowen, and that whole region deſpiſing the authour of heauenly giftes, was made inexcuſable.

37. *He hath done all things well.* After that Mathewe had gathered many myracles togither, he addeth at the length this clauſe, the multitude wondered and gaue the glory to the God of Iſrael: namely, becauſe that God ſhewing his power by vnwonted meanes, renued the remembraunce of his couenaunt. But in Markes woordes, the figure Antitheſis may be vnderſtoode: for whereas the rumour of Chriſt was very diuers, the multitude gaue teſtimonie that they were wicked and malicious people, who ſoeuer would ſpeake euill of his deedes, when as al his workes rather deſerued high praiſe, then ſo to be quarelled at. And we know that the ſenſe of nature teacheth that nothing is more vnrighteous, then to draw good woorkes into blame and hatred.

MATH. 32. *I haue compaſſion on this multitude.* Heere is a myracle ſette downe not vnlike the other, which wee expounded a little before: this is the only difference, that where before Chriſt fedde fiue thouſande men with fiue loaues and two fiſhes: now foure thouſand are fedde with ſeuen loaues and a few fiſhes. Alſo, when twelue baskets were filled with fragments then, nowe of greater aboundance fewer broken meates remaine. Heereby we learne that the power of God is not tied to meanes or helpes, neither is it any matter before him, whether it be great or litle:

as Ionathan ſayd, ſpeaking of his ſmal army, & of the huge multitude of his enemies, 1. Sa. 14. 6. And as the bleſsing of God ſatisfied as wel with one loafe as with 20. is enoughe to feede a great multitude: ſo if that be wanting, a hundred loaues ſhall not ſuffice to feede ten men: for where the ſtaffe of bread ſhalbe broken, though the meale be yelded by waight from the mil, and the bread from the ouen, yet ſhal it not auaile to ſtuffe the belly by deuouring it. The three daies faſting whereof Chriſt ſpeaketh, muſt be vnderſtoode, not that they abide three daies without meat, but becauſe there was no great prouiſion in thoſe deſart places, ſo that of neceſsity there wanted ordinarie foode. Alſo, that in thoſe hotte regions, there is leſſe ſtomacke to eate, then vnder our groſſe and colde aire, wherefore it is no maruell, if they abſtained the longer from meat.

33. *VVhere should we gette ſo much bread in the wildernesse.* The diſciples doe bewray too beaſtly a blockiſhneſſe, that then at the leaſt they call not to minde, that which they had learned of the power and grace of Chriſte, which they might haue applied to this preſent vſe: but as if they had neuer ſene any ſuch thing, they forget to ſeeke for remedy of him. And becauſe the like ſluggiſhneſſe doeth daily creepe vppon vs, ſo muche more heede muſt be taken, leaſt at any time our mindes be withdrawen from conſidering the benefits of God: that the experience of the times paſt may teache vs hereafter, to hope for the ſame that God hath now once or oftner beſtowed vpon vs.

Mathewe 16.	Marke 8.	Luke 12.
1. Then came the Phariſies and Sadduces, and did tempt him, deſiring him to shewe them a ſigne from heauen.	*11. And the Phariſies came forth, and began to diſpute with him, ſeekinge of hym a ſigne from heauen, & tempting him.*	*54. Then ſayde hee to the people, when yee ſee a cloude riſe out of the VVeſt, ſtraighe way yee ſay a showre commeth, and ſo it is.*
2. But he anſweared and ſayde vnto them: when it is euening, yee ſay faire weather: for the skie is redde.	*12. Then he ſighed depely in his ſpirite, and ſayde: why doeth this generation ſeeke a ſigne? Verily I ſay vnto you, a ſigne ſhal not be giuen vnto this generation.*	*55. And when yee ſee the South winde blowe, yee ſay that it will be hoate, and it commeth to paſſe.*
3. And in the morninge yee ſay, To day shalbe a tempeſt: for the skie is redde and lowringe: O hypocrites: yee can diſcerne the face of the skie, and can yee not diſcerne the ſignes of the times.	*13. So hee left them, and went into the shippe againe, and departed to the other ſide.*	*56. Hypocrites, yee canne diſcerne the face of the earth, and of the skie: but why diſcerne yee not this time?*
4. The wicked generation and adoulterous ſeeketh a ſigne, and there shall no ſigne be giuen it: but the ſigne of the Prophet Ionas: ſo hee left them, and departed.		*57. Yea, and why iudge ye not of your ſelues what is right?*

1. *Then came the Phariſies.* Marke ſayeth that they began to diſpute: whereof may be gathered, that when they were ouercome with reaſons, this

this was their laſt refuge, as obſtinate menne ſo oft as they are driuen to extremities, yet leaſt they ſhoulde be enforced to ſubſcribe to the truthe, they commonly vſe to pretende ſomwhat beſides the cauſe. And though the maner of their diſputation is not expreſſed, yet it ſeemeth likely to mee that they brabled about the callinge of Chriſte, why he durſt innouate any thing, why he lifted vppe and bare him ſelfe ſo high, as if that by his comming the kingdome of God ſhoulde bee reſtored to the eſtate of the ſame. VVhen there remained nothing that they might obiect againſt his doctrine, they deſired to haue a ſigne giuen them from heauen. But it is certaine that they woulde not haue yeelded more to a hundred ſignes, then they did to the teſtimonies of the ſcripture. Note alſo that the power of Chriſt was manifeſted to their ſight already by many myracles, and might as it were be hādled with their hands. They deſpiſe the ſignes whereby Chriſte reuealed himſelfe familiarly vnto them, therefore howe muche leſſe woulde they profite by an obſcure ſigne fetched from farre. So the Papiſtes at this day, as if the doctrine of the Goſpell hadde neuer bene eſtabliſhed, doe deſire to haue it confirmed vnto them by newe myracles. It is alſo to be noted that when the Phariſies had great contention with the Sadduces, neither was it onely a bitter hatred, but there were daily hotte ſtrifes betweene them: yet nowe they doe mutually ioyne together againſt Chriſt: ſo when the wicked are at debate, yet their deadly diſcordes hinder them not, but that they will conſpire againſt God, and as it were by making leagues, they doe ioyne handes togither to ouerthrowe the truthe. By the woorde *Tempting*, the Euangeliſts doe ſignifie that they came not with ſincere mindes, nor with a deſire to learne: but to take him by deceit, for that they thought ſhould be denied them, or at the leaſt that Chriſt coulde not doe it, as they imagined. For becauſe they accounted no better of him but vilely and baſely, they had no other purpoſe, then by ſhewing his baſe eſtate, to ouerthrow that eſtimation which he had heeretofore gotten amongſt the people. So the vnbeleuers are ſaid to tempt God, as oft as they not obtaining what ſoeuer their pleaſure deſireth, doe fall to murmuring, and doe charge God with want of power.

2. *VVhen it is eueninge.* In theſe woordes Chriſte declareth that his power is ſufficiently declared, ſo that they might know the time of their viſitation, if they did not flee the open light, by the ſhutting of their eyes of their owne accorde. And he vſeth a notable ſimilitude and very fitte for the purpoſe: though the courſe of the aire is changeable, ſo that now of a ſodaine a tempeſt riſeth, now vnlooked for it waxeth cleare: yet nature directing them, menne by ſignes doe prognoſticate before, whether the day ſhall be faire or foule. Therfore Chriſt demaundeth why they do not know the kingdome of God, being reuealed by as euident ſignes as the other: for hereby it certainly appeared that they were too muche giuen to earthly and tranſitorie commodities, contemninge what ſoeuer pertained to the heauēly and ſpirituall life: and they were not thus blinde ſo much by ignorance, as of wilfull malice.

Therefore hee calleth them alſo hypocrites, becauſe they fained to ſeeke that, which being ſhewed them, they woulde not ſee. Further, the ſame reproofe doeth almoſte appertaine to the whole worlde: for becauſe that menne doe bende their witte, and applie theyr ſenſes

to the preſent vſe, there is almoſt no manne who is not wiſe enoughe in this behalfe, or at the leaſt hauing obtained ſome meane knowledge, followeth that which is expedient. Then whereof commeth it, that we vnderſtande not thoſe ſignes whereby God calleth vs vnto him, but becauſe that euery manne giueth himſelfe to a wilfull ſluggiſhneſſe? The callinge of Chriſte and the preſent offering of eternall ſaluation was manifeſted to the Scribes as wel by the law and the Prophets, as by his own doctrine which was confirmed by myracles. There are very many ſuche at thys day, which do pretende that in doubtfull matters they haue iuſt cauſe to ſuſpēd their iudgmēt, becauſe þ a reſolute determination muſt be waighted for: Nay, they think this a point of great wiſdom, of purpoſe to auoid all inquirie after the truthe. As thoughe it were not a poynte of greate ſlouthfulneſſe to neglecte the eternall ſaluation of ſoules, when as they ſo diligently prouide for thoſe thinges which are of the fleſh and of the earth, and in the meane ſeaſon to pretende vaine excuſes of groſſe and deepe ignoraunce. But certaine vnlearned menne doe gather too muche abſurdly out of this place, that it is not lawfull by looking into the skie to iudge either of temperature or of ſtormes: For Chriſte rather of the right courſe of nature argueth that they ſhoulde iuſtlye pearish for their vnthankfulneſſe, which are ſo quicke wicked in things pertaining to this preſent life, and doe wittingly and willingly ouerwhelme the heauenly light with their owne blockiſhneſſe.

Mark addeth, that Chriſte ſighed in ſpirite, in which wordes he declareth that he took it grieuouſly & bitterly, when hee ſaw theſe vnthankfull menne ſo ſtubburnely to reſiſte againſt God. And certainly, it becommeth all them that are ſtudious of the glory of God, and carefull of mannes ſaluation, that nothinge wounde them deepelier with ſorowe, then when they ſee the vnbeleeuers of ſette purpoſe ſtoppe vppe from themſelues the meanes whereby they ſhould beleeue, and to apply al the witte they haue to that purpoſe, that they might darken the lighte of the woorde and woorkes of God with their miſtes. I thinke that the worde Spirite is putte heere Emphatically, that we might knowe that this ſighe came of the deepe affection of his heart, leaſt any Sophiſter ſhoulde ſay that Chriſte made but an outwarde ſhewe of ſorowe, which he fealt not inwardly. For it coulde not be otherwiſe but that holy ſoule which was gouerned by the ſpirite of zeale, ſhoulde be altogither grieued at ſuche vngodly frowardneſſe.

57. *Why iudge you not of your ſelues.* Heere Chriſt openeth the fountaine from whence the miſchiefe ſprange, and toucheth the bile it ſelfe, as it were with a launce: namely, for that they deſcended not into their owne conſciences, nor made there any ſearche with themſelues before God what is right. For heereof commeth it, that the hypocrites are ſo proude in their quarelling, and that they caſt foorth ſuch arrogant ſpeaches into the aire without regarde: they gather not their ſences togither, neither doe they ſette themſelues before the iudgement ſeate of GOD, that truthe being once knowen, mighte haue the victorie. Further, that which Luke ſayeth was ſpoken to the multitude, differeth not from that whiche Mathewe and Marke reporte: beecauſe that it is probable that Chriſte did generally bende his ſpeache againſte the followers and diſciples of the Scribes, and other ſuche like contemners of God, whome he

ſawe to be too many: ſo that this complaint or rebuke lighted vppon the whole company of thoſe lewde ones.

MATH. 4. *The wicked generation.* This place was expounded in the 12. chapter. And the ſumme is, that the Iewes were ſatisfied with no ſignes, but that their wicked deſire did ſtill prouoke them to tempt God. Neither doth he ſimply cal them an adoulterous generation, becauſe they deſire any ſigne, which God ſometime graunteth to his children: but becauſe they of purpoſe prouoke God, therefore hee ſayeth that he ſhall be reſtored to them again aliue, as Ionas was. So Mat. reporteth. Marke maketh no mention of Ionas, yet hath the ſame ſenſe. For this neither could ſerue for a ſigne vnto them, that Chriſt being raiſed frō the dead, would ſend forth the ſounding voyce of his goſpell into all places.

Mathew 16.	Marke 8.	Luke 12.
5. *And when his diſciples were come to the other ſide, they hadde forgotten to take breade with them.*	14. *And they hadde forgotten to take bread, neither hadde they in the ſhippe with them but one loafe.*	1. *In the meane time, there gathered together an innumerable multitude of people, ſo that they trode one an other: and he beganne to ſay to his diſciples: firſte, take heede to your ſelues, of the leauen of the Phariſies, whiche is hypocriſie.*
6. *Then Ieſus ſayd vnto them: Take hede and beware of the leauen of the Phariſies and Sadducees.*	15. *And he charged them, ſaying: Take hede, and beware of the leauen of the Phariſies, and of the leauen of Herode.*	
7. *And they thought in themſelues, ſaying: It is becauſe wee haue brought no bread.*	16. *And they thought amonge themſelues, ſaying: It is becauſe we haue no breade.*	
8. *But Ieſus knowing it, ſayd vnto them: O yee of little faith, why thinke yee thus in your ſelues, becauſe yee haue brought no breade?*	17. *And when Ieſus knewe it, he ſayde vnto them: VVhy reaſon ye thus, becauſe ye haue no bread? perceiue yee not yet, neither vnderſtand? haue ye your hearts yet hardened?*	
9. *Do ye not yet perceiue, neither remember the fiue loaues, when there were fiue thouſande menne, and howe many baskettes tooke yee vppe?*	18. *Haue yee eyes and ſee not? and haue yee eares and heare not? and doe you not remember?*	
10. *Neither the ſeuen loaues, when there were 4000. men, and howe many baskets tooke yee vp?*	19. *VVhen I brake the fiue loaues among the fiue thouſand, how many baskettes full of broken meate tooke yee vppe? they ſayde vnto him, twelue.*	
11. *VVhy perceiue yee not, that I ſaid not vnto you cōcerning bread, that ye ſhoulde beware of the leauen of the Phariſies and Sadducees?*	20. *And when I brake ſeuen among foure thouſand, howe many baskettes of the leauings tooke ye vp? and they ſayd, ſeuen.*	
12. *Then vnderſtode they that he had not ſayd that they ſhoulde beware of the leauen of breade, but of the doctrine of the Phariſies and Sadducees.*	21. *Then he ſayd vnto them: how is it that yee vnderſtand not?*	

5. *VVhen the diſciples were come.* Heere Chriſt of the former matter taketh occaſion to exhort his diſciples, to keepe themſelues from all corruptions which might hinder ſincere godlineſſe. The Phariſies had bene there a litle before, who had giuen teſtimonie of a poyſoned frowardneſſe: The

Saduces had kept them companie: of the other ſide Herode a moſte vile aduerſary and corrupter of ſound doctrine. The diſciples being amongſt theſe daungers, it was neceſſary that they ſhoulde be warned to looke to themſelues: for when as the wiſedome of man doeth incline of it ſelfe to vanitie and errours, when leude deuices, falſe doctrines and ſuche other miſchiefes doe compaſſe vs about, there is nothing more eaſie for vs then to fall away from the true and naturall puritie of the woord of God. If it come to paſſe that we be ſo enſnared, it can neuer be, that true Religion ſhould haue full poſſeſsion of vs. But that the matter may more euidently appeare, let vs conſider Chriſtes woordes.

6. *Take heede of the leauen of the Phariſies.* Mat. ioyneth the Sadduces with the Phariſies. Marke putteth Herode in thoſe ſecondes roume. Luke maketh mẽtion only of the Phariſies. Though it is vncertaine whether Luke rehearſeth the ſame ſpeach of Chriſt: and defineth the leauen to be hypocriſie, & alſo doth briefly ſet down this ſentẽce, as if there were no dourfulneſſe in the woordes. And though the Metaphore of leauen, which is here applied to falſe doctrine, might other where be transferred to hypocriſie of life and behauiour, or elſe that the ſame was ſpoken twiſe: yet there is no abſurdity if we ſay that thoſe ſayings, which the other two, according to the courſe of the hyſtorie, doe ſet forth more largely, by Luke are touched ſomwhat otherwiſe, as not in the ſame place, or order, ſo that yet there be no difference in the matter. If it be lawfull to folow this cõiecture, hypocriſie ſhall ſignify ſomewhat elſe then a counterfait and fained ſhew of wiſedome, namely the fountaine it ſelfe and matter of vaine pompe, which boaſting of ſome great thing before men, is of no eſtimation before God. For as the eyes of the Lorde, as Ieremie witneſſeth 5.3. behold the truth: ſo by his word he directeth the faithful in perfect holineſſe, that with a perfecte and ſincere heart they may cleaue vnto righteouſneſſe, according to that ſaying, Deut. 10.12. And now O Iſrael, what doeth the Lorde require of thee, but that thou ſhouldeſt cleaue vnto him with all thy heart, and with all thy ſoule? But on the contrary ſide, the ſpirituall worſhip being neglected, they doe bring in the traditions of men, fading colours, as if God could be caught with ſuch baites. For although the outwarde ceremonies ſerue to make a ſhew, yet before God they are but childiſh trifles, further then we be exerciſed by them in true holineſſe. Nowe we vnderſtande why Luke put hypocriſie in ſteade of fained doctrine, and vnder this name hee comprehendeth the leauens of menne, which doe onely puffe vppe with a vaine ſhewe, and before God haue no ſoundneſſe in them: nay, they drawe the mindes of menne from the right ſtudie of godlineſſe to vaine rites nor to be eſteemed. But becauſe that Mathew his expoſition is plainer, it ſhall be beſt to reſt vpon that. When the Lorde had reproued the Diſciples, they at the length vnderſtoode, that they were commaunded to take heede of the doctrine, it is certaine that this was the meaning of Chriſte, to arme them againſt the preſent corruptions, with the which they were cõpaſſed on euery ſide. And therfore he ſpeaketh expreſly of the Phariſies and Sadduces, becauſe thoſe two ſectes tyrannouſly raigned at that time in the Churche, and wyth their corrupt doctrines they ouerwhelmed the doctrine of the Lawe and of the Prophets, ſo that there remained almoſt nothing ſounde or perfect? Further, it is demaunded wherfore Marke putteth Herode amongſt

the

the number of falſe teachers, who profeſſed no ſuche thing: I aunſwere when as he was halfe a Iewe degenerate and vnfaithfull, he endeuoured by all the ſubtelties he coulde to drawe the people after him. For this is the maner of all Apoſtates to adde ſome mixture, that a newe Religion may ſpring, which may abolish the former. Therefore, becauſe that he endeuoured craftily to ouerthrowe the principles of the true and auncient religion, that that religion might at the length flouriſh, which ſhoulde be moſt agreeable to his tyrannie: and becauſe he endeuoured to bringe in a newe kinde of Iudaiſme, the Lord doeth not without cauſe commaunde alſo to beware of his leauen. For as the Scribes ſcattered their errours out of the temple of God: ſo Herodes court was an other ſhoppe of ſathan, for the forginge of other errours. As we ſee the like in Poperie at this day, Antichriſt doeth not vomite his ſubtleties only out of the Churches and dennes of Sophiſters and Monkes: but he alſo proppeth vp his kingdom with the helpe of courtly diuinitie, ſo as he wil omitte no craft. And as Chriſte then mette with thoſe preſent euilles, and gaue his warninge to beware of that which was moſt noyſome: we being warned by this example, let vs learne wiſely to weigh what corruptions may annoy vs. A man may ſooner mixe fire and water togither, then make the inuentions of the Pope to agree with the Goſpel. Therfore who ſoeuer deſireth with good faith to become Chriſtes diſciple, lette him ſtudie to keepe hys ſoule pure from thoſe leauens. If he be nowe already infected with the ſame, lette him labour ſo muche the more in cleanſing himſelfe, vntill no more dregges nor filthineſſe ſticke in him. And now, becauſe that on the other part troubleſome men do attempt diuers wayes to corrupt ſounde doctrine, the faithfull muſt watch diligently for the auoiding of ſuche ſubtleties, ſo as they may celebrate a continual Paſſeouer with the ſweete bread of truth. And becauſe that vile wickedneſſe, noyſome leauen, and moſt deadly poyſon ouerwhelmeth nowe euery place, let men imploy all their ſenſes to this warning moſt neceſſary of all.

8. Why thinke you thus in your ſelues. The diſciples do againe declare how euil they haue profited both by their maſters doctrine, & alſo by his wõderfull works. For that which he had ſaid of taking hede of leauen, they ſo tooke as if Chriſt wold only draw them from the outward felowſhip. For becauſe that it was a cuſtome receiued amongſt the Iewes, that they ſhould not eate meate togither with prophane menne, the diſciples thought that the Phariſies were of the ſame ſort & number. And this ignorãce was to be tolerated in ſome ſorte: but becauſe they forgate ſo late a benefite, they thinke not that the remeady is in Chriſtes hande, that they ſhould not be compelled to defile themſelues with meate and drinke: he rebuketh them more ſharply, as they were well woorthy, and certainly this vnthankfulneſſe was too groſſe, when as they hadde ſo lately ſeene bread created of nothing for the ſatisfying of many thouſandes of menne, and that being twiſe done, nowe to take care for breade, as if the ſame power were not remaining in the maſter ſtill. By the which woordes we doe gather that all they are condemned of infidelitie, whiche hauing once or twice tried the power of God, doe afterward diſtruſt. For as faith nouriſheth the remembrance of the gifts of God in our hearts, ſo except the ſame faith be ouerwhelmed they will neuer be forgotten.

12. *They vnderſtoode that he had ſpoken of the doctrine.* It is not hard to bee vnderſtoode, but that Chriſt oppoſeth this word leauen againſt the ſimple and pure word of God. Chriſte taketh the ſame beefore in the good parte, when he ſaide that the Goſpel was like to leauen: but the ſcripture for the moſt parte doth hereby ſignifie any thing that is added, whereby the naturall purity of any thing is hindered. But in this place theſe two contraries doe without doubt aunſwere the one to the other, the ſimple trueth of God and the inuentions, which men deuiſe out of their owne brayne. Neyther is there any cauſe why any Sophyſter ſhoulde ſeeke to ſlyppe away, denying this to be vnderſtoode of euery doctrine: becauſe there can no other doctrine be found, which beareth the name of pure and ſweete doctrine, then that which proceeded from God. VVhereof it followeth that what mixture ſoeuer commeth from any other, is called leauen. As Paul 2. Cor. 11. 3. alſo teacheth that the faith is corrupted aſſoone as we are drawne from the ſimplicitie that is in Chriſt. Nowe is it to be ſeene, whoſe doctrine the Lorde woulde haue them to beware of. Then certainly was the ordinarie power of the Church in the handes of the Scribes and Prieſts, amongſt whom the Phariſies were chief. VVhen as Chriſte by name warneth his from their doctrine, it followeth that they all muſt be refuſed which mixe their own inuentions with the word of God, or which thruſt in any ſtraunge thinge, what degree of honour ſoeuer they are placed in, or what proude title ſoeuer they beare. VVherfore accurſed and corrupt is their ſubiection which ſubmit themſelues to the traditions and lawes of the Pope.

Mathewe.	Marke. 8	Luke.
	22. *And he came to Bethſaida, and they brought a blinde man vnto him, and deſired him to touch him.*	
	23. *Then he tooke the blinde by the hande, and ledde him out of the towne, and ſpit in his eyes, and putte his hands vppon him, and asked him if he ſaw ought.*	
	24. *And he looked vp, and ſayde, I ſee men: for I ſee them walking like trees.*	
	25. *After that, he put his handes againe vppon his eyes, and made him looke againe. And he was reſtored to his ſighte, and ſawe euery manne a farre off, clearely.*	
	26. *And he ſent him home to his houſe, ſaying: neither goe into the towne, nor tell it to anye in the towne.*	

This myracle, the declaration whereof is omitted by others, ſeemeth to be reported by Marke, eſpecially for this circumſtance, that Chriſt did not at once, as he was often wont to doe, but by little and little reſtore the blinde man his ſight: the which it is likely that he did to this end, that he might in this man ſet an example of his free diſpẽſation, that he is not bounde to any certaine rule, but that he may ſhewe his power either this way or that. Therfore he doth not open the eies of the blinde ſo preſently, that he may ſee clearly with them: but he inſtilleth a darke and a confuſe ſight into them: then by putting his hands vpon them againe, he giueth them a perfect ſight: ſo the grace of Chriſt, which before was ſodẽly powred vpon others, commeth as it were drop by drop into this man.

24. I see men. The blind man was asked this question for the disciples, that they might know that somwhat was now giuen him: but yet that there was but a litle beginning only, and not fully healed. Therefore he aunswereth that he seeth men, because hee seeth some walkinge, whiche are straight like vnto trees. By which wordes hee confesseth, that his sight is not so cleare, as to discerne men from trees: but yet that he canne see now a litle: because that by their motion he gesseth them to be men, who he seeth to be of a straight stature: in which sense he also saith, that they are like vnto trees. Wherefore we see that onely by coniecture hee saith that he seeth men.

¶ 26. *He sent him home to his house.* That Christe suffered him not to returne to Bethsaida, where many might haue beene witnesses of the myracle, some thinke that it was done, because that Christe would punishe the inhabitants of that place by depriuing them of the vse of his fauour. Whatsoeuer the cause was, it is certeine that he wrought not this miracle to that end that it should alwayes be buried, but he would haue this with manye others kept secrete, vntill that the sinnes of the world being washed away by his death, he should ascend into the glory of the father.

Matth. 16.	Mark. 8.	Luke. 9.
13. Now, when Iesus came into the coastes of Cæsarea Philippy, he asked his disciples, saying, whome doe men say that I the sonne of manne am?	27. And Iesus went out, and his disciples into the townes of Cæsarea Philippi. And by the way he asked his disciples, saying vnto them, whom do men say that I am?	18. And it came to passe, as he was alone praying, his disciples were with him, & he asked them, saying, who say the people that I am?
14. And they said, some say, Iohn Baptist: and some Elias: and others Ieremias, or one of the Prophets.	28. And they aunswered, some say, Iohn Baptist: and some, Elias, and some, one of the prophets.	19. They aunswered and sayd, Iohn Baptist: and others saye, Elias: and some say that one of the old prophets is risen againe.
15. He said vnto them, but whome say yee that I am?	29. And hee said vnto them, but whom saye yee that I am? Then Peter aunswered and said vnto him, thou art the Christ.	20. And hee sayde vnto them, but whom say ye that I am? Peter aunswered & said, the Christ of God.
16. Then Simon Peter aunswered, and saide, Thou art the Christ the sonne of the liuing God.		
17. And Iesus answered, and saide to him, Blessed art thou Simon, the sonne of Ionas: for flesthe and bloud hath not reuealed it vnto thee, but my father, which is in heauen.		
18. And I say also vnto thee, that thou art Peter, and vpon this rocke I will buyld my Churche: and the gates of hell shall not ouercome it.		
19. And I will giue vnto thee the keyes of the kingdom of heauen, and whatsoeuer thou shalt binde vppon earth, shalbe bounde in heauen: and whatsoeuer thou shalt loose on earth shalbe losed in heauen.		

13. Into the coaſtes of Cæſarea Philippi. Marke ſaith that this communication was had by the way: and Luke; when hee had praid, and had none with him but his diſciples: Matth. doth not ſo exactly note the time: yet it is certeine that the three do report the ſame hyſtory: & it may be that Chriſt in that iourney, after he had made ſome ſtay and prayd, demaunded this of his diſciples. Alſo beecauſe there were two Cæſareaes: that was aunciente and more famous, whiche was firſte the towre of Straton: and this is ſcituated at the foote of Mount Libanus, not farre from Iordan, the epithite is added for difference ſake. For though ſome thinke that it was built in the ſame place, where the town Dan ſtoode in times paſt: yet, becauſe it was lately built by Phillip the Tetrach, it was called Philippy. *VVhom doe men ſay that I am?* This may ſeeme to bee the meaning, what ſhould be the common fame of the Redeemer, who was becom the ſonne of man: Yet the queſtion is otherwiſe: namely, what opinion men had of Ieſus the ſonne of Mary: And after his maner he calleth himſelfe the ſonne of man, as if he ſhould haue ſaide, whileſt I am now cloathed with fleſh, & am conuerſant vpon the earth, as one of the ſonnes of men, what iudgment is there of me? But the purpoſe of Chriſt was throughly to ſtrengthen his diſciples in an aſſured faith, that amongſte ſundry opinions they ſhould not wauer, as we ſhall preſently ſee.

14 Some ſay Iohn. There is nothing ſpoken heere either of the profeſſed enemies of Chriſt, neither of the prophane contemners, but of the more ſound and ſincere part of the people, and as of the choſen flowre of the Church. For the Diſciples doe only make mention of them, which ſpake honorably of Chriſt: and yet when the truth was propoſed vnto thē, no man tēded to that ſcope, but al mē vaniſhed away in their own delights. VVherby we perceiue how weake the wit of man is, which not onelye conceiueth nothing of it ſelf, that is right & true, but euen gathereth errours of true principles.

Adde this alſo, that when Chriſte was the onelye ſigne of concorde and of peace, whereby God woulde gather the whole world vnto him, the greater parte doe heereby take the occaſion of more diſſention. And euen amongeſt the Iewes, the vnitie of Faith was no other where ſettled then in Chriſte, and yet they whiche ſeemed before to haue ſome agreement amongeſt themſelues, are nowe ſeuered into ſundry opinions. Alſo, we ſee howe one errour engendereth an other: for becauſe this opinion was ſetled in the mindes of the common people, that the ſoules went into diuers bodies, heereof it came that they were the rather bent to this falſe imagination. But thoughe at the comming of Chriſte the Iewes were in this maner deuided, yet this varietie of opinions ſhoulde not haue hindered the godly, but that they ſhoulde haue deſired the right knowledge of him. For if any manne vnder that pretence geuinge himſelfe to ſluggiſhnes, hadde neglected to ſeeke Chriſt, euen in our iudgement hee ſhoulde bee inexcuſeable. Muche leſſe then ſhall hee eſcape the iudgement of G O D, if any manne by reaſon of diuiſions ſhall abhorre Chriſte, or of the falſe opinions of menne ſhall take occaſion of loathynge, ſo that hee wyll not vouchſafe to applye him ſelfe vnto Chriſt.

15. *But whome saye yee that I am?* Heere Christe seuereth his disciples from the reste of the people, whereby it might the better appeare to be an absurde thing for vs to be drawne from the vnitye of fayth, though others doe disagree. For whosoeuer doe simplye addict themselues to Christe, and doe not striue to adde anye thinge of their owne head to the Gospell, the true lyghte shall neuer fayle them. But heere is great dilygence required, that whyle the whole worlde slydeth after theyr owne inuentions, they shoulde take faste and sure holde of Christe. Beecause that Sathan coulde not take awaye from the Iewes the perswasion they had out of the lawe and the Prophetes of Christe to come, hee diuersly transfiguring him, hee deuided him as it were into partes: then hee thruste amongst them many false Christes, that the true Redeemer should not bee esteemed. Hee lefte not the same subtilties afterwarde, eyther to roote Christe vtterlye out, or to thruste an other person in his roume. VVherefore amongst the confused and contrary speaches of the worlde, let this voyce of Christe sound alwaies in our eares, whereby he separateth vs from wandring and vneonstant men, that we should not follow the multitude, neither that our faith should wauer amongst the contrary floudes of opinions.

16. *Thou arte Christe.* A short confession, but whiche containeth in it the whole summe of our saluation. For vnder the title of Christ is comprehended the eternall kingdome and priesthood, that he would reconcile God vnto vs, and that sinnes being washed away by his owne sacrifice, he would obtaine a perfect righteousnesse. Then that he would preserue vs being receiued into his fayth and custodye, and would adorne and enrich vs with all kinde of blessinges. Marke onely hath, *Thou art Christ*, and Luke hath, *the Christe of God*, but in the same sense: For in tymes paste they called the kings, which were annoynted of God, the Christes of God.

And Luke vsed this phrase before, where he sayde that Simeon had answere giuen him from heauen, that he should not dye before he shoulde see the Christ of the Lord. For surely it was a diuine redemption, which God gaue by the hand of his Sonne. Therefore it was necessary that he that should be the redeemer, shoulde come as a noted person from heauen with the annoyntment of God. Matthew expresseth it more plainlye, that he is the *Sonne of the liuing God.* For though it may bee that Peter did not as yet so expresly vnderstande howe Christe was begotten of God: yet he beleeued that hee was so excellent a person, that he had his beginning from God, not as other men, but that the liuely and true godhead dwelt in his flesh. VVhen the epithite *liuing* is giuen to God, it is a note to make a difference betweene him and dead Idols, which are nothing.

17. *Blessed art thou Simon.* VVhen as this is life eternall, to know one God, and whom he sent Iesus Christ, it is not without cause that Christ pronounceth him blessed, whoe confessed this from his heart. But he spake not this perticularlye to Peter alone, but his will was to shewe where the onely felicitie of the whole worlde is placed. And that all men may aspyre to the same with greater desire: first, it must be holden that all mē are miserable & cursed by nature, vntil they find remedy by Christ. Thē must be added, whosoeuer obtaineth christ, wāteth nothing at al of a perfect bles-

bleſſednes, ſeeing wee can deſire nothing that is better then the eternall glory of God into the poſſeſsion whereof Chriſt doth bring vs. *Flesh and bloud.* Vnder the perſon of this one man, Chriſt admoniſheth all menne that faith muſt be asked of his father, & that the praiſe of the ſame muſt be attributed to his grace: for the peculyar lightening of God is here oppoſed to fleſh and bloud. VVhereby we gather that mennes mindes are voyde of vnderſtanding to perceiue the miſteries of the heauenlye wildome hidden in Chriſte: nay, all humane ſenſes do in this behalfe fayle, vntill God open our eies to ſee his glory in Chriſt. Therfore let no man truſting in his owne witte, lift vppe himſelfe in pride: but humbly let vs ſuffer our ſelues to be taught inwardlye of the father of lightes, that his onelye ſpirite may lighten our darkneſſe. And nowe they whiche are endewed with faith, acknowledging their own blindnes, let thē learne to yeelde that to God, which to him is due.

18. But I ſay vnto thee. Chriſte by theſe wordes declareth how muche Peters confeſsion pleaſeth him, in that hee beſtoweth ſo great a rewarde vppon it. For though he had giuen to Simon his diſciple the name of Peter, & had freely appointed him to be his Apoſtle, yet theſe which were free giftes, he aſcribeth as it were in ſteede of a reward to faith, which is a thing not ſtraunge in the ſcripture. Further, Peter is adorned with a double honour: for the firſt of them dooth belong to his owne priuate ſaluation, and the laſt to his Apoſtolicall function. VVhen he ſaith, *Thou art Peter*, he confirmeth that he gaue not this name before to him in vain, becauſe he ſhould be ſtedfaſt, as a liuing ſtone in the Temple of God. Though this extendeth to all the faithfull, Epheſ. 2. 21. Euerye one of whom are the Temples of God, and by faith beeing compact amongſte themſelues, do together make one temple: yet this excellencye of Peter is noted amongſt the reſt, euen as euery man receiueth more or leſſe in his order, according to the meaſure of the gift of Chriſt. *Vpon this rock.* Hereby it appeareth how the name of Peter agreeth, as with the name of Simon, ſo alſo with the reſt of the faythfull: beecauſe that they being grounded vppon the fayth of Chriſt, are with a holy conſent buylte vp togeather into a ſpirituall building, that GOD may dwell in the mideſt of them. For Chriſt declared that this ſhould be the commō foundation of al his Church, he would gather vnto Peter what company of the faythful ſoeuer ſhould be in the world: as if he ſhuld haue ſaide, you are now a ſmal number of men, and therefore this your confeſsion is of ſmall eſtimation at this preſent: but the time ſhall ſhortlye come, when it ſhall ſhew it ſelfe magnifically, and ſhall ſpreade it ſelfe more at large. And this did not a litle preuaile for the encouraging of the diſciples to bee conſtant: for that though their faith was yet obſcure and baſe, yet they were choſē of the Lorde as the firſt fruites, that at the length of that contemptible beginning, a new Church ſhuld ariſe, which ſhould ſtand as a conqueror againſt al the aſſaults of the infernal powers. For though ꝑ pronoune *it*, may be referred either to the faith, or to the Church, yet the latter ſenſe doth better agree, for that the ſtrength of the Church ſhall ſtand vnuāquiſhed againſt al the power of Sathan: namely, becauſe the truth of god ſhal alwaies continue vnſhaken, wherupon the faith of the ſame is ſtaid. And that ſaing of Io. 1. ep. 5. 4. anſwereth to this ſētēce. This is ꝑ victory, which ouercōmeth the world, euē your faith. A promiſe worthy to be noted, that

that whoſoeuer are vnited in Chriſt, acknowledging Chriſt, and him to be a mediatour, ſhall continue to the end ſafe from all annoyaunce. For that which is ſpoken of the body of the Church appertaineth to the particular members of the ſame, ſo farre forth as they are one in Chriſt. Yet hereby we are admoniſhed, that ſo long as the Church ſhall be a Pilgrim vpon earth, it ſhall not be quiet, but ſubiect to many troubles. For therefore is Sathan denied the ſuperiority: becauſe hee ſhould dayly be againſt it. Therefore, that we may vſe this ſaying of Chriſt, let vs without feare glory againſt Sathan, and by faith let vs triumph ouer all his bandes: ſo agayne let vs knowe, that we haue as it were an allarme ſounded vnto vs, that we might be alwayes ready and prepared for the battayle. It is euident that by the name of gates is noted euery kind of power & ſtrong holde.

19. *And to thee will I giue the keyes.* Chriſte nowe beginneth to ſpeake here of the publike office: that is of the Apoſtleſhippe, whoſe dignitie is adorned with a double title. For Chriſte ſaieth, that the miniſters of the Goſpell are as porters of the kingdom of heauen, becauſe they beare the keyes of the ſame: ſecondly he addeth that they haue power to bind and to loſe, which is effectuall in the heauens. The ſimilitude of keyes is aptly applyed to the office of teaching, as Chriſt ſaith in Luke, 11.52. That the Scribes and the Phariſes, becauſe they were interpreters of the law, had likewiſe the key of the kingdome of heauen. For we know that the gate of lyfe is not otherwiſe opened vnto vs, then by the word of God. Wherof it followeth that it is deliuered vnto the miniſters, as a key into their hand. They which think that keyes in the plural number is therfore ſayd: becauſe the Apoſtles had not onelye commaundement gyuen them to open, but alſo to ſhutte, doe not ſpeake without ſome probable lykelyhoode: yet, if any man will take it otherwiſe, let him vſe his owne ſenſe. It is demaunded why the Lord ſhould promiſe to giue that to Peter, which he ſeemed to haue giuen before by creating him an Apoſtle. But this queſtion was aunſwered in the tenth chapter, where I ſayd that thoſe twelue at the firſt were ſent forth Preachers but for a time: ſo they returning to chriſt ended the courſe of that their calling. And after that Chriſt roſe againe from the dead, then beganne they to bee appoynted ordinary teachers of the Church, this honour is giuen them in reſpect of the time to come.

Whatſoeuer thou ſhalt bind. The ſecond metaphor or ſimilitude properly belongeth to note the forgiuneſſe of ſinnes. For Chriſte by his Goſpell delyuering vs from the guiltines of eternal death, loſeth the ſnares of the curſe wherein we were holden bound. Therefore hee teſtifieth that the doctrine of the Goſpell was ordained for the loſing of our bandes, that we being loſed by the voice and teſtimony of men here vpon earth, ſhuld alſo indeede be loſed in heauen. But becauſe that very many do not onely wickedly refuſe the deliueraunce offred, but alſo by their frowardnes doe procure a heauier iudgement for themſelues: therefore the power, yea and commaundement to binde, is alſo giuen to the miniſters of the Goſpell. Yet this is to be noted, that this is accidentall to the Goſpel, and as it were, againſt the nature of the ſame. As Paul, 2. Cor. 10.6. teacheth, when he ſpeaking of vengeaunce, which hee ſaith he hath ready againſt all vnbeleeuers and diſobedient, preſently after he addeth, when your obedience

bedience is fulfilled. For, if the reprobate did not through their owne faulte turne lyfe into death, the Goſpell ſhould be the power of God to ſaluation to all men. Yet, becauſe that when the ſame is heard, the vngodlynes of many openly breaking out, doth prouoke the wrath of god the more, to ſuch it is neceſſary that the ſauour thereof ſhould be deadly. This is the ſumme, that Chriſt would aſſure his of the ſaluation profered vnto them in the Goſpell, that they might as ſurely looke for the ſame, as if he himſelf ſhould diſcend from heauen, as a witneſſe of it: and againe to ſtrike a feare into the contemners, leaſt they ſhould think that they might freely ſcorne at the miniſters of the word, both which were very neceſſary. For, becauſe that incomparable treaſure of lyfe is propoſed vnto vs in earthly veſſelles, 2. Cor. 4. 7. If the authoritie of the outward doctrine were not thus ſanctified vnto vs, the credite of the ſame would decay almoſte euery moment. Againe, the vngodly do ſo boldly ſet againſt it, becauſe they thinke they haue to doe with men. Therefore Chriſte declareth that by the preaching of the Goſpell is reuealed vppō earth, what the iudgement of God ſhalbe in heauen, and the aſſuraunce of lyfe and death cannot be had from otherwhere. This is a great honour, that we are Gods interpreters to witneſſe to the world his ſaluation. The great maieſtie of the Goſpell, which is called the ambaſſage of the mutuall reconciliation betweene God and men. To be ſhorte, it is a wonderfull comfort to godly mindes, when they knowe that the meſſage of their ſaluation brought them by a man of no reputation & mortal, is ratified before God. In the meane ſeaſon let the vngodlye raue as they pleaſe at the doctrine, which is preached by the cōmaundement of God: they ſhal fele at the length how truly & earneſtly God hath threatned thē by the mouth of men. Further, the godly teachers being furniſhed with this hope, maye without feare teſtifie vnto themſelues and others the grace of God, which giueth life, and with no leſſe courage may they thunder againſt the obſtinate contemners of their doctrine. Thus farre haue I plainly expounded the natural ſenſe of the words, ſo that nothing remaineth to be added, except the Romane Antichriſte deſiringe to colour his tirannye, dare be ſo bolde as no leſſe wickedly then vnfaithfully to peruert this whole place. And though the light of the true interpretatiō, which I haue ſhewed, ſeemeth to be ſufficiēt to chaſe away his darknes: yet, leaſt he ſhuld any thing hinder the godly readers, I wil briefly anſwere his corrupt quarrels. Firſt, hee imagineth Peter to be called the foundation of the Church. But who ſeeth not that he tranſferreth that to the perſon of the man, which was ſpoken of Peters faith? I graunt that Peter & a rock with the Grecians do ſignifie one thing, but that the firſt is ſpoken after the phraſe of the Athenians, & the other of the common language: but this diuerſity is not raſhly ſet down by Math. but the gender is rather chāged of purpoſe, that he might expreſſe ſome diuerſe thing: and I doubt not but that Chriſt noted ſuch a difference in his ſpeache. Therfore Auguſtine doth wiſely admoniſh, that it is not called a rock of Peter, but he is ſo called Peter of a rock, as we are al chriſtians of Chriſt. Further, that I be not tedious, whē that ſaying of Paul, 1. Cor. 3. 11. muſt be holden amongſt vs for certein and ſure, that the Church can haue no other foundation then in Chriſt alone, the Pope cānot deuiſe an other foundation without ſacrilegious blaſphemy. And certeinly how muche

we ought to deteſt this tiranny of the Pope euen in this one thing, it cānot be ſufficiently expreſſed in any words, that for his ſake the foundatiō of the Church ſhoulde be taken away, that the open gulfe of hell ſhould ſwallow vp miſerable ſoules. Adde further that this clauſe (as I touched before) doth not yet belong to the publike office of Peter, but onelye amongſt the holy ſtones of the temple, one place is giuen to him amongſt the cheefe. The titles that follow do belong to the Apoſtolical function. VVherof it followeth that nothing is ſpoken to Peter, which dooth not belong alſo to the reſt of his fellowes: for, if the dignity of the Apoſtleſhip is cōmon amongſt them, then whatſoeuer is annexed vnto the ſame, muſt alſo be common. But Chriſt ſpeaketh vnto Peter only by name: for as one in the name of al had confeſſed Chriſt to be the ſoone of God, ſo again the ſpeach is directed to one, which yet alike belōgeth to the other. Neither is that reaſon to be deſpiſed, which is alleaged by Cyprian & others, that Chriſte in the perſonne of one ſpake vnto all, that hee myght commend the vnitie of the Church. They except that hee to whom this was peculiarly giuen, is to be preferred aboue al the reſte. And this is as much, as if they ſhould contend to haue him to be an Apoſtle rather thē his fellowes. For the power of binding and loſing cannot be taken away from the office of teaching & the Apoſtleſhip, rather then heat or light from the ſun. But if we yeeld that ſowhat more was graunted vnto Peter then to the reſt, that he ſhuld excel amongſt the Apoſtles: yet the Papiſts do fooliſhly inferre, that a primacy was giuen him, that he ſhould be the vniuerſal head of al the Church. For there is both a difference betweene dignity & power, and alſo there is a difference of being in a higher degree of honour amongſt a few, then to gather the whol world vnder his elbowes. And truly Chriſt laid not a greater burden vpon him then hee was able to beare. He is commanded to be a porter of the kingdome of heauen, he is cōmaunded by binding and loſing to diſpence the grace of God, and to execute his iudgment vpon the earth: namely, ſo farre as the power of a mortal man doth reach. Therefore whatſoeuer is giuen him, muſt be reſtrained to the meaſure of grace, wherewith hee is indued for the edifying of the Church: So that huge empire, which the Papiſts arrogate vnto him, falleth downe. But if there were no controuerſie nor ſtrife but that Peter had it: yet this maketh nothing for the tiranny of the Pope. For the principle, which the Papiſts hold, no man in his right mind will graunt them, that here it was giuen to Peter, that he ſhuld paſſe it ouer as it were by right of inheritance to them that ſhuld come after him. VVherfore the Papiſts do make him liberal of an other mans. Further, if there ſhuld be a continual ſucceſsion, yet the Pope getteth nothing therby, vntil he be proued to be the lawful ſucceſſor of Peter. And how proueth he this? Becauſe Peter died at Rome. As though Rome by the horrible murther of the Apoſtle gat her ſelf the ſupremacy. But they pretende that he was alſo Biſhop there. How vaine that is I haue ſufficiently ſhewed in my inſtitution, from whence I had rather haue the whole tractation of this argument to be fetched, then here with the trouble and wearines of the readers to vnfold it again. Yet, let this ſhort clauſe be added: Although the Byſhop of Rome were by law the ſucceſſour of Peter, yet when by his owne falſhoode he ſhall depriue himſelfe of ſo great an honour, whatſoeuer Chriſt gaue to the ſucceſſours of Peter, ſhall profit him nothing.

nothing. It is too well knowne that the Popes court is at Rome: but they can shew no mark of a Church there. And he as much abhorreth the office of a Pastor, as he couetously striueth for his autoritie. And it Christe omitted nothing for the extolling of Peters heyres, yet hee was not so prodigall, as to bestow that honour vpon Apostates.

Matth. 16

20. Then hee charged his disciples that they shoulde tell no mã, that he was Iesus the christ.
21. From that time forth Iesus began to shew vnto his disciples, that he must go vnto Ierusalem, and suffer manye thinges of the Elders, and of the high Priestes, and of the Scribes, and be slaine, and rise againe the third day.
22. Then Peter toke him aside, and began to rebuke him, saying, master, pitie thy self: thy shall not be vnto thee.
23. Then hee turned backe, and said vnto Peter, get thee behind me, Sathan: thou art an offence vnto me: because thou vnderstãdest not the thinges that are of God, but the thinges that are of men.
24. Iesus then said to his disciples, if any man will folow me, let him forsake himself, and take vp his crosse, and follow me.
25. For whosoeuer will saue his life, shall lose it: and whosoeuer shal lose his life for my sake, shal finde it.
26. For what shal it profit a mã, though he should win the whole world, if he lose his own soule? or what shall a man giue for recõpence of his soule?
27. For the sonne of man shall come in the glorye of his father with his Angels, and then shall he giue to euery man according to his deedes.
28. Verily I saye vnto you, there be some of them that stand here, which shal not taste of death, til they haue seene the son of man come in his kingdome.

Mark. 8.

30. And sharpely hee charged them, that concerning him they should tell no man.
31. Then he beganne to teache them, that the sonne of manne must suffer many thinges, and shoulde bee reproued of the Elders, and of the high Priests, and of the Scribes, and be slaine, and within three dayes rise againe.
32. And hee spake that thing plainly. Then Peter tocke him aside, and began to rebuke him.
33. Then he turned back, & looked on his disciples, and rebuked Peter, saying, get te thee behinde me, Sathan: for thou vnderstandest not the thinges that are of God, but the thinges that are of men.
34. And hee called the people vnto him with his disciples, and said vnto them, whosoeuer will follow me, let him forsake himselfe, and take vp his crosse, and follow me.
35. For whosoeuer will saue his lyfe, shall lose it: but whosoeuer shal lose his life for my sake, and the Gospels, he shal saue it.
36. For what shal it profitte a man, though he should winne the whole world, if he lose his soule?
37. Or what shall a man giue for recompence of his soule?
38. For whosoeuer shalbe ashamed of me, & of my words amõg this adulterous & sinfull generation, of him shall the sonne of man be ashamed also, when hee commeth in the glory of his father with his holye Aungelles.

Luke 9

21. And he warned & commanded them, that they should tel that to no man:
22. Saying, the sonne of man must suffer manye things, and be reproued of the Elders, and of the high Priests, & Scribs, and be slaine, and the third daye rise again.
23. And he said to thẽ al, if any man wil come after me, let him deny himself, & take vp his crosse daily, & follow mo.
24. For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shal saue it.
25. For what auantageth it a man, if he win the whol world, & destroye himselfe or lose himself.
26. For whosoeuer shal be ashamed of me, and of my wordes, of him shal the sonne of man bee ashamed, when hee shal come in his glory, and in the glory of the father, and of the holye Angels.
27. And I tell you of a surety, there be some stãding here, which shal not taste of death, tyll they haue sene the king dome of God.

Marke. 9.

1. *And he sayd vnto them, verily I say vnto you, that there be some of them that stand here, which shal not tast of death, till they haue seene the kingdome of God come with power.*

Christ (after he had made a shewe of his glory to come) admonisheth his disciples what they should suffer, that they also might prepare themselues to beare the crosse: for the time of tryall was at hande: for the which he knew them farre vnmeet, except they should be furnished with a new force. But Christ bent himself chiefly to shew this, that his kyngdome should begin not with royal pomp, nor with great riches, nor with the pleasaunt allowaunce of the world, but with a reproachfull death. But there was nothing more difficult then to ouercome such an offence, especially if we consider how throughly they were now perswaded of their master: for they imagined that he should procure them an earthly felicity. Therefore they were caryed away with a vaine hope, earnestlye gaping for that time, when Christe should sodenly reueale the glorye of his kingdome. They had so litle mind of the ignominy of the croise, so that they thought it not lykely that any thing should befal vnto him to the contrary. This cyrcumstaunce also was very hard, that he shoulde be reiected of the Elders and the Scribes, who had the gouernmente of the Church in their hands. Vvhereof it is easie to gather, how necessary this admonition was. But, because it could not be, but ỹ the only mention of the crosse would grieuously trouble their weak minds, presently he healeth the wound, and saith that the thyrd day hee shall ryse againe from death. And certeinlye, when as in his crosse there onely appeared the infirmitie of the flesshe, our fayth shal finde nothing, wherein it shall reste or comfort it selfe, vntil it shall come to the resurrection, wherein the power of the spirite shineth forth. Therefore this course muste bee wisely holden by the ministers of the word, which desire to teache with profit, that they alwaies ioyne the glory of the resurrection with the ignominy of death. But it is meruaile why Christ wold not haue his Apostles to testifie of him, to whom hee had appoynted that office beefore. For to what end were they sente, but that they should bee preachers of the redemption, which depended vpon the comming of Christe? The answer is easie, if we remẽber those things, which I thẽ set down: nãely, that they were not created doctours, to declare the certeine and full testimonie of Christ: but only that they might prepare schollers for a master: that is, to make them which were ouerwhelmed with drowsinesse, apt to be taught and attentiue. Further, that commaundement was to laste but for a time, and the preaching of Christ put an end to the same. Now, because the time of his death drewe neere, and they were not as yet ready to witnesse their faith: yea, their confession shoulde haue bin had in diuision for the weaknes of their faith: therefore the Lorde commaundeth them silence, vntyll that others know that he is the conqueror of death, and that he endue them with more constancy.

22. *Peter beganne to rebuke him.* It is a signe of immoderate heat, that Peter vseth his maister thus: yet hee seemeth to beare some reuerence

towardes him, that he tooke him aside, and durst not reprove him before witnesses: yet his intemperancy is great, in that he warneth him, as if hee were not well in his wittes, that he should spare himselfe. But rash zeale driueth men, yea, and casteth them downe headlong so farre, that they doubt not to make God subiect to their pleasure. Peter iudgeth it to be an absurd thing, that the Elders should crucifie the sonne of GOD, who should be the redeemer of the people, and that he should be put to death, who was the auctour of lyfe. Therefore hee endeuoureth to drawe Christ backe, that hee should not deliuer himselfe ouer to death. It is a fayre colour, but it is necessarye that more credit bee giuen to the iudgement of Christ, then to Peters zeale, by what pretence soeuer it be excusable. And here we are taught what those intentes, whiche are supposed to be good, are auaileable before God. Their is so great prid in men, that they thinke they haue iniury, and they complaine if that, whiche they thinke to be right, be not also accepted of God. So we see with what frowardnesse the Papistes doe maintaine their deuotions, but while they so boldly allow of themselues: God doth not onely reiect that which they thinke to be worthy of great prayse, but he also doth sharply condemne it of vngodly madnesse. If truely the sense and iudgment of man should preuayle, Peters intent was godly, or at the least allowable. But Christe could not more sharply nor more contumeliously reiecte him. VVhat meaneth, I beseech you, his so sharpe an aunswere? who euery where behaued himselfe so meekely, that hee would not breake the bruised reede, Es. 42.3. How thūdreth he now so vehemently against his chosen disciple: The reason is apparaunt, that in the person of one man he would restraine all men from flattering their owne affected zeale. For though it is harde to keepe vnder the pleasures of the flesshe, for that they are lyke to wylde beastes: yet there is no beast so furious, as the wisdome of the flesshe. Therefore Christe dooth so sharpely inueigh against the same, and beateth it downe as it were with an yron mallet, that wee myghte onelye learne to bee wyse out of the woorde of God.

23 *Get thee behinde me Sathan.* Some do reason verye fondlye of this word *behind*, as if Peter were commaunded to followe, and not to goe before. For Luke beefore in the fourth Chapter declareth that the deuill was repulsed from the Lorde with the same wordes. And the word *Hypage* signifieth to leaue off, from whence that latine word *Apage*, i. auoyde, is deryued. Christe therefore reiecteth his disciple farre off, beecause that with his preposterous zeale hee playd Sathans prancke. Neither dooth hee simply call him aduersary, but hee calleth him deuill, in token of great detestation. The reason is to be noted, which is presentlye added, *Thou art an offence vnto me, beecause thou vnderstandest the thinges that are of menne, and not the thinges that are of God.* Peter was an offence to Christ, while he opposed himselfe against his calling. VVhereof it also appeareth how menne are madde in theyr peruerse zeale. For while Peter endeuoured to stoppe his maisters course, he was not aduised of himselfe, but that he would haue defrauded himselfe and all mankind of eternall saluation.

Therefore in one worde wee are taught, with what diligence that must be auoyded, whatsoeuer it be that draweth vs from the obedience

of

of God. And Christ openeth the fountaine of all this mischiefe, when he saith, that Peter sauoreth the thinges which are of menne. Therefore least the heauenly iudge cast off vs and our endeuours to the deuil, let vs learne not to be tied to our owne iudgement, but obediently to imbrace that which the Lord alloweth. Now let the Papistes goe, and extol their owne deuises vp to the sky: they shall feele at the length, when they shal come before the celestiall tribunall seate, what that boastinge shall preuaile, which Christ pronounceth to be deuillish. And for vs, let vs not desire otherwise to be wise then from the mouth of GOD, except wee would willingly shut the way of saluation against our selues with deadly barres.

24. *Iesus then sayd to his disciples.* Because that Christe saw Peter abhorre the crosse, and knew that al others had the same affection, he doth generally entreate of bearing the crosse: neither teacheth he the twelue alone, but layeth the same lawe vppon all the godly. VVe had almost the lyke sentence in Math. 10.28. But there the Apostles onely were admonished of the persecution, which remained for them assoone as they should beginne to discharge their function: but here he teacheth the common exercise of al younglinges, and as it were entreth into the firste principles, all them that will professe the Gospell. And saith expressly, *If any man will followe mee*, that he might refell Peters ymagination. For hee proposing himselfe an example of denyall of himselfe and of patience to euerye manne, hee declareth that hee must suffer, that which Peter thought vnmeete for his person. Furthermore, hee inuiteth all the members of his body to follow him. For so ought the wordes to be vnderstoode, If anye manne will be my disciple, let him forsake himselfe, take vppe his crosse, and followe mee, or let him frame himselfe after my example. And the meaning is, that none can be accounted for Christes disciples, but they which are true followers of him, and are readye to runne in the same race.

Further, he prescribeth a short rule of imitation, that wee might know in what thing he especially requireth that we should be lyke to him: and that consisteth in two poyntes, in denyall of our selues, and in willinge bearing of the crosse. This denial reacheth farre: namely, that we denying our owne wisdome, and forsaking al the affections of the flesh, might bee readye to bee brought to nothing, so that GOD might lyue and reigne in vs. VVee knowe howe naturallye menne are ouerwhelmed with a blinde loue of themselues, how much they are giuē to themselues, and how much they account of themselues. But if we desire to enter into Christes schole, it behoueth to beginne at that foolishnes, whereunto Paule exhorteth vs. 1. Corinthyans 3.18. Then to goe forward to tame and to bringe vnder all affections. Therefore he preacheth of taking vp of the crosse: for though generally the life of all men is subiect to common miseries: yet, because that God doth peculyarly exercise his seruāts, that he might make them lyke vnto the image of his own sonne, it is no meruaile that this law is said to be giuen to them. Also though God loadeth with the crosse aswell the wicked as the good, yet none are saide to bear the crosse, but they which do willingly lay their shoulders vnder it: for thogh a fearce & vntamed horse beareth a rider, yet he taketh him not vp.

Therefore this is the patience of the faythfull, with a willing minde to beare the crosse. Luke addeth this word *dayly*, whiche hath great force in it: for Christ declareth that there is no ende of our warfare, vntyll wee shall departe out of this world. Therefore let this be the daily meditation of the godly, when as they haue born many troubles, to prepare themselues to beare new.

25 *For whosoeuer will saue his lyfe.* A most apt consolation, that they truly shall finde life, which doe willingly suffer death for Christ: for Mark doth expresly prescribe vnto the faythfull this cause of death: and therefore it is to bee vnderstoode in Matthew his wordes. For oft tymes it commeth to passe, that ambition or desperation driueth prophane men to contemne life, so that couragiously they hasten to death, but yet they profit not therby. Also the opposed threatning auaileth much to the shaking off of the drowsie sluggishnes of the flesh; when as he forewarneth them that are desirous of this present life, that they onelye prevaile thus farre, that they shal lose the same. There is a contrarietie betweene this temporal life and the eternall, as we taught before vpon the tenth chapter, from whence the readers may seeke for the rest.

26 *For what shall it profit a man, &c? if hee lose his owne soule?* The word *soule* is heere taken properly: for Christe admonisheth that the soule of man is not therefore created to enioy the world onely for a fewe dayes: but that at length it may attaine to that immortality in heauen, as if he should haue said, how great is this sluggishnes, and how beastly blockishnes is it, that the world so holdeth men bound vnto it, and ouerwhelmeth thē, that they consider not to what end they were born; and haue an immortal soule giuen vnto them, that the race of this earthly life being finished, they should liue for euer in heauen? And all men truly doe confesse that the soule is more worth then all the riches and pleasures of the worlde: but in the meane season the sense of the flesh doth so blinde them, that wittingly and willingly they cast their soules into destruction. Therefore, least the world should enchaunt vs with her baytes, let vs consider in our minde the excellency of our soule: which if it bee earnestlye considered, dooth easilye dispearse the vaine imaginations of an earthlye felicity.

27. *For the sonne of man shall come.* That the former doctrine may the better sinke into our minds, Christe setteth before their eyes the iudgement to come: for that this transitory lyfe may become vile vnto vs, it is necessary for vs to be touched with an earnest feeling of thee heauenly: The slowneſſe and sluggishnesse of our minde hath nead to bee holpe and stirred vp to looke vp into heauen. Therfore Christ citeth the faithfull to his trybunall, that they might continuallye thinke that they liue for no other cause, but to aspyre to that blessed lyfe, which shall bee reuealed at that day. And the warning tendeth to this purpose, that wee might know that they striue not in vain, to whom the confession of their faith is more deare and precious then their life: as if Christ should haue sayde, Cast your lyues into my hande and keeping without feare: for I wyll shewe my selfe at length the auenger, who will at length restore you agayne perfectlye, though you seemed for a tyme to perishe.

Hee mentioneth the glorye of the father and the Aungels, least hys disciples shoulde iudge of his kingdome after the present face or shewe:

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for as yet hee was base and despised, beeing hidde vnder the habite and shape of a seruaunt. Therefore he promiseth to be farre otherwise when he shall come to be the Iudge of the worlde. Further, those words which Marke and Luke haue more, the readers shall finde expounded in the tenth Chapter of Matthew: Also I haue spoken sufficiently otherwhere of the reward of workes. This is the summe of it: as ofte as there is a rewarde promised to good workes, it doth not oppose the merite of thē against the free righteousnes of faith, neyther dooth it shewe the cause of saluation, but onely encourage the faithful to the study of weldoing, while they are certeine that they labour not in vaine. Wherefore these two do very wel agree, we are iustified freelye, because we are accepted of God besides our desert: and yet that he of his owne free will & pleasure bestoweth a reward not due vnto our works.

21. Verely I say vnto you. Beecause the disciples might yet doubte amongst themselues, when that day should be, the Lorde stirreth them vp with a neerer hope: namely, that hee will shortly giue a shewe or token of his glory to come. We know how true the common prouerbe is, in that which is desired haste it selfe seemeth to make delay: but it is found most true, especially ye amongst vs, while our saluation is differd to the comming of Christe. The Lorde therefore that hee might in the meane season refresh his disciples, hee proposeth vnto them for their confirmation a time in the meane season: as if hee should haue saide, If it seeme too long for you to waite for my comming, I wil sooner preuent the same: for before you shal dye, that kingdome of God shalbe euidente beefore your eyes, of the hope whereof I commaund you to depend. This is the naturall sense of the wordes. For that which some doe imagine of Iohn is but a fancy. By the comming of the kingdome of GOD is meant the manifestation of the heauenlye glorye, which Christe beganne at hys resurrection, and shewed it more fullye, by sending the holye Ghost, and by working merueilous workes: for in these beginninges hee gaue his Disciples a taste of the newnes of the heauenly lyfe, when by true & certeine tryalles they might knowe him, that he sate at the right hand of his father.

Matth. 17	Mark. 9	Luk. 9.
1. And after sixe dayes, Iesus took Peter, & Iames and Iohn his brother, and brought thē vp into an high mountaine a parte.	*2. And sixe dayes after, Iesus took Peter & Iames, and Iohn, and brought them vp into an high mountaine out of the waye alone, and he was transfigured before them.*	*28. And it came to passe about an eight daies after those wordes, that he tooke Peter, and Iohn, and Iames, and wente vp into a mountaine to pray.*
2. And was transfigured before them: and his face did shine as the sunne, and his clothes were as white as the light.	*3. And his raymente did shine, and was verye white, as snow, so white as no fuller eanne make vppon the earth.*	*29. And as he prayd, the fashion of his countenaunce was chaunged, and his garment was white, and glistered.*
3. And beehold, there appeared vnto them Moses, and Elias, talkinge with him.	*4. And there appeared vnto them Elyas with Moses,*	*30. And beholde, two men talked with him, which were Moses and Elyas,*
4. Then		*31. Whiche appeared in glory, and told of his departing, which*

4. Then answered Peter, and said to Iesus, master it is good for vs to be here: if thou wilt let vs make here three tabernacles: one for thee, and one for Moses, and one for Elias.
5. VVhile he yet spak, behold a bright cloud shadowed thē: and behold there came a voice out of the cloud, saying, This is my beloued sonne, in whom I am well pleased, heare him.
6. And when the disciples heard that, they fell on their faces, and were sore afraid.
7. Then Iesus came and touched them, and sayd, arise, and be not afrayd.
8. And, when they lifed vp their eies, they saw no maine saue Iesus onely.

ses, and they were talkinge with Iesus.
5. Then Peter aunswered and said to Iesus: master it is good for vs to be heere: let vs make also three tabernacles: one for thee: and one for Moses, and one for Elias.
6. Yet hee knew not what hee said: for they were afraid.
7. And there was a cloude that shadowed them, and a voice cāe out of the cloud, sayinge, This is my beloued sonne, heare him.
8. And sodenly they looked round about, and sawe no more any man saue Iesus only with them.

he should accomplish at Hierusalem.
32. But Peter and they that were with him, were heuy with sleepe, and when they awoke they sawe his glorye and two men standing with him.
33. And it came to passe, as they departed from him, Peter said to Iesus, maister, it is good for vs to be here: let vs therefore make three Tabernacles, one for thee, and one for Moses, and one for Elias, & wiste not what hee said.
34. VVhile he thus spak, there came a cloud, and ouershadowed them, and they feared whē they wer entring into the cloud
35. And there came a voyce out of the cloud, saying, This is my beloued sonne, heare him.
36. And whē the voice was past, Iesus was found alone:

First, it is to be considered for what purpose Christ tooke vppon him the heauenly glory for so short a time, and had but onely three of his disciples as witnesses of this straung sight. The opinion of some, that it was done to that end, that they might be strengthened against that tēptation, which was now at hand, by reason of his death, is not probable to me. For why should hee haue depriued others of that remedy: naye, why doth he expresly forbid them, that they should not declare what they had seene before his resurrectiō: but because the profit of the visiō should appeare after his death? Therfore I doubt not but that Christ would declare that he was not drawn to his death against his wil, but went willingly to the same, that hee might offer vp a sacrifice of obedience to his father. This knowledge came not into the disciples mindes, vntil Christ rose againe. Neither was it necessary for them at that time to conceaue that diuine power of Christ, which they should know conquering vpon the crosse: but they are taught against another time aswel for their own sakes as for ours, least the infirmity of Christ should offend any man, as though it were by necessity or constraint, that he should suffer. For it is euident that it was as easie for Christ to exempt his body from death, as to adorne it with heauenly glory. Therefore we are taught that hee was subiect to death, because his wil was so: and that he was crucified, because he offred himself. For that same flesh, which being offred vpon the crosse lay in the graue, could haue bene free from death and the graue, whē as it had now before bene partaker of the celestiall glory. But we are also taught, that so long as Christ was conuersant in the world in the shape

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of a ſeruaunt,and that his maieſty was hid vnder the infirmity of fleſh, nothing was withdrawn from him: becauſe that he humbled himſelf of hys own freewil:but now the reſurrectiō taketh away that vaile,wherwith his power was hidden for a time.Further, it was ſufficient for the Lord to chuſe three witneſſes:becauſe that by the law that number was preſcribed for prooving any matter,Deut.17.6. The difference of the tyme ought not to offend vs.Math. and Mar.do number ſix whol daies which paſſed betweene:But Luke, ſaying that it was done almoſt eight daies after,comprehendeth aſwel that day, wherin Chriſt ſpake that, as the day wherin he was trāſfigured.Therfore wee ſee that they do agree very wel in one ſenſe vttered in diuerſe words.

2. *And was tranſſigured before them.* Luke ſayth that this came to paſſe, when hee praid:and by the circumſtaunce of the place and the tyme it may be gathered that he praied for this that he obtayned, that a viſible ſhewe or demonſtratiō of his godhead might be reuealed in the brightneſſe of a new ſhape:not that he had nead to aske by prayer of any other,for that he had not,or that the wyl of the father was to be doubted of:but that in the whole courſe of his humilitie, if hee did any thinge as God,he referred it to his father:and his purpoſe was to ſtirre vs vppe to prayers.But in this tranſſiguration the diſciples did not ſee Chriſte altogeather in that excellency,that he is in now in heauen,but he only gaue them ſuch a taſte of that great glory,as they were able to abyde. Then his face ſhone as the ſunne: but now it farre exceedeth the brightnes of the ſunne:Then an vnwoonted brightnes ſhone in his apparell, nowe without apparell the maieſty of his Godhead ſhyneth through out hys whole body. So GOD in times paſte appeared vnto the fathers,not ſuch as he was in himſelfe, but as they were able to abyde the beames of hys great bryghtneſſe: for Iohn ſaieth,1.Io.3.2. that the faythfull ſhal not ſee him as hee is before that they be made lyke vnto him.

Nowe there is no cauſe for any manne to diſpute ſubtilly of the whitneſſe of his garmentes,or of the brightneſſe of his face,when as this was not a full reuealing of his celeſtiall glorye: but hee partelye gaue a taſte in figures, of that whiche they were not yet able wholly to conceaue.

3. *Moſes and Elyas appeared vnto them.* It is demaunded,whether Moſes and Elias were verily preſent, or that the diſciples ſawe onely the lykeneſſe of them, as the prophetes did oftentimes ſee the viſions of thinges abſent.Though the matter be diſputable on both ſides(as menne ſay)yet it is more profitable in my iudgement, that they were brought indeede into that place.Neyther is there any abſurditie in it,ſeeing that God hath both bodies and ſoules in his hande,at his pleaſure to reſtore the dead to life for a time.

And Moſes and Elyas roſe not then for themſelues : but that they might be preſent there with Chriſte . If any manne demaunde agayne, how the Apoſtles knew Moſes and Elias, whom they had neuer ſeene : The anſwere is eaſie:for ſith God brought them to appeare,he gaue thē alſo ſignes and markes whereby they might bee knowne amongſt them. And this was by an extraordinary manner of reuelation, that they certeinly knew them to be Moſes and Elyas.

But why theſe two appeared rather then any other of the compãnye of the holy fathers, that reaſon ought to ſatiſſie vs, that the lawe and the Prophets had no other purpoſe nor ende but Chriſt. For it made greatlye for our faith, that Chriſt came not without teſtimonye, but was beefore commended of God. Neyther doth that reaſon diſpleaſe me, which was woont to be brought, that Elyas was eſpecially taken, to repreſẽt al the Prophetes: for though hee lefte nothing in writing, yet was hee the chiefe next vnto Moſes: he reſtored the religion of God, which was corrupted: yea, he was without compariſon an eſpeciall auenger of the law and true holyneſſe, being nowe almoſte extinguiſhed. That they appeare with Chriſt, and talke togeather is a ſigne of conſent. But what theyr talke was Luke onely reporteth: namely, that they talked of the manner of his departure, which remayned for him at Ieruſalem. Further this muſt not be reſtrained to theyr priuate perſons, but rather to that office, which was before enioyned them. For it was the wil of God, though they had bene now long dead, and had perfourmed the courſe of theyr calling, that they ſhuld yet againe confirme with theyr voyce that which they had taught in theyr lyfe: that wee might know that the ſaluation promiſed to the holye fathers in the Sacrifice of Chriſte is common to vs. Nowe, when as the olde Prophets propheſied of the death of Chriſt; hee (whiche was the eternall wiſdome of GOD) ſate in the ſecrete throne of his glory. VVhereof it followeth that hee was not to be cloathed with fleſh ſubiect vnto death, but that hee freely ſubmitted himſelfe thereunto.

4. *Maiſter it is good for vs to be here.* Luke reporteth that Peter ſayd ſo when Moſes and Elyas were gone: wherby we gather that he was afraid leaſt that by their departure they ſhuld loſe that ſweet and bleſſed ſight. And though it is no meruaile that Peter was ſo delighted with that pleſaunt ſight, that all other thinges being deſpiſed, the onely enioying of that ſatiſfied him, as it is ſayd in the Pſ. 16.11. That the fulneſſe of ioy is in the countenaunce of God: yet this was a prepoſterous deſire of his: that he vnderſtoode not the ende of the viſion: then that hee fooliſhlye made the ſeruauntes equall with the maſter: thirdly hee erred, when hee wold make tranſitory Tabernacles for menne to dwel in, which were already receaued into the celeſtiall and Angelycall glory. I ſay hee vnderſtoode not the ende of the viſion. For, when he heard Moſes and Elias ſay that the time of the death of Chriſt, was at hand, as a man amaſed at that ſight, which was but momentary, hee dreamed the ſame to be eternall.

VVhat meaneth this, that the kingdome of Chriſt ſhould bee by this meanes included in ſo narow a roumth of twentie or thirty footes? where was the redemption of the whole Church? VVhere was the fellowſhip of eternall ſaluation? This alſo was a very peruerſe iudgement, to imagine Elyas and Moſes to be fellowes with the Sonne of GOD: as if it were not neceſſarye that all menne ſhoulde be brought vnder, that hee alone may be extolde. Now, if Peter is contente with his lotte, whye dooth hee thinke them to haue neede of earthlye ſupplyes, at the ſight of whome hee thinketh himſelfe ſo happye? Therefore two of the Euangeliſtes doe verye well note that hee knewe not what hee ſayde.

Marke

Marke addeth the cauſe for that they were afraid. Neither was it the wil of God, that the Apoſtles ſhould at that time profit further, then to beholde the Godheade of his ſonne for a moment, as it were in a liuely glaſſe. Afterwarde in ſucceſſe of time he ſhewed them the frute of it, and corrected their want of iudgement. Therefore Marke declareth that Peter being aſtoniſhed, ſpake as a man altogither amaſed.

5. *Behelde a bright cloude.* A cloude was put before their eyes, that they might knowe that they are not yet fitte to beholde the brightneſſe of the heauenly glory: for when as the Lord gaue ſome tokens of his preſence, he added withall ſome vailes, to ſuppreſſe the boldneſſe of mannes wiſdome: ſo nowe that hee may inſtructe his diſciples in humility, he withdraweth from their eyes the beholding of the celeſtiall glory. Alſo this admonition doeth appertaine to vs, that we ſhoulde not deſire, to breake into thoſe ſecreates, which paſſe our ſenſes: but rather that euery manne doe ſoberly containe himſelfe within the meaſure of his faith. Further, this cloud ſhould be in ſtead of a bridle to vs, leaſt that our curioſitie become more wanton then is meete. The diſciples alſo are admoniſhed that they muſt retourne to their accuſtomed warfare, and that they muſt not promiſe themſelues a triumph before the time.

There came a voyce out of the cloude. And this alſo is woorthy to be noted, that the voyce of God ſounded out of the cloude, but there was neither body nor face ſeene. Therefore let vs remember that warning that Moſes gaue, Deut. 4. 15. God appeared not in any viſible ſhape, leaſt that we being deceiued, ſhould thinke him to be like vnto man. It is true that the holy fathers in times paſt ſaw ſundry ſhapes, whereby they might know God: yet he alwaies abſtained from ſuch ſhewes as might yelde any occaſion or prouocation to make idolles. And truely, ſith the mindes of men are bent more then is meete they ſhoulde be, to groſſe fantaſies, it were hurtfull to put oyle to the lampe. This was a moſt notable manifeſtation of the glory: when as he calleth vs vnto him out of the cloud with his owne voyce, howe abſurde is it for vs to goe about to make him to bee preſent before our eyes in a ſtocke of woode or ſtone? Therefore lette vs learn by faith alone, & not with fleſhly eyes to pierce to that light which we cannot come neare, wherein God doth dwel. But the voyce came out of the cloude, ſo as the diſciples knowing that it came from God, might receiue the ſame with ſuch reuerence as was meete.

This is my ſonne. I do willingly ſubſcribe to their iudgement, which thinke that heere is a ſecreat oppoſition betweene Moſes, Elias and Chriſte, as if that Chriſt ſhould commaund his diſciples to be content with the onely ſonne: for that name ſonne is Emphaticall or very forcible, whereby hee is extolled aboue the ſeruaunts. Alſo Chriſt is here adorned with two titles no leſſe honourable then profitable to our faith, namely, welbeloued Sonne, and alſo Maiſter. In that the father calleth him beloued, in whome he is well pleaſed, he declareth him to be the Mediator in whom he reconcileth the world to himſelfe. VVhen he commaundeth to heare him, hee maketh him the chiefe and onely doctour of his Churche. For when as it was his purpoſe to note him from al others, as by theſe words we doe truely and properly gather, by nature he is his only Sonne, in like maner it is to be obſerued, that he alone is beloued of the father, that he is made the onely Doctour, that all authoritie might reſt in his power.

If any man will except againſt this, asking whether God loueth aungelles, and men, or no: the aunſweare is eaſily made, the fatherly loue of God which hee beareth to aungelles and to menne, commeth from that fountaine. Neither is the ſonne therfore beloued of the father, that other creatures ſhoulde be hated: but that hee might impart with them, that which was proper to himſelfe. Though the eſtate of vs and of the Aungelles is diuers. For theſe were neuer eſtraunged from G O D, that they ſhould neede a reconciler: but we by ſinne were ennemies, vntill Chriſte reconciled him vnto vs. Yet that is alwayes certaine that God is merciful to bothe, ſo as he embraceth vs in Chriſte: for the very aungelles coulde not be ioyned to God without a head. Nowe, when as the father ſpeaketh heere, and diſtinguiſheth himſelfe from the ſonne, it followeth that they are diſtincte in perſonnes, thoughe the eſſence and maieſtie is one, and the ſame.

Heare him. I ſhewed before that the Church is called backe by this word to the onely doctoure Chriſt, that it might depend onely of his mouthe. For though Chriſte came to confirme the lawe and the prophets, yet he ſo holdeth the chiefe roume, that by the brightneſſe of his Goſpell, hee ſwalloweth vppe thoſe ſparkes which ſhone in the olde Teſtament: for he is the ſonne of righteouſneſſe, at whoſe comming it appeared to be ful day. And this is the reaſon why the Apoſtle ſayeth in the firſt chapiter to the Hebrewes, God who at ſundry times, and in diuers maners in olde time ſpake by the prophets, ſpake in theſe laſt daies by his beloued ſonne. Furthermore at this day Chriſt is no leſſe heard in the law and the prophets then in his Goſpell, that the authoritie of a maiſter, might wholely reſt vppon him, euen as he chalengeth the ſame to himſelfe alone, Mathewe 23.8. And he keepeth not his prerogatiue ſafe, except that al mens tounges keepe ſilence. Vherfore it is neceſſary, that what ſoeuer menne haue deuiſed, ſhoulde be ouerthrowne and caſt downe, that hee might keepe vs vnder his doctrine. And he doeth daily ſend foorth Doctours, but ſuche as doe purely and faithfully deliuer that whiche they ſhoulde learne of him, and not ſuche as doe mixe the Goſpell with theyr owne additions. In ſumme, no manne is a faithfull teacher of the Church, except that he be both Chriſtes diſciple, and alſo bring others to him to be taught.

6. *And when the diſciples heard this.* It was Gods will to ſtrike the diſciples with this feare, that he might the better imprinte the remembraunce of the viſion in their hearts. In the meane ſeaſon we ſee howe great the infirmitie of our fleſh is, whiche is ſo afraide at the hearing of the voyce of God. The cauſe why the wicked doe either ſcorne at it, or contemptuouſly deſpiſe it, is, becauſe God doeth not effectually touche them. But it is neceſſary that the Maieſtie of God ſhoulde caſt vs downe aſſoone as we feele him. But Chriſte afterwarde doeth his office, raiſing vppe them that are throwne downe: for therefore came he downe to vs, that by his direction the faithfull might without feare appeare in the preſence of God: and his maieſtie which otherwiſe conſumeth all fleſhe, ſhall be no more terrible vnto them.

Furthermore, hee doeth not onely comfort them in woorde, but alſo confirmeth them by touching. That afterwarde it is ſayde, that they ſaw onely Chriſte, tendeth to ſhewe that the glory was tied to the lawe and the

the Prophets but for a time, that onely Chriſte might continue glorious. For if we will vſe the helpe of Moſes rightly, hee muſt not be reſted vpon, but we muſt applie our diligence, that by him we may be ledde as it were by the hande vnto Chriſte, whoſe miniſter hee is togither with all the reſt. This place alſo may bee applied to the ouerthrowinge of their ſuperſtitions, which doe not onely ſette Chriſt equall with the Prophets and Apoſtles, but doe ſo ioyne him with their common halfe Sainctes, as if that he were as any one of their number. But the graces of God doe ſhine in his Sainctes to a farre other ende, then that they ſhoulde forceably take vnto themſelues parte of the honour due vnto Chriſte. And the fountaine of this errour might haue benne noted in the Diſciples themſelues: for as long as they were feared with the maieſtie of GOD, their miindes wandered in ſeeking after menne: but when Chriſt hadde comfortably raiſed them vppe, he onely was ſeene of them. For if wee haue that comfort in vs, wherewith Chriſte taketh away our feares, all thoſe fooliſhe affections which doe drawe vs hether and thether, ſhall vaniſhe away.

Mathew 17.	Marke 9.	Luke 9.
9. And as they came down from the Mountaine, Ieſus charged them, ſaying: Shewe the viſion to no manne, vntill the Sonne of manne riſe againe from the deade.	*9. And as they came downe from the mountaine, he charged them, that they ſhewlde tell no man what they hadde ſeene, ſaue when the Sonne of manne were riſen from the dead againe.*	*36. And they kepte it cloſe, and tolde no manne in thoſe dayes any of thoſe thinges which they hadde ſeene.*
10. And his Diſciples aſked him, ſayinge: VVhy then ſaye the Scribes, that Elias muſt firſt come?	*10. So they kept that matter to themſelues, and demanded one of an other, what the riſinge againe from the deade ſhoulde meane?*	
11. And Ieſus aunſweared, and ſaid vnto them: Certainly Elias muſt firſt come, and reſtore all things.	*11. Alſo they asked hym, ſaying: VVhy ſay the Scribes, that Elias muſt firſt come?*	
12. But I ſay vnto you that Elias is come already, & they knewe him not: but haue done vnto him what ſoeuer they woulde: likewiſe ſhall alſo the Sonne of manne ſuffer of them.	*12. And hee aunſweared, and ſayde vnto them: Elias verily ſhall come firſte, and reſtore all thinges: and as it is wrytten of the Sonne of man, he muſt ſuffer many thinges, and be ſet at nought.*	
13. Then the diſciples perceiued that hee ſpake vnto them of Iohn Baptiſt.	*13. But I ſay vnto you, that Elias is ceme (and they haue done vnto him, what ſoeuer they woulde) as it is wrytten of him.*	

9. And

9. *And as they came downe from the Mountaine.* VVe haue ſhewed before why the time was not as then fully come for the publiſhing of that viſion. And truely, there ſhoulde haue bene no credite giuen to the diſciples, except that Chriſt had giuen at his reſurrection a more euident token of his glory. But after that the diuine power ſhewed it ſelf openly, that momentanie beholding of his glory began to haue place, that it might euidently appeare euen when he was moſt abaſed, that yet his Godhead remained founde with him, thoughe it was couered vnder the vaile of the fleſh. Therefore he doeth not without cauſe commaunde his diſciples to holde their peace, vntill he ſhould ariſe from death.

10. *And his diſciples asked him, ſaying.* Aſſoone as there was mention made of the reſurrection: the diſciples do thinke that the kingdome of Chriſte ſhould begin: for ſo doe they expound this ſaying, that the world ſhould knowe him to be the Meſsias. For they imagined another matter of the reſurrection then Chriſte meant, as appeareth by Marke: *They diſputed amongſt themſelues, what the riſing againe from the dead ſhould meane.* It may be that that fable began then to ſpring, which is holden at this day for a certain Oracle amongeſt the Rabbines, that the comming of the Meſsias ſhoulde not be after one maner, for firſt, it ſhould be meane and baſe: but ſhortly after his royall and kingly dignitie ſhould followe. And this errour hath ſome colour of likelihoode in it, for it ſprange of a true principle. The Scripture declareth that the Meſsias ſhoulde come twiſe: for it promiſeth that he ſhould be a redeemer, that ſhould with the ſacrifice of hymſelfe waſh away the ſinnes of the world.

And to this purpoſe doe belong thoſe propheſies of Zach. 9. 9. Reioyce O Sion: Beholde thy king commeth, poore, ſitting vppon an Aſſe, &c. and of Iſai 53. 2. He hath neither fourme nor beauty, when we ſee him: hee was without fourme and like to a Leper, that we ſhoulde not deſire him. Then he propoſeth him as a conquerour of death, who ſhoulde make all things ſubiecte vnto him. But we ſee howe the Rabbines doe depraue the ſincere doctrine of the ſcripture with their inuentions. And as all things were very much corrupted at the comming of Chriſt, ſo it is to be ſuppoſed that the people had this fanſie alſo amongſt them. It hath bene ſhewed twiſe or thriſe howe groſſely they erred, about the perſon of Elias. It may be that they alſo meant maliciouſly and ſubtilly, vnder pretence of Elias to derogate from Chriſte. For when as Elias was promiſed as a forerunner to the Meſsias, who ſhoulde prepare the way before him: it was eaſie for them to lay this preiudice vppon Chriſt, that he came without Elias: euen as the deuill at this day enchaunteth the Papiſtes almoſte with the ſame ſubtletie, that they ſhould not looke for the day of iudgement, vntill that Elias and Enoch ſhould appeare. It may verily be ſuppoſed, that the Scribes hadde deuiſed this ſnare of purpoſe, that they might diſcredite Chriſte, as if he wanted the chiefe ſigne and note of the Meſsias.

11. *Certainly Elias muſt come.* VVe haue ſhewed other where, whereof this errour ſprang among the Iewes. For in reſtoring the decaied eſtate of the Churche, Iohn Baptiſt ſhould be like to Elias, and Malachi gaue that name alſo vnto him: that was raſhly taken of the Scribes, as if that the ſame Elias the Thesbite ſhould returne againe into the world. Nowe Chriſte declareth that Malachie propheſied nothing in vaine, but

that

that his propheſie was naughtily wreaſted to an other purpoſe, as if hee ſhould haue ſayde: the promiſſe of the comming of Elias was true, and it was alſo fulfilled: but now haue the Scribes refuſed Elias, whoſe name only they doe obiecte falſly againſt me. And the reformation is attributed to the Baptiſt, not that he perfourmed the ſame, but becauſe that in a continuall courſe he deliuered that to Chriſt, as from hand to hand to be perfourmed which he had begon. And becauſe the Scribes had reiected Iohn without a cauſe, chriſt admoniſheth his diſciples that ther is no cauſe why they ſhoulde be hindered with their craftie deceits: further, it muſt ſeeme no ſtrange thing vnto them, if they take the ſame liberty to reiect the maiſter, that they did before to reiect the ſeruant. And leaſt any man ſhould be troubled with the ſtraungeneſſe of the matter, the Lord declareth that they were both foretolde in the ſcriptures: namely that the redemer of the world ſhould be reiected of the falſe and vngodly teachers, aſwell as Elias his forerunner was.

Math. 17.	Marke 9.	Luke 9.
14 And when they were come to the multitude, there came to him a certaine manne, and kneeled downe to him.	*14. And when hee came to his diſciples, he ſawe a great multitude about them, and the Scribes diſputing with them.*	*37. And it came to paſſe on the next day, as they came downe from the Mountaine, much people mette him.*
15. And ſayd: maſter, haue pitye on my ſonne, for hee is lunatike, & is ſore vexed: for oftimes he falleth into the fire, and oftimes into the water.	*15. And ſtraight way all the people, when they beheld him, were amaſed, and ranne to him, and ſaluted him.*	*38. And behold, a man of the compayne cried out, ſaying: maſter, I beſeeche thee behelde my ſon: for he is all I haue.*
16. And I brought him to thy diſciples, and they could not heale him.	*16. Then hee asked the Scribes, what diſpute you among your ſelues?*	*39. And loe, a ſpirite taketh him, and ſodainly he crieth, and he teareth him that he ſometh and with muche payne departeth from him, when hee hathe bruiſed him.*
17. Then Ieſus anſweared, and ſayde: O generation faith leſſe and croked, how long nowe ſhal I be with you? how long now ſhall I ſuffer you? bringe him hither to mee.	*17. And one of the companye aunſweared and ſayde: maiſter, I haue brought my ſonne vnto thee, which hath a dumme ſpirite:*	*40. Nowe I haue beſoughte thy diſciples to caſte him out, but they could not.*
18. And Ieſus rebuked the deuil, & he wēt out of him: and the childe was hea-	*18. And where ſoever hee taketh him, hee teareth him, and hee ſometh, and gnasheth his teethe, and pineth awaye, and I ſpake to thy diſciples, that they ſhould caſt him out, and they coulde not.*	*41. Then Ieſus anſwered, and ſayd: O generation faithles, & croked, how long nowe ſhall I be with you, and ſuffer you? bring thy ſonne hither.*
	19. Then he anſweared him, and ſayde. O faithleſſe generation, how long nowe ſhall I ſuffer you? Bringe him vnto me.	*42. And whiles he was yet comming, the deuill rent him, and tare him: and Ieſus rebuked the vn-*
	20. So they brought him vnto him: and aſſoone as the ſpirite ſawe him, hee tare him, and hee fell downe on the ground, walowing and fominge.	
	21. Then he asked his father: Howe longe time is it ſince he hath bene thus? And he ſayde: of a childe.	
	22. And oft times hee caſteth him into the fire, and into the water, to deſtroy him: but if thou canſt do any thing, helpe vs, and haue compaſſion vppon vs.	
	23. And Ieſus ſayd vnto him: If thou canſt beleue it, all things are poſſible to hym that bs-	

healed at that houre.

beleeueth.
24. And straightewaye the father of the childe crying with teares, sayde: Lorde I beleeue, helpe my vnbeliefe.
25. VVhen Iesus sawe that the people came runninge togither, he rebuked the vncleane spirite, saying vnto him: Thou dumme and deafe spirite, I charge thee come out of him, and enter no more into him.
26. Then the spirit cried, and rent him sore, and came out, and hee was as one deade, in so much as many said, he is deade.
27. But Iesus tooke his hande and lift him vppe, and he arose.

vncleane spirite, and healed the childe, and deliuered him to his father.
43. And they were al amased at the mighty power of God.

Because that Marke is fuller, and setteth downe the seuerall poyntes plainly, we will folowe the course of woordes sette downe by him. And first he doeth euidently declare wherefore Christe became nowe sharper then he was woont to be, wheras he exclameth against the Iewes, as people vnworthy to be any longer borne withall for their frowarde malice. VVe know how gently he was wont to vse them, yea though they dealt importunately with him. The father heere sueth for his only sonne: very great necessity vrgeth him, modestly and humbly he sueth to Christe for his mercy. VVhy then is he of a sodaine more earnest against them, then he was accustomed, and sayeth that they are not to be borne? Because the reason of so greate seueritie is not sette downe by Mathewe and Luke, some interpreaters were deceiued, whiche thought that Christe rebuked heere either his disciples, or the childes father. But if we do well consider the whole course of the hystorie, as it is sette downe by Marke, it shall be easie to iudge that Christe was rather offended at the malice of the Scribes, then so roughly to reproue the ignorant and the weake. VVhen as in the absence of Christ the lunatike childe had bene brought foorth in the middest amongest them, it seemed to be a very plausible occasion for the Scribes to quarrell, and they willingly tooke it. They are therefore earnest with the disciples, that if they haue any power, they shoulde shewe it in healing the childe. It is likely that the disciples tried, and coulde not bring their purposes to passe: so the Scribes boast as conquerours, & they doe not onely scorne at the disciples, but they quarrell against Christe, as if that his power were decayed in their person. But this was a moste abhominable vngodlines, ioyned with like ingratitude, maliciously to suppresse so many myracles, whereby they had learned howe greate power Christe hadde: for of sette purpose they endeuoured to quenche the light sette before their eyes. VVherefore Christe exclaimeth against them not without cause, that hee can beare no longer with them, and calleth them a faithlesse and croked nation: for they shoulde by so many former instructions haue at least profited thus farre, not to seeke occasion of quarelling.

MAR. 14. *Hee sawe a great multitude.* No doubt but the disciples were accounted as iesting stockes, as the ennemies to the truth are woont with their bragges to make muche, euen of nothing. The Scribes therefore by

their troubleſome dealing, laide the diſciples open to be ſcorned of many. And yet it ſeemeth that ſome were not euill affected: for aſſoone as they ſee Ieſus, they ſalute him: yea, his preſence pulleth downe the inſolencie of the Scribes, in ſo much that being demaunded whereof they diſputed, they helde their peace.

17. *Maiſter, I haue brought my ſonne.* Mathew noteth another kinde of diſeaſe then Marke doeth: for he ſayeth that the man was lunatike. Yet they doe both agree in theſe two poynts, that he was dumme, and at certaine times was driuen into rages. But they are called lunatike, whiche eyther at the wane of the Moone haue the falling ſicknes, or are troubled with a giddineſſe. Neither do I hold that which Chryſoſtome imagineth, that this name was inuented by the ſubtletie of Sathan, that hee might blotte with infamie the good creatures of God: for certain experience teacheth that theſe diſeaſes doe encreaſe and decreaſe according to the courſe of the Moone: yet this letteth not, but that ſathan may adde his forces to ſuch naturall meanes. Therefore I thinke that this man was not deafe and dumme by nature, but that his tounge and eares were poſſeſſed by Sathan. Furthermore, when as the weakeneſſe of the braine & ſynewes made him ſubiecte to the falling ſickneſſe, there was a greater miſchiefe added by Sathan himſelfe. Heereof it came to paſſe, that he euery where ſought his owne deſtruction, then, that he lay all to torne, that he falleth downe as one without life, and like vnto a deade man. And heereby we learne, how many meanes Sathan hath to hurt vs, except he be driuen away by the hand of God. As many infirmities as there are of the fleſh & of the ſoule, which we think to be innumerable, ſo many dartes do they yeelde to Sathan to annoy vs. Therefore we are more then blockiſhe, if ſo miſerable a condition of ours, doe not prouoke vs to prayers. And heerein doeth the incomparable goodneſſe of God ſhewe it ſelfe, that when we are beſette with ſo diuers daungers, yet hee preſerueth vs vnder his defence: eſpecially if we conſider with howe great a deſire oure ennemie is enflamed to deſtroy vs. But this comfort ſhoulde alſo come into our minde, that Chriſte came to bridle his madneſſe, and that wee doe therefore remaine ſafe amongeſt ſo many daungers, becauſe oure heauenly medicine is of more force then all our daungers. The circumſtance of the time maketh alſo to this purpoſe: the father aunſweareth that his ſonne hath bene thus miſerably tormented euen from his youth. If Sathan haue ſo great libertie giuen him vppon that tender age, what ſhoulde not we feare, whiche by our owne ſinnes doe make oure ſelues meete for ſuche deadly blowes, and which doe miniſter weapons to our enemie, and vpon whom he coulde enter as into his owne right, if his deſire were not reſtrained and ouerthrowne by his wonderfull power.

MAT. 17. *O generation faithleſſe.* Though Chriſt ſeemeth to directe his ſpeach to the father of the lunatike, yet it is not to be douted, but that he hath reſpect to the Scribes, as I taught a little before. For it is certaine that the ſimple & weake were not rebuked, but they which being encloſed in their owne malice, doe ſtubbornly reſiſt God. Therefore Chriſt denieth them as woorthy to be borne withall any more by him, and threatneth that he will ſhortly diuorce himſelfe from them. But nothing woorſe can fall out, then that he ſhould forſake vs.

And

And this is no ſmall reproofe, that they ſhould ſo proudly refuſe the grace of his viſitation, where is alſo to be noted that men are to be handled diuerſly, euery man according to his inclination: for whē as he alloreth them that are apt to be taught with all gentleneſſe, he beareth wyth the weake, and doeth alſo moderately ſtirre vppe the ſlowe, hee ſpareth not theſe croked ſerpents, whome he ſeeth not to be cured with any remedies.

MAR. 20. *Aſſoone as the ſpirite ſawe him.* That the deuill rageth more vehemently vpon the man then he was woont, it is no maruell: for the nearer the grace of Chriſte ſheweth it ſelfe, and the more effectually it worketh, the more outragiouſly ſathan fareth: for he is ſtirred vppe with the preſence of Chriſt, as with the ſounde of a trumpet, and he mooueth what tumults he can, and ſtirreth as much as he is able. It behoooueth vs to meditate this before the time, leaſt that our faith be troubled, as oft as at the appearance of the grace of Chriſte, this our enemie ariſeth againſt vs with more violence then he was wont. Yea, an other thing moreouer is here to be noted, the true beginning of our healing is to be ſo throughly afflicted, that we ſhalbe but little from death. And alſo, that the Lord kindleth a torche or light at the furious rage of ſathan, to ſhewe foorth his grace: for when as men were aſtoniſhed at that horrible ſight, thereby the power of Chriſt which preſently folowed, might be the better diſcerned of them.

21. *Of a childe.* Heereby we gather that this was not inflicted as a puniſhment for the ſinnes of the manne: but was the ſecreate iudgement of God. It is certaine that the infantes when they come firſte oute of the wombe of their mother, are not innocent before God and guiltleſſe, but Gods ſcourges haue ſometime ſecreat cauſes, and that for the triall of our obedience. Neither doe we otherwiſe yeelde that honour that is due to God, then if we do reuerently and modeſtly adore his iuſtice, euen when it is hidden from vs. If any man deſire to knowe more of this matter, he may ſearch in that place of the ninthe chapter of Iohn: neither this manne hath ſinned, nor his parents.

22. *And if thou canſt doe any thing, helpe vs.* VVe ſee howe little honour he yeeldeth vnto Chriſt: for he thinking him to be ſome Prophet, whoſe power is finite within meaſure, he commeth vnto him doubting. But the firſt foundation of faith is to embrace the immeaſurable power of God. Alſo it is the firſt entrance to prayers, to extoll the ſame aboue all lettes, ſo that we may be certainly perſwaded that we pray not in vaine. And becauſe that this man thought of Chriſte no otherwiſe then as of a man, his falſe opinion is corrected: for it behoueth that he ſhoulde beleeue, that he might be capable and fit to receiue the grace deſired. Chriſt doth not plainly reproue the man in his anſwer: but turning back again vpon him an other way that which he had ſpoken euill, he ſheweth him his faulte, and teacheth him to ſeeke a remeady. For this exception: *If thou canſt beleue*, is as much as if he ſhould haue ſayde: Thou deſireſt me to helpe thee if I can doe any thing: But thou ſhalt finde in me a fountaine of power, that cannot be drawne drie, if that thou bringeſt a meaſure of faith large enough. Heereof may be gathered a profitable doctrine whiche generally belongeth vnto vs all. The Lorde is not the lette, that the great bountifalneſſe of his goodneſſe floweth not from him vnto vs: but it muſt be impu-

imputed to the narow ſtraites of our faith, that it ſtilleth downe to vs as it were drop after drop: nay, ofttimes we cānot feele a drop, becauſe that our vnbeliefe ſtoppeth vp our heart. But in vaine would ſome ſubtel men ſhew themſelues heere, as if Chriſt would teach, that manne coulde beleeue of himſelf, when as he had no other purpoſe, then to caſt vpon men the fault of their owne weakeneſſe: ſo oft as they doe weaken the power of God by their owne vnbeliefe.

23. All things are poſſible to him that beleueth. It is not to be douted but that Chriſt taught that the fulneſſe of al good things was giuen vnto him of his father: and that any kinde of helpe cannot be hoped for from him alone otherwiſe, then as from the very hand of God, as if he ſhoulde haue ſayd: onely beleeue, and thou ſhalt obtaine. But howe faith ſhall obtaine any thing, we ſhall ſee a little after.

24. I beleeue Lord. He ſayeth that he beleeueth, and yet confeſſeth himſelfe to be an vnbeleuer, though theſe two ſeeme to be contrary, yet there is no man which hath not the triall of it in himſelfe: for where as there is not a perfect faith any where, it followeth that they are in part vnbeleeuers: yet ſo God of his mercy pardoneth vs, and accounteth vs faithful for that litle portiō of faith. Yet it behoueth vs, diligently to ſhake of the dregs of infidelitie which doe ſticke in vs, and to ſtriue with them, and to craue of the Lorde that he woulde correcte them: and as oft as we are in this conflicte to flie to him to helpe vs. If we well conſider what is giuen to euery man, it ſhall eaſily appeare that there are very fewe that haue an excellent faith, fewe that haue a meane faith, and that the moſt haue but a ſmall meaſure.

Mathewe 17.	Mar. 9.	Luke 17.
19. Then came the diſciples to Ieſus apart, and ſayde: VVhy coulde not we caſt him out? *20. And Ieſus ſayd vnto them: Beeauſe of your vnbeliefe: for verily I ſay vnto you, if yee haue faith as much as is a graine of muſtard ſeede, yee ſhall ſay vnto this mountaine, remooue hence to yonder place, and it ſhall remoone: and nothing ſhall be vnpoſſible vnto you.* *21. Howe beit this kinde goeth not out, but by praier and faſting.*	*28. And when he was come into the houſe, his diſciples asked him ſecreatly, why could not we caſt him out?* *29. And he ſayd vnto them, This kinde can by no other meanes come foorth, but by prayer and faſting.*	*5. And the Apoſtles ſayde vnto the Lorde: increaſe oure faith.* *6. And the Lord ſayde: if ye had faith as much as a graine of muſtarde ſeede, and ſhoulde ſay vnto this Mulberie tree, plucke thy ſelfe vppe by the rootes, and plant thy ſelfe in the ſea, and it ſhould euen obey you.*

19. Then came the Diſciples. The Diſciples do maruell that the power which once they hadde is taken from them, when as they depriued themſelues therof through their owne fault. Therefore Chriſt aſsigneth this want to their vnbeliefe, and that ſentence which he touched before, he rehearſeth againe, and proſecuteth more at large that nothing is impoſsible to faith. It is certaine that it is an hyperbolicall kinde of ſpeache when as

he ſayth, that by faith trees & mountains ſhuld be remoued. Yet the ſum tendeth to this purpoſe, that God will neuer leaue vs, ſo that we would open the doore to his grace. Neither is his meaning, that God will giue what ſoeuer commeth raſhly in our minde or thought: nay, when as nothing is more contrary to faith, then the raſh & vnaduiſed vowes of our fleſh, it followeth that where faith raigneth, euery thing is not confuſedly deſired, but that which the Lorde alloweth. Therefore this ſobrietie muſt be holden, that we deſire not more then that which he hath promiſed vs, and that our praiers be reſtrained to that rule he ſet downe. If any man obiecte that the diſciples knew not whether it pleaſed the Lord that the Lunatike ſhould be healed, the anſwer is ready, that theſe things befell through their owne fault. For Chriſt nowe ſpeaketh of a ſpeciall faith, which had his ſecreat forces as the preſet matter required. And this is that faith whereof Paule maketh mention in the 1. Cor. 12. 9. Then how came it to paſſe that the diſciples were ſpoiled of that power of the ſpirite, which they had before for the working of myracles, but that they had choaked it with their owne ſlouthfulneſſe? But that which Chriſte ſpake of a perticular faith according to the circumſtance of the place, appertaineth to the common faith of the whole Church.

21. *This kinde goeth not out.* In this ſaying Chriſt doth not reproue their ſluggiſſneſſe, that they might know that they had neede of no common faith: for otherwiſe they might haue excepted, that they were not altogither without faith. Therefore the meaning is that euery faith ſufficeth not, when the battell is to be fought hotly with Sathan, but it requireth ſtrong forces. And he preſcribeth prayer as a remeady to the weakeneſſe of faith, whereunto he adioyneth faſting as a helpe. You, ſayeth he, tender exorciſtes come foorth as it were to fight with a ſhadow, or to a battell in ſport: but you haue to deale with a ſtout champion, who will not be ouercome but with a great and ſharpe fight. Therefore faith muſt be ſtirred vp with prayer: and becauſe you are ſlow and colde to prayer, the helpe of faſting muſt be alſo added. Hereby it doeth euidently appeare howe ridiculouſly the Papiſts doe of faſting make a medicine to driue away deuils, when as the Lorde applieth it to no other purpoſe, then to ſtirre vppe a deſire to prayer. VVhen as he ſayeth that kinde of deuil can not be caſt foorth by any other meanes then by praier and faſting, the meaning is, where as Sathan hath taken deepe rootes, and hath hadde a long poſſeſſion, or where he walketh with an vnbrideled libertye, it will be harde and muche a doe to gette the victorie, and therefore wee muſt ſtriue with all our forces.

Math. 17.	Marke 9.	Luke 9.
22. *And as they abode in Galile, Ieſus ſaid vnto them: The ſonne of man ſhalbe deliuered into the handes of men,* 23. *And they ſhal kill him, but the third day ſhal he riſe againe:*	30. *And they departed thence, & went through Galile, and he woulde not that any ſhould haue knowen it.* 31. *For he taught his diſciples, and ſayd vnto them: the ſonne of man ſhalbe deliuered into the hands of men, & they*	43. *And whiles they all wondered at all things which Ieſus did, he ſayd vnto his diſciples:* 44. *Marke theſe wordes diligently: for it ſhall come to paſſe that the ſonne of man ſhall*

againe: and they were very sorie.

Math. 18.

1. The same time the disciples came vnto Iesus, saying: VVho is the greatest in the kingdome of heauen?

2. And Iesus called a little childe vnto him, and sette him in the midst of them:

3. And sayde, verily I say vnto you: except yee be conuerted, and become as little children, yee shall not enter into the kingdome of heauen.

4. VVho soeuer therefore shall humble himselfe as this little childe, the same is the greatest in the kingdome of heauen.

5. And who soeuer shal receiue suche a little childe in my name, receiueth me.

they shal kil him, but after that he is killed, he shall rise againe the third day.

32. But they vnderstoode not that saying, and were afraide to aske him.

33. After, he came to Capernaum, and when hee was in the house, hee asked them, what was it that yee disputed among you by the way?

34. And they held their peace: for by the way they reasoned among themselues, who shoulde be the chiefe.

35. And he sate down, and called the twelue, & said to them: If anye manne desire to bee first, the same shalbe last of al, and seruaunt vnto all.

36. And he toke a litle childe, and sette him in the middes of them, and tooke him in his armes, and said vnto them;

37. VVho soeuer shal receiue one of such little childrenne in my name, receiueth mee: and whosoeuer receiueth mee, receiueth not mee, but him that sent me.

shall be deliuered into the handes of men.

45. But they vnderstoode not that woord: for it was hidde from them, so that they could not perceiue it: and they feared to aske him of that worde.

46. Then there arose a disputation among them, which of them shoulde be the greatest.

47. VVhen Iesus sawe the thoughtes of their heartes, hee tooke a little childe, and sette hym by him,

48. And said vnto them: VVho soeuer receiueth a little childe in my name, receiueth me: and who soeuer shall receiue me, receiueth him that sent me: for he that is least among you all, he shalbe great.

22. *As they abode in Galile.* The nearer the time of his death approched, the oftner Christe warneth his disciples, least that fearfull sight shoulde weaken their faith. This speache was vsed a little after that the myracle was wrought. For Marke sayth that he went from that place into Galile, that he might lite quietly there in the meane time: for he had determined to come to Ierusalem at the solemne day of the sacrifice, because he was at the next Passeouer to be offred vp himselfe. And though they had bene often admonished of this matter before, yet they are no lesse troubled, then if they neuer hadde heard any thing of it before. The opinion which they had taken before, doth so much preuaile, as that it darkeneth their minds in the most cleare light. The Apostles had imagined amõgst themselues, that the kingdom of Christ should be quiet & pleasant: they thought that assoone as it should be shewed foorth, it should be receiued with the allowance of all men: there was nothing more incredible then that the Priests and Scribes, & others the chief of the church should be against it. Therefore they being in errour, doe not admit any thing that is sayde on the contrary parte: for Marke sayeth they knewe not what the Lorde meant. But whereof commeth this ignorance, when as his worde was so manifest and so plaine, but that that vaine illusion hadde couered their mindes as with a vaile, that they durst not aske any further: thoughe it maye bee partly attributed to a certayne reuerence,

yet I thinke not but that they helde their peace as men being oppreſſed with ſorowe, and ſtricken with that abſurdity which they had imagined to thēſelues. VVherfore this ſhame is not altogither to be praiſed, which nouriſhed a perplexed dout & a corrupt ſorow. In the meane while a ſecreat ſeede of godlines, rather then any manifeſt knowledge of the truth, tied them to Chriſt, that they ſhuld not depart frō his ſchole. There was ſome beginning or rote of faith & of true vnderſtāding planted in their harts, ſo that this zeale of following Chriſt was far from that implicite faith of the papiſts: but becauſe they had not as yet proceded ſo far in the knowledge of the nature of the kingdome of God, and of the promiſed renewing in Chriſt, I doe ſay that the deſire of godlineſſe did rather appeare in them then any certaine knowledge. Heereby we gather what was in them worthy either of praiſe or of reprehenſion. But though their blockiſhneſſe is not to be excuſed: yet there is no cauſe why we ſhoulde maruel that ſo expreſſe and euident a declaration of the croſſe and ignominie of the maſter, was vnto them as a riddle: not onely becauſe it was contrary to the glory of the ſonne of God to be refuſed and to be condemned, but becauſe there was nothinge more vnlikely, then that the grace promiſed peculiarly to the Iewes, ſhoulde be reiected of the gouernours of the ſame nation. And becauſe the great horrour of the croſſe, wherewith they were ſodenly taken, excluded them from the comfort of the hope of the reſurrection which was added: let vs learne that ſo oft as mention is made of the death of Chriſte, to comprehende the whole 3. daies togither, that the death and burial may lead vs vnto the happy triumph and newe life.

1. *The ſame time the diſciples came.* It appeareth by the other two, that the diſciples came not to Chriſt of their owne freewil: but when as they had priuily reaſoned the matter by the way, they were drawen out of their denne into the light. But there is no abſurditie in it, that Mathewe haſting to Chriſtes anſwer, doth not ſet downe the whole courſe of the hyſtorie, but paſsing by the beginninge, doeth ſummarily declare why Chriſt reprooued that fooliſh deſire of ſoueraigntie amongſt the Diſciples. But when Chriſt inquireth of the ſecreat ſpeach, and vrgeth the diſciples to cōfes, that which they deſired to haue ſuppreſſed: we are taught to beware of all emulation, be it neuer ſo ſecreat. Further, the circūſtance of the time is to be noted: the foretelling of death had made them ſadde and doubtful: yet as if they had heard of ſome fond fables, or had a poeticall cup of fained drinke begun to them, they doe preſently ſtriue about the ſupremacie. How commeth it to paſſe that ſo great carefulneſſe ſhuld ſo ſpedily vaniſh away, but that the mindes of men are giuen ſo much to ambition, that they forgetting the preſent warfare, being deceiued with a falſe imagination, doe ſtraight ſtep to the triumphs? If the remembrance of that ſo lately ſpoken, was ſo ſoone forgotten of the Apoſtles: what ſhall become of vs, if we bid the meditation of death farewell for a long time, and giue our ſelues to ſlouthfulneſſe, to careleſneſſe, or to idle ſpeculations. But it is demaunded what occaſion of trouble the Diſciples had? I aunſwear, that fleſh doeth willingly ſhake off all trouble, and letting paſſe all cauſe of heauineſſe, doeth take holde of that whiche was ſpoken of the reſurrection whereof the contention aroſe amongſt them being thus careleſſe.

And

And becauſe they doe eſchewe the former part of the doctrine which is vnpleaſant to the fleſh, God ſuffereth them to erre in the reſurrection, that they might dreame of that whiche ſhoulde not come to paſſe, that Chriſt by preaching onely, ſhould get himſelfe a kingdom which ſhould be earthly, that ſhoulde preſently growe to great wealth and proſperitie. But in this queſtion there was a double fault: for the Apoſtles dealt very prepoſterouſly, while they reiecting the care of warfare whereunto they were called, as ſouldiers that had well deſerued, they deſire reſt, and ſeke to haue rewardes giuen them with honor before the time. And ſecondly they dealt yll in this, that where as they ought to haue bent theſelues together with one conſent, mutually to help one an other, and to deſire for the price, no leſſe for their brethren then for theſelues, through malitious ambition ſome of them endeuored to preuent the reſt. VVherfore, that our courſe may be allowed vnto the Lord, let vs learne patiently to bear the burden of the croſſe that is laid vpon vs, vntil the full time come for vs to be crowned: further as Paul exhorteth, Rom. 12.10. In giuing honor, go one before another. The vaine curioſity of thoſe men at this day is like to the former fault, which leauing the lawfull courſe of their calling, doe leape before their time aboue the heauens. The calling vs in the Goſpel to his kingdome, ſheweth the way that leadeth thither. But theſe winged men, not thinking of faith, of patience, of calling vpon God and other exerciſes, doe diſpute what is done in heauen: but this is as muche, as if any man about to take a iourney diligently inquiring of the ſituation of his Inne or lodging, mooueth not one foote forwarde: for when the Lord commaundeth vs to walke vppon the earth, who ſoeuer doeth curiouſly diſpute howe the deade doe ſitte in heauen, doeth hinder himſelfe from comming into heauen.

2. *And Ieſus called a little childe.* The ſum is, who ſoeuer deſire greatneſſe, whereby they may be aboue their brethren, ſhalbe ſo far from obtaining the ſame, that they cannot ſticke to the vtmoſt corner. And he reaſoneth of the contrary, becauſe that only humility doeth extoll vs. And becauſe that outward things ſet before our eyes do moue moſt, he ſetteth before them a figure of humilitie in a yong child. For that he commaundeth his to become like to a childe, is not ſtretched generally to all thinges. VVe know that in children many things are corrupt: wherfore Paul wold not haue vs to be children in vnderſtanding, but in malice, whome otherwiſe in vnderſtanding, he commaundeth to be of a ripe age. But becauſe that infants doe not yet knowe, what it is to be preferred aboue others, that they ſhould ſtriue about ſuperioritie, by their example Chriſt would blot out of their minds, thoſe things which prophane men & children of the world, do alwaies diſcourſe of the pleaſure of honours, leaſt any ambition ſhoulde ſtirre them vp. If any man except that infants euen from the wombe haue pride grafted in them, ſo that they would haue themſelues to be moſt accounted of, and moſt cared for: the aunſwer is eaſie. Similitudes muſt not be too exactly nor narowly ſifted, to haue them agree in all poyntes. But becauſe there doth yet raigne ſo great ſimplicitie in infants, that they knowe not the degrees of honours nor the ſwellinges of pride: therfore Chriſt doth fitly and aptly propoſe them for an example. And to this purpoſe appertaineth that conuerſion whereof hee maketh mention: namely, that the diſciples had now framed theſelues too much

to the common maners of men, and therfore that they might come to the right marke, their course must be turned backward. Euery man desireth the first or second place for himselfe: but Christ alloweth no man, no not in the loweſt place, except that he forget that superiority, & humble himselfe. And on the contrary he sayth that they shalbe greatest which do hūble themselues, least that we should thinke that we loose any thing, when we do willingly leaue al greatnes. And heereof may be gathered a short definitiō of humility: namely that he is truely humble, who neither challengeth any thing vnto himselfe before God, nor contemptuously disdaineth his brethren, nor desireth to be sene higher, but satisfieth himself to be accounted one of the members of Christe, desiring no other thing, then that the head may be onely exalted.

5. And who soeuer shal receiue. Christ now doth metaphorically cal thē children, which laying aside al loftinesse, doe frame thēselues to modesty and subiection: and that is added in stead of a comfort, least submission should be hard & troublesome vnto vs, wherby Christ doth not only receiue vs into his owne protection, but commendeth vs also to men. And by this meanes the faithful are taught howe they shoulde eche esteme of others, while euery man submitteth himselfe. For howe is the mutuall frendship commonly nourished amongst the children of the world, but while each doth bear with anothers couetousnes? Therfore the couetouser any man is of glory, the more boldly he taketh authority vnto himself, that he may be extolled, and that the lowly should be scorned & disdained. But Christ cōmādeth, that the more any mā doth hūble himselfe, the more he should be honored. And that is the meaning of that saying which is added in Luke. Neither yet doth he cōmand that they which are worthily despised, should be the more esteemed: but they which are void of all pride, & do make no account to be abased.

Mathew 18.

6. But who soeuer shall offend one of these litle ones which beleeue in me, it were better for him that a millstone were hanged about his neck, & that he were drowned in the depth of the sea. 7. VVoe be vnto the world because of offences: for it must needes bee that offences shall come, but woe be to that manne, by whom the offence commeth. 8. VVherefore if thine hand or thy foote, cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life halte or maimed, then hauing two hands, or two feete, to be cast into euerlasting fire. 9. And if thine eye cause thee to offende, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

Marke 9.

42. And who soeuer shall offend one of these little ones that beleeue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea. 43. VVherfore if thine hād cause thee to offende, cut it off: it is better for thee to enter into life, maimed, then hauing two handes, to goe into hell fire, that neuer shall bee quenched. 44. VVhere their worm dieth not, and the fire neuer goeth out. 45. Likewise if thy foote cause thee to offende, cut it off: it is better for thee to go halt into life, then hauing two feete, to be cast into hel, in to the fire that neuer shall be quenched. 46. VVhere their worme dieth not, and the fire neuer goeth out. 47. And if thine eye cause thee to offend, plucke it out: it is better for thee to go into the kingdome of God

Lu. 17.

1. Then sayde he to the disciples: It can not be auoided, but that offences will come, but woe be to him by whome they come.

2. It were better for him that a great millstone were hanged about his necke, and ỹ he were cast into the sea, then that hee should offende one of these little ones.

10. See that yee deſpiſe not one of theſe little ones: for I ſay vnto you, that in heauen their angels alwayes behold ☞ face of my father in heauē. with one eye, then hauing two eyes to be caſt into hel fire. 48. VVhere their worme dieth not, and the fire neuer goeth out.

6. But who ſoeuer ſhal offend. This ſemeth to be added for the comfort of the godly, leaſt their eſtate ſhould ſeme troubleſom vnto them, if the world doth deſpiſe them: for this doth much hinder thē frō humbling thēſelues to this voluntary modeſty: becauſe they thinke that by this meanes they ſhal become contēptible, yet it is hard if we be not only loathed, but alſo troden vnder fote of proud men. Therfore Chriſt encourageth his diſciples with this cōfort, that if the world deſpiſe their baſenes, yet god doth not neglect them. Yet it alſo ſemeth to rēd to an other end: for the ſtrife begā of their ſuperiority in honor. VVherof it might eaſily be gathered, that the apoſtles were infected with a wicked deſire to be aloft. Alſo it cā not be, but that he ſhuld be reprochful to his brethrē, who ſoeuer pleaſeth himſelf too much, or deſireth to be preferred before al mē. To heale this diſeaſe, Chriſt denoūceth a horrible puniſhmēt, if any mā in his pride ſhal caſt down pore mē, already hūbled of their own accord. But he cōprehēdeth more vnder this word *Offence*, then if he had forbidde the contempt of them, though it cānot otherwiſe be, that any mā ſhuld careleſly offend the weake: but becauſe he yeldeth not that regard & honor vnto thē that he ſhuld. Now whē there are ſundry kinds of offences, yet what kinde of thing an offence is, is briefly to be conſidered. If through our defaut any mā either ſtūbleth, or is brought out of a right courſe, or is hindred, him we are ſaid to offend. Therefore who ſoeuer deſireth to eſcape this puniſhmēt which Chriſt denoūceth ſo ſeuerely, let him reach his hand vnto thoſe litle ones which are holdē as abiects before the world, & help thē to run their courſe wel. For chriſt cōmēdeth thē vnto vs, that they might be to vs an exāple of willing humility: euen as Paul giueth this rule to the childrē of God, Ro. 12. 16. that they ſhuld make theſelues equal to thē of the lower ſort. Alſo in the 15. 1. that no mā ſhuld pleaſe himſelf. And becauſe chriſt ſet down that kind of puniſhmēt, which was thē moſt fearful & wherwith moſt hainous offences were puniſhed, we do therby gather how dear & pretious they are to God, which are vile & deſpiſed before ☞ world. 7. *VVo be to the world becauſe of offences.* This place may be expoūded 2. waies: of the doer, as if chriſt ſhuld curſe the authors of the offences, & ſo vnder the name of the world ſhuld al vnbeleuers be cōprehended: or of the ſufferer, as ☞ Chriſt ſhuld bewaile the euils which he ſaw to be at hād to light vpō the world for offences: as if he ſhuld haue ſaid, no peſtilence ſhalbe more dāgerus, nor ſhal bring mo miſeries, then ☞ it ſhal come to pas that many ſhalbe troubled or fal away through offences. And this ſenſe doth better agree with the place: for I dout not but if the lord had ſpoke of offences in the other ſenſe, he wold haue ſpoken more at large: that he might make his more diligent & careful to beware. Therfore leſt Sathan ſhuld take vs or we be aware, the Lord crieth out that nothing is more to be feared of vs, then offences: for as ſathā hath many at hand, ſo he ceaſeth not to throw new before vs almoſt at euery ſtep, & we as creatures too weak or ſluggiſh, do eaſily fal at them. So it cōmeth to pas that ther are but few that do make any mean procedings in the faith of chriſt. And of thoſe few which do enter into the courſe of ſaluatiō, ſcarce euery 10. do come to the goale without fainting.

Nowe, when as by this counſell Chriſt hath ſet this terror vppon offences, that he might make his more vigilant, woe be to our careleſnes, if euery of vs prepare not himſelfe valyauntly to ouercome them. *For it is neceſſary.* That the Lord might the more ſharpen the care and diligence of his, he forewarneth that it cannot otherwiſe be, but that they muſte goe through diuerſe offences: as if he ſhould haue ſaide, it is an euyl that cannot be auoyded. So it is a confirmation of the former ſentence, for that Chriſte doth thereby teach how many euilles do follow vppon offences, when as the Church neuer ſhalbe, nor can be free from this euill. But he ſheweth not the cauſe of the neceſsity: as Paule. 1. Cor. 11. 19. ſpeaking of hereſies, ſaith, that they muſt therefore ariſe, that they which are approued, might be known. But this is to be holden, that God wold haue mē in daūger of offēces, that he might therby exerciſe the faith of his children, and that he might ſhake off the hypocrites, as weedes and chaffe from the pure and cleane wheate. And if any man ſhal murmurre and complaine, that it is abſurd for the Lorde to giue Sathan libertye to worke the deſtruction of wretched men: it is our part to think reuerently of the ſecrete counſels of God: of which this is one, that it is neceſſary for the world to be troubled with offences.

But woe be to that man, by whom offences doe come. After that he hath exhorted his to beware of offences, he inueigheth againe againſt the auctors of them: and that his threatning may be the more forceble, hee addeth that neyther the right eye, nor the right hande are to be ſpared, if they giue vs occaſion of offence. For I doe take it that this was added to amplyfie the matter: as if he ſhould haue ſayd, offences are to bee reſiſted ſo diligently and conſtantly, as that it is rather meete to pull out the eyes, and to cut off the handes, then that you ſhuld nouriſh the offences. For, if any man ſhal doubt to loſe any of his members, with this fauouringe or ſparing, he caſteth himſelf into eternal deſtruction. Therfore how horrible vengance remaineth for them, which deſtroy their brethren with offences. But, becauſe theſe two verſes were expounded before in the fifte chap. it was ſufficient now to touch the purpoſe, why Chriſt rehearſeth the ſame ſentence in this place.

10. *See that yee deſpiſe not one of theſe litle ones.* Becauſe that pride is the mother of reproach, and contempte bringeth forth boldnes to offende, Chriſt vppon vrgent cauſe, that he might giue a remedy in time conueniēt for the healing of this diſeaſe, forbiddeth the deſpiſing of litle ones. And certeinly, as we touched euen now, whoſoeuer ſhal haue a right regarde of the brethren, will neuer eaſily be brought to giue offences. To the ſame purpoſe alſo tendeth this clauſe of Chriſtes ſpeach: whereto he applyed the beginning: namely, that wee muſte ſtriue in ſubmiſsion and humbleneſſe amongſt our ſelues: becauſe that God embraceth the litle ones with a ſingular loue. But it were too abſurd for them to be deſpiſed or not to be regarded of any mortall man, whome God hath in ſo great eſtimation. Further, he proueth his loue by this, that the Angelles, which are the miniſters of their ſaluation, doe familiarly enioye the countenaunce, and behold the face of God. Though, in my iudgement, he wold not ſimply teach how honourably God doth deale with them in appoynting Aungelles to bee their keepers, but alſo threateneth them that contemne them: as if hee ſhould haue ſayde, their contemners

ſhal

shal not goe free, whose Angelles are neere and at hand to seeke reuēge. Therefore let vs beware how their saluation be vile in our sight, for the procuring whereof the Angelles haue their charge. That some doe take this place, as if God shuld assigne proper Angelles to euery of the faithfull ones is of no force: for the wordes of Christ do not signifie any such thing, that one Aungell should bee alwayes appoynted to this or to that man: and it disagreeth from the whole doctrine of the Scripture, whiche declareth that the Angels do pitch their tents about the godly, and that the charge is not giuen to one Angel alone, but to many, that they shuld defend euery of the faithful, Ps. 34. 8. Therfore let that fancy go of the good Aungell and the bad, and let it suffice vs to know, that the charge of the whole Church is committed to the Aungelles, that they may help all the seuerall members of the same, as necessitie and vse shal require. If any man demaund whether the Angelles, though by nature they are aboue vs, are yet in degree inferiour to vs, because they are appoynted to be ministers to vs: I answer, there is no cause of let why they should not yeeld the obedience to God, in that free grace of his, which be bestoweth vpon vs, though so it commeth to passe, that they are called ours, because they apply themselues to helpe vs.

Math. 18.

11. For the sonne of man is come to saue that which was lost.

12. How thinke yee? If a manne haue an hundred sheepe, and one of them be gone astray, dooth hee not leaue ninety and nine, and goe into the mountaynes, and seeke that whiche is gone astray?

13. And if so be that he finde it, verely I say vnto you, he reioyceth more of that sheepe, then of the ninetie nine, which wente not astray.

14. Se is it not the wil of your father, whiche is in heauen, that one of these litle ones should perish.

Mark.

Luk. 15.

1. Then resorted to him all the Publicans and sinners to heare him.

2. Therefore the Pharises and Scribes murmured, saying, he receiueth sinners, and eateth with them.

3. Then spake he this parable to them, saying,

4. VVhat manne of you hauinge an hundred sheepe, if he lose one of them, dooth not leaue ninety and nine in the wildernes, and go after that which is lost, vntil he find it?

5. And when he hath foūd it, he layeth it on his shoulders with ioy.

6. And when he commeth home, hee calleth togeather his friends & neighbours, saying vnto them, reioice with me: for I haue found my sheepe, which was lost.

7. I say vnto you that likewise ioy shal bee in heauen for one sinner that conuerteth, more then for ninety and nine iust menne, whiche neede none amendment of lyfe.

8. Either what woman hauing tenne peeces of siluer, if shee lose one peece, dooth not lyght a candle, and sweepe the house, and seeke dilygently, till she finde it?

9. And when she hath found it, she calleth her friends and neighbors, saying, reioyce with me: for I haue found the peece, which I had lost.

10. Likewise I say vnto you, there is ioye in the presence of the angels of God, for one sinner that conuerteth.

11. *For the ſonne of man.* Now Chriſt alſo by his own example exhorteth to giue honour euen to the weake and abiecte brethren. For hee came not from heauen as a redeamer to ſaue onely them, but alſo for the dead, which had bene loſt. But it is too vile a thing for vs to loath them, whom the ſonne of God hath ſet ſo much by. Neither if the weake ones haue faultes, which might bring them into contempt, is our prid therefore to be excuſed: for they are not to be eſteemed after the value of their own vertues, but for Chriſtes ſake: after whoſe example who ſo will not frame himſelfe is too froward and proud.

12. *How thinke yee?* Luke maketh a further rehearſall of the occaſion of this parable: namely that the Scribes murmured againſt the Lord, who they ſaw dayly conuerſant with ſinners. Therefore Chriſtes will was to ſhewe, that a good teacher muſte take no leſſe paines to recouer thoſe, which were loſte, then to preſerue thoſe, whiche are vnder his hande. Though the ſimilitude proceedeth in Mathew: namely, that the diſciples of Chriſt ſhould not onely be friendly entertayned: but their faultes are to be borne with, ſo as wee may endeuour to bring them that wander into the way. For though it fall out that they doe ſometimes go aſtray, yet becauſe they are ſheepe, ouer whom God hath ſet his owne Sonne to be their ſhepheard, it behoueth vs to gather them from going aſtraye, ſo farre muſt we be from putting them to flight with vnkindnes, or from taking lyberty to driue them away. For to this purpoſe beelongeth that ſaying, heede muſt be taken that we deſtroy not that, which God would ſhould be ſaued. That which Luke reporteth tendeth ſomwhat to a diuerſe ende: becauſe al mankinde is Gods, they are to be gathered which are ſtrangers, & as great ioy is to be made, while they that were loſt returne to good, as if any man ſtould beyond all hope recouer that, which he was ſory ſtould be loſt.

LV. 10. *There is ioy in the preſence of the Aungels.* If the Angels doe reioyce among themſelues in heauen, when they ſee reſtored into their company, that which was loſt: it becommeth vs that are in the ſame and like eſtate with them, to be partakers of the ſame ioy. But how is it, that hee ſayth, that the Angels do reioyce more at the repentaunce of one wicked man, then at the perſeueraunce of many righteous, whom nothing more delighteth then a continuall and iuſt courſe of righteouſnes? I aunſwere, though it ſhould more agree with the deſires of the Aungels, (as it is alſo more to be deſired) that men ſhoulde alwayes continue in pure integritie: yet, becauſe the mercy of God doth more appeare in the delyuerance of a ſinner, who now had bene giuen ouer to deſtruction, & had falen off as a rotten member from the body, he attributeth to the Angels after the maner of men, the greater ioy for this good vnlooked or vnhoped for. Further, he doth ſpecyallye reſtraine the word *repentaunce* to the conuerſion of them, which were wholly falne from God, as that they now riſe from death to lyfe. For otherwiſe there ought to be a continuall meditation of repentance through the whole life: neither is any man exempted from this neceſsity, when as their ſeueral ſinnes do ſtir all men to a daily exerciſe of the ſame. But it is one thing amongſt offences, or falles, or errours, to go forward to the goale, when thou art entred into the courſe: and it is an other thing, to call a man home from errour, who was altogeather out of the way, or to beginne a right courſe from the

priſons,

prisons. They neede not such repentaunce, who haue now begunne to frame their life after the rule of Gods lawe, that they might beginne to lyue holyly and godly: though it be necessary for them to sigh vnder the infirmities of their flesh, and to labour to reforme and correct them.

Math.	Mark.	Luke. 15.
		11. Hee sayd moreouer, A certeine man had two sonnes.
		12. And the younger of them sayde to his father, Father, giue me the portion of the goodes that falleth to me. So he deuided vnto them his substance.
		13. So not long after, when the younger sonne had gathered al together, he took his iourney into a farre countrey, and there he wasted his goodes with riotous liuing.
		14. Now, when hee had spent all, there arose a great dearth throughout that land, & he began to be in necessity.
		15. Thē he went and claue to a citizen of that countrey, and he sent him to his farme, to feede swine.
		16. And he would fain haue filled his belly with the huskes, that the swine eat, but no man gaue thē him.
		17. Then he came to himself, and saide, how many hired seruants of my fathers haue bread ynough, and I die for hunger?
		18. I wil rise and go to my father, and say vnto him, Father, I haue sinned against heauen, & before thee,
		19. And am no more worthy to be called thy sonne: make me as one of thy hyred seruaunts.
		20. So he arose, and came to his father, and when he was yet a great way off, his father sawe him, and had compassion, and ranne, and fell on his necke, and kissed him.
		21. And the sonne saide vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.
		22. Then the father said to his seruaunts, bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feete,
		23. And bring the fat calf, and kill him, and let vs eate and be merry.
		24. For this my son was dead, & is aliue again: & he was lost, but he is found. And they began to be merry.

This parable is nothing els but a confirmation of the former doctrin. And in the former part of it ther is shewed, how redy & willing god is to forgiue sinnes: and in the other, how malitiously & peruersly they doe, which do murmur at his mercy, which we wil handle after in that place. And vnder the person of a prodigal yong man, who through lust & ryotous expenses being brought to extreame pouerty, returned in al humility vnto his father, against whom he had bene iniurious & disobedient, Christ describeth al sinners, who lothing their owne madnes, do applye themselues vnto the grace of God.

And

And vnto a humane father, who not onely forgiueth the offences of his ſonne, but runneth willingly foorth to meete him, he compareth GOD, who is not ſatisfied in pardoning them that aske forgeueneſſe, except he doe alſo preuent them of his fatherly kindneſſe. Nowe we will conſider the particular poyntes.

12. *The yonger of them ſayd.* Heere is firſt deſcribed a token of vngodly folly in a yong man, in that he deſiring to depart from his father, thought not himſelf wel, except he might haue free liberty to wantonneſſe, without checke or controlment of his father. Vnkindneſſe is alſo added to the former, in that he forſaking the old man, he doeth not onely depriue him of thoſe dueties which in righte he oweth him, but alſo ſpoyleth and diminiſheth his goodes. Then followeth a riotous liuing in pleaſure, and vnbrideled wickednеſſe wherein he waſteth all his goodes. By ſo manifolde ſinnes he had deſerued, that he ſhoulde finde his father neuer to be appeaſed towardes him. And it is not to be doubted, but that the great goodneſſe of God and his incomparable fauour is deſcribed vnto vs vnder this example, that no outragiouſneſſe of ſinnes ſhould driue vs with feare from the hope of obtaining forgiueneſſe. It is no fonde interpretation if any man ſhall ſay that they are like to this fooliſh and frowarde yong man, who abounding with the Lorde with great plentie of good things, yet being mooued with a blinde and giddie couetouſneſſe, would part with him, that they might be free away from him: as if it were not more to be deſired to liue vnder the fatherly care and gouernãce of God, then to haue all the kingdomes of the earth. But becauſe I feare leaſt this alluſion be too ſubtile, I will be ſatisfied with the literall ſenſe: not that I finde fault with them, that vnder ſuche a figure reproue their madneſſe, which thinke they ſhal liue happily to haue ſomwhat of their own, that they might be rich of thẽſelues without the heauenly father: but becauſe I doe now keepe my ſelf within the boũds of an interpreater. But Chriſt heere declareth what vſeth to befall to yong men, when they folow their owne will: for they being voide of counſell, and riotous in liuing, are vnmeete to rule themſelues, where feare and ſhame reſtraineth them not, it cannot be but that they ſhould caſt themſelues headlong whether ſoeuer pleaſure ſhall cary them, and being full of diſhoneſtie, they make haſte to vile pouertie. Afterwarde he deſcribeth the puniſhment, which by the iuſt iudgement of God, remaineth for the moſt part of ſuche prodigall waſters: namely, that their goodes being wickedly waſted, they ſhoulde be throughly pinched with hunger, and becauſe they knewe not how to vſe thriftily, aboundance of the beſt breade, they ſhalbe driuen to feede vpon acornes and huskes. To be ſhort, that they becomming ſwines fellowes, ſhould thinke themſelues vnworthy of mannes meat: for this is a hoggiſh deuouring, waſtfully to ſpoyle that, which was giuen for the preſeruation and maintenance of life. That ſome doe ſubtilly expound this to be a iuſt plague of vngodly loathing, that they for hunger ſhould goe to the huskes, which refuſed the pleaſant bread in the houſholde of the heauenly father, doe ſpeake very truely and profitably, neither doeth any religion forbid the vſe of this ſimilitude: but in the meane ſeaſon it muſt be conſidered what allegories doe differ from the naturall ſenſe.

16. *He would faine haue filled his belly.* It declareth that for hunger he no more thought vpon his former dainties. Neither when he gaue this kind

of

of meate to the ſwine could he want. That ſaying of Cyrus is notable, who, when in his flight he had bene long faſting, being ſowhat refreſhed with meate and browne bread, ſayd, that hee neuer taſted ſo ſauorye bread before: ſo neceſsity compelled this yong man, whereof mention is now made, to haue a ſtomack to the husks. The reaſon is added: becauſe no man gaue vnto him. For the copulatiue ſhould in my iudgment bee reſolued into a word cauſall. Neither is this ſpoken of the huskes, which were by him: but I vnderſtand it, that no man had compaſsion of hys want. For no man thinketh himſelf bound to the prodigal, which waſte their own goodes without regard: nay, becauſe they were wont to ſpoile al things, nothing is thought ſhould be giuen them.

17. *Then he came to himſelfe.* Here is a meanes deſcribed vnto vs, wherby God calleth men to repentaunce. If they would willingly be wiſe, & would yeelde themſelues to be taughr, he would allure them more gently: but, becauſe they frame not to obedience, except they be tamed with corrections, he chaſtiſeth them the ſharpelyer. Therfore hunger was the beſt ſchoolemiſtreſſe for this young man, whom plenty and fulnes made ſo outragious and diſobedient. Being taught by this example, we muſt not thinke that God dooth deale cruelly with vs, if at any time hee laye greater troubles vpon vs: for by this meanes hee teacheth the frowarde and them that are drunken with pleaſure, obedience. Further, what myſery ſoeuer we ſuffer, is a profitable calling of vs to repentaunce. But as we are ſlow, ſo do we ſcarſe at any time come to a right minde, excepte we be driuen to it by extreame miſeries. For vntill that troubles doe oppreſſe vs, and that deſperation doth pricke vs, the fleſh doth alwayes lifte vp it ſelfe in pride, or at leaſt reſiſt good thinges. VVhereby we gather that it is no meruaile, if that the Lord dooth deale often times violently and doubleth his blowes vppon vs, to breake our frowardnes, and as it is in the prouerbe, he driueth hard wedges into hard knottes. It is alſo to be noted that hope of a better eſtate, if he returned to his father, prouoked the young man to repentaunce. For no greatnes of puniſhmentes ſhall ouerthrow our ſinnes, or make vs diſpleaſed with our ſinnes vntyll ſome profit do appeare. Therefore as this young manne by hope of his fathers kindnes is moued to ſeeke for reconciliation: ſo the knowledge of the mercy of God muſt be the beginning of our repentaunce, which ſhal moue and ſtirre vs to hope well.

20. *VVhen he was yet a great way off.* This is the chiefe poynt of the parable, If men which by nature are deſirous of reuenge, and holde theyr owne right too faſt, are yet moued with a fatherly loue, ſo as they do louingly forgiue their ſonnes, and of their owne freewill will ſeeke out thoſe loſt wretches: God, whoſe great goodnes exceedeth all the loues of fathers, will be nothing harder to vs. And certeinly here is nothing ſpoken of an earthly father, that God doth not promiſe of himſelfe. Before they cry, ſaith he, I wil heare Iſa. 65. 23. That ſaying alſo of Dauid is wel known, Pſa. 32. 5. I haue ſaid I will confeſſe my vnrighteouſnes vnto the Lord againſt my ſelfe, and thou forgaueſt the puniſhment of my ſinne. Therefore as this father is not onely eaſie to be entreated at the prayers of his ſonne: but goeth out to meete him comming, and before he heareth any one word, he embraceth him all torne and deformed as hee is: ſo God looketh not for long entreataunce; but as ſoone as the ſinner determyneth

termineth to confesse his fault he dooth willingly meete him. But it is a filthy quarrell of theirs, which do hereof gather, that the grace of GOD is not bestowed vpon sinners, before that they do preuent the same with their repentance. Here say they is proposed to vs a father redy to forgiue, but it is after the sonne hath determined to returne to him: therfore god doth not regard nor bestow his grace vpon any others then them, which beginne to seeke the same. It is true, that it is required that the sinner should be grieued in conscience, and displeased with himselfe, which should obtaine forgiuenes: but they do very euil gather hereof, that repētance, which is the gift of God, doth proceede from mē of the proper motiō of their owne heart. And in this behalfe is a mortall man very fondly compared with God: for an earthly father cannot renew the peruerse heart of his sonne with the secrete instinct of the spirit, as God doth of stonye heartes make fleshy. To conclude, it is not handled in this place, whether man conuerted vnto God, returneth of himselfe: but onely vnder the figure of a man is commended the fatherly kindnes of God, and his readines to graunt forgiuenes.

21. *Father, I haue sinned against heauen.* Here is an other part of repentance noted: namely, a feeling of sinne ioyned with sorow and shame. For hee that is not sory e that hee hath sinned, and hath not his offence beefore his eies, will rather attempte anye thing, then that hee wyll thinke to returne to a good course: therfore it is necessarye that a lo athinge of a former estate shoulde goe beefore repentaunce. But there is great weight in this speech, that it is said that the young man returned or came to himselfe: for who so followeth the wandring errours of his desires, is carryed into a forgetfulnes of himself. And certeinely, the violente motions of the flesh are so wandring, that who soeuer giueth ouer himselfe vnto them, shall vanish away as a man departed or gone out from himselfe. Therefore the transgressours are commaunded to returne to theyr heart, Isa. 46. 8. There followeth also a confession, nor such as the Pope hath framed, but such as the sonne doth therewith reconcile vnto him his offended father: for this humility is verye necessary for the redeeming of offences. This manner of speaking, I haue sinned against heauen and before thee, is as much as if it had bene saide, that God was offended in the person of an earthly father. And certeinely nature it selfe teacheth this, that whosoeuer lifteth vp himselfe against his father, doth also vngodlyly arise against God, who maketh children subiect to the parents.

22. *Bring forth the best robe.* Though (as it hath bene often saide) it were a fond thing to search all sinal pointes in parables: yet the letter shal not here be wrested, if we say that the heauenlye father dooth not onely so forgiue our sinnes, that he burieth the remembrance of them: but also restoreth those gifts wherof we were depriued: so as he spoyling vs of thē againe, doth chastise our vnthākfulnes, that with the reproach and dishonesty of the nakednes, he might driue vs to be ashamed.

Math.	Mark.	Luk. 15.
		25. *Now the elder brother was in the fielde, and when he came and drew neere to the house, he heard melody and dauncing;*
		26. *And called one of his seruauntes, and asked what*

what theſe thinges meant.
27. And he ſaide vnto him, Thy brother is come, and thy father hath killed the fatted calfe: becauſe he hath receiued him ſafe and ſound.
28. Then he was angry, and would not go in: therefore came his father out and entreated him.
29. But he aunſwered and ſaid to his father, Lo, theſe many yeeres haue I done thee ſeruice, neyther brake I at any time thy cõmaundement, & yet thou neuer gaueſt me a kid, that I might make mery with my friends: 30. But when this thy ſonne was come, which had deuoured thy goodes with harlots, thou haſt for his ſake killed the fatte calfe.
31. And he ſaid vnto him, ſonne, thou art euer with me, and al that I haue is thine. It was meete that we ſhould make mery, and be glad: for this thy brother was dead, & is aliue againe, & he was loſt, but he is found

This laſt part of the parable accuſeth them of vnkindnes, which maliciouſly would reſtrain the grace of God, as if they enuied that miſerable ſinners ſhould attaine ſaluation. For we know that the prid of the Scribs is here reſtrained, who do not think that the reward due to their deſerts is not paied them, if that Chriſt ſhould admit the Publicans and the cõmon ſorte of people to the hope of eternall ſaluation. Therfore the ſum is, if we deſire to be accounted the ſonnes of God, thoſe faultes of our brethren, which he fatherly remitteth, we muſt brotherly forgiue. They that thinke that the people of the Iewes are deſcribed vnder the figure of the elder ſonne, though they do it not without ſome reaſon, yet they ſeeme to me not ſufficiently to marke the whole courſe of the texte: for of the murmuring of the Scribes ther aroſe a ſpeach, as if they were troubled at the kindnes of Chriſt towardes miſerable men, which had bene loſe lyuers. Therefore he compareth the Scribes, which ſwelled with arrogancye to thriftye and modeſte men, who alwayes wel regarded their houſhold eſtate by liuing honeſtly and ſparingly: yea, hee compareth thẽ to obediente ſonnes, who al their lifetime do patiently beare the autority of the father. And though they were altogether vnworthy of this prayſe, yet Chriſt ſpeaking after their ſenſe, by conceſsion imputeth vnto thẽ this fained holines for a vertue. As if he ſhuld haue ſaid, although I ſhuld graunt vnto you that which you do falſly brag of, that you haue alwaies bene obedient ſonnes vnto God, yet their brethren muſte not ſo proudly and cruelly be caſt off, when they repent from their wicked life.

28. *Therefore came his father out.* In theſe words he reproueth the intollerable pride of hypocrites, that they muſt bee entreated of the father not to enuy at the mercy ſhewed vnto their brethren. Further, though God doth not entreate, yet, by his example he exhorteth vs to beare with the faults of the brethren. And that he may cut off all excuſe from theyr wicked rigor, he doth not only bring in hypocrites ſpeaking, whoſe falſe boaſtinge might be refuted: but alſo if any man ſhall wholly discharge al dueties of godlynes towards his father: yet hee denyeth him to haue any juſt cauſe of complaynt, for that his brother is forgiuen.

It is certeine that the sincere worsshippers of God are alwayes free and void from this malitious affection: but the purpose of Christ is to shew, that hee is vnrighteous that enuyeth his brother receiued into fauour, although he would not giue place to the Angels in holynes.

31. Sonne, thou art euer with me. There are two chiefe pointes in this aunswere: the first is, that there is no cause why the Elder should be angry, while he seeth that he is not endamaged by the receiuing of his brother into fauour: and the other that he hauing no regard of the saluation of his brother is grieued & sory for the ioy conceiued of his returne. All mine, saieth he, are thine: that is, though thou haste yet taken away nothing from my house, thou hast lost nothing: for all thinges remaine safe for thee. Further, what doth our ioy offend thee, whereof thou shuldest haue bene a companion? For it is meete to reioyce for that thy brother, who wee thought had bene loste, is in safety, and returned home againe. VVe must note these two reasons: for neyther doe wee lose anye thing, if GOD doe kindely receiue into fauour them, whiche by theyr sinnes hadde bene estraunged from him, and it is a hardnes without our godlines not to be gladde, when we see our brethren restored from death to life.

Matth. 18.	Mark.	Luk. 17.
15. Moreouer, if thy brother trespasse against thee, goe, and tell him his fault betweene thee and him alone, if hee heare thee, thou haste wonne thy brother.		*3. Take heede to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.*
16. But if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses euery word may be confirmed.		
17. And if hee will not vouchsafe to heare them, tell it vnto the Church, and if he refuse to heare the Church also, let him be vnto thee as an heathen man and a Publican.		
18. Verely I say vnto you, whatsoeuer yee bind on earth, shal be bound in heauen, and whatsoeuer ye lose on earth, shalbe losed in heauen.		
19. Againe, verely I say vnto you, that if two of you shal agree in earth vppon any thing, whatsoeuer they shall desire, it shal be giuen them of my father, which is in heauen.		
20. For where two or three are gathered together in my name, there am I in the midst of them.		

15. If thy brother trespasse against thee. Because hee had spoken before of bearing with the infirmities of the brethrē, now he sheweth more plainly how, and to what ende, and how farre they are to be borne with. For otherwise it had bene a ready obiection, that offences cannot otherwise be auoyded, but that euery manne shoulde winke at the faultes of other men, and so should sinne be nourished by bearinge with it. Therefore Christ

Christ prescribeth a meane betweene both, which neither shall offende the weake too much, and yet shall be apte for the healing of their diseases. For seuerity compounded to the nature of a medicine is profitable and prayse worthy. In summe, Christe commaundeth his disciples so to forgiue one another, that yet they endeuor to correct their faults, which must be wisely obserued: because that nothing is more difficult then to spare and fauour men, and freely to reprehend their faultes. All men almost do leane to the one side, so that eyther they do deceiue one another with deadly flatteringes, or els they strike them too hardly, whom they should heale. But Christ commendeth to his disciples mutual loue, which should bee farre from flattery. Hee onely commaundeth them to season their admonitions with moderation: least, if they be too austere & hard, they should ouerthrow the weake. And he expresly setteth downe three degrees of brotherly correction: the first is, that hee which hath sinned, should be admonyshed priuately. And the second is, if hee shew any token of stubbornesse, that hee be againe admonished beefore witnesses. The third is, if he preuaile nothing this way, that he be delyuered to the publike iudgment of the Church. And this is the purpose, which I spake of, least that charity be broken vnder pretence of feruent zeale. Further, because ambition doth cary away the most part of men, so that they are too desirous to spread the offences of their brethren, Christ doth in time meete with this faulte, commaunding vs to couer the faultes of our brethren as much as we can. For who so are delighted with the shame and infamy of the brethren, it is certeine that they are caryed away with hatred and malice: for if there were any charity in them, they would haue regard of the shame of the brethren. It is yet demãded, whether this rule doth generally extend to all sinners. For there are very many, whiche wil allow no publike reproues, vntyl the offender be first pryuately admonished. But there is a manifest restraint in Christes wordes: for he doth not simply and without exception commaund that whosoeuer sinneth, should be admonished or reproued priuately, and without any witnesse: but he would haue vs to try this way, when we are priuately offended: not because the matter is our owne, but beecause it is meete that wee shoulde be wounded with sorowe, as ofte as GOD is offended. Neither yet dooth Christe speake heere of suffring iniuryes: but hee dooth generally teach vs, so to imbrace and vse louing kindnes amongst vs, least by handling the weake ones more sharply, wee should lose them which were to be kept. Therefore this clause *against thee*, doth not note an iniury done to some one man, but distinguisheth betweene secrete and manifest sinnes. For, if any man sinneth against the whole Churche, Paule commaundeth that he should be publikly reproued, so that hee woulde not haue the very Elders spared. For of them by name doth Paule giue Timothy charge, that by publike reprouing them beefore all men, they might be made a publike example to others, 1. Tim. 5. 20. And certenly it were a ridiculous thing, that hee which offended, so that his offence were openly knowne to the publike offence of the brethren, should bee admonished of euery one of them: for, so if a thousand knew it, he shuld be admonished a thousand tymes. Wherefore that distinction, whiche Christ expresly maketh, is to be kept, that no man by making secrete offences common, should rashly and without necessity defame his brother.

If he shall heare thee, thou hast wonne. Christ confirmeth his doctrine by the profit and fruite that shall come thereof. For it is no small matter to get a soule to God, which was in bondage to Sathan. And whereof cōmeth it to passe, that they which are false, doe seldome repent, but because that they being handled odiously, and as enemies, do hardē themselues in obstinacy? Therefore nothing is better then gentlenesse, which reconcileth to God them which had falne from him. And he that dooth intemperately runne into a fond fauouring the offender, doth willingly lose the saluation of his brother, which he had in his hand. In Luke Christ commaundeth vs expresly to be satisfied with a priuate admonition, if our brother be thereby brought to repentaunce. Hereby is also gathered how necessary it is that there be amongste the faythfull a free and mutuall lyberty of reprouing one another. For, when as euery one of vs doth offend often euery daye, it were extreame crueltie by our silence and dissimulation to betray the saluation of them, whō by a friendly reprofe we might delyuer from destruction. For though that succesſe doth not alwayes followe, yet dooth there lye a great guiltinesse vpon him, who neglecteth the remedy prescribed by the Lord for the preseruation of the saluation of the brethren. It is also to be noted, that the diligenter we are to perfourme this duety, the more the Lord doth yeeld ouer his own honour to vs. For one man cannot conuerte another, it only belongeth vnto him: yet doth he adorne vs with this vndeserued title, that we doe gaine or winne a lost brother.

16 *If he heare thee not, take yet with thee.* The second degree is, that hee which behaued himselfe stubbornely towardes one manne, or woulde not abide to be taught, shoulde againe be admonished before witnesses. Some doe heere obiecte that it is in vaine to call witnesses, if wee haue to deale with a manne that is disobedient and rebellyous, for hee wyll be so farre from being bente to acknowledge his fault in theyr presence, that hee will more wickedly deny the same. But this knotte shall be easily losed, if thou wilt distinguishe betweene a kinde or manner of denyinge. and of slypping backe. Hee that precisely denyeth the deede, and saieth, that hee is falsely and slaunderously charged, is to be lette alone: for it shall be in vayne to vrge him by callynge him beefore wytnesses. But, beecause the moste parte of menne doe eyther frowardly scorne, or impudently excuse that which they had doone wickedly and vngodly, vntyll they be brought before greater auctoritie, it shall bee profitable to obserue this course towardes them. Also the saying of our sauiour must so be vnderstod, as it appeareth by the word he vseth, which signifieth *to reproue*. To reproue, is to conuince by euident demonstration. And how shoulde I reproue him, that stoutlye denyeth the whole matter. For he that hath so hard a browe, as to deny the offence committed, shutteth vp the way against the second admonition.

Now wee vnderstand against whom Christe woulde haue vs to vse witnesses, that the admonition may haue the more weight and the greater effect. But there is no absurditie in it, that he doth bend Moses words somewhat into an other sense. Moses forbiddeth to giue iudgemente of a matter vnknowne, and setteth downe this as a lawful meanes of triall, that by the testimony of two or three, euery word may stand or be confirmed.

Christ

Christe alluding to that lawe, saieth, that the cause is euident, where two or three witnesses doe arise to condemne the man, especially that the iudgment of the church may be the riper. Neither is there any cause why he should complaine of iniury, for being brought forth into the lyghte, which refused to heare two or three.

17. *Tell it vnto the Church.* It is demaunded what hee meaneth or vnderstandeth by the name of the Churche. For Paule, 1. Corinthians, 5. 5. commaundeth the incestuous Corinthe to bee excommunicate, not of anye chosen number, but of the whole companye of the godly, and therefore it maye seeme probable that the iudgement was heere referred to all the people. But, beecause that then there was as yet no Church, which hadde giuen theyr name to Christe, nor anye such order appoynted, and the Lorde himselfe speaketh as of a manner vsed and receyued: it is not to bee doubted, but that hee alludeth to the order of the olde Churche, as also in other places he applyeth his speach, accordinge to the manner knowne amongste them. When hee commaundeth, Matthew 5. 23. that the gyfte, which wee woulde offer be left at the Altar, vntyll wee may be reconcyled to the offended brother, it is not to be doubted, but that hee woulde by the presente forme and manner of worshypping of GOD vnder the lawe, teache vs, that wee cannot praye ryghtlye, nor offer anye thing to GOD, so longe as we are at dyscorde with the brethren. So therefore nowe dooth he looke into the fourme of disciplyne receyued amongste the Iewes: for it were absurde for hym to appoint the iudgemente to the Church, when as yet there was none.

Also, when as the authoritie of excommunication amongste the Iewes was in the handes of the Elders, whoe represented the person or estate of the whole Church, Christe dooth then verye aptly appoynt, that they whiche haue sinned, should at length be openly brought before the Church. if they doe eyther proudlye despyse, or scoffinglye scorne at pryuate admonitions. VVee knowe that after the Iewes returned from the captiuitie of Babylon, they hadde a chosen councell, which they called *Sunhedrim*, in Greeke *Synedrion*, whereunto the censure of manners and doctrine was committed. This gouernmente and this brydle to keepe frowarde and vntractable menne in order was lawfull and approued of God.

If anye manne except that all thinges were corrupt and out of order, at the comminge of Christe, so that that tyranny should bee accounted nothing lesse then the iudgement of the Church: The aunswere is easie: though the manner of theyr dealinge was defiled and corrupted, yet was the order worthylye praysed of CHRISTE, as it had been in tymes paste delyuered by the Fathers. And when as shortlye after hee erected a Church, the corruption being taken awaye, hee restored the pure vse of excommunicating. Yet it is not to be doubted, but that the order of disciplyne, which flouryshed vnder the kingdome of CHRIST succeeded in place of that Elder. And certeinely, when as the prophane nations hadde a shadowe of this rite of excommunicating, it appeareth that God had put this into the minds of men from the beginning, that if

any were vncleane and defiled, they ſhould be driuen from the holy exerciſes.

Therefore it was a vile and ſhamefull thing for the people of GOD to be altogeather without that diſciplyne, whereof there was remaynynge ſome ſhewe amongſt the Gentiles. And that whiche was obſerued in the lawe did Chriſte tranſlate to vs: becauſe that wee and the aunciente fathers haue one & the ſame cauſe. But it was not the purpoſe of Chriſt to ſend his diſciples to the Synagogue, which when it willingly nourysſhed filthy corruptions in her boſome, it excommunicated the true & ſincere worſhippers of GOD. But he declareth that that order ſhould bee holden in his Church, which had bene holily appoynted vnder the law. That which is preſently added of Heathens and Publycans confirmeth the interpretation that I brought. For, becauſe the Heathens & the Publycans were then much hated and abhorred amongſte the Iewes, vnto them he compareth men that are vncleane and incureable, which wyll obey or yeelde to no admonitions. It is certeine that he would not haue giuen this precept to the Heathens, of whome the Church ſhoulde be gathered, that they ſhoulde flye from themſelues: Neyther is there any cauſe at this day why the faythfull ſhould abhorre the Publycans. But Chriſt, that he might the better be vnderſtoode, borowed that manner of ſpeach, which was preſently vſed in his owne countrey. But the meaning is, that we ſhould haue nothing to doe with the contemners of the Church, vntil they repent.

18. Whatſoeuer ye ſhall bynde. Hee rehearſeth the ſame wordes nowe, which hee vſed beefore in the ſixteene Chapter: but in a diuerſe ſenſe. For there his purpoſe was to confirme the authoritye of doctrine, and heere hee appoynteth diſciplyne, which is adioyned to doctrine. There Chriſte ſayde that the preaching of the Goſpell ſhould not be in vaine, but that it ſhould be a ſauour eyther to lyfe or to death: here hee ſayeth, though the wicked doe ſcorne the iudgement of the Church, yet it ſhall not be in vaine. This diſtinction muſt be holden, that he ſpeaketh there of the word preached, and here of publike cenſures and diſcipline. But let the readers ſeeke for the reaſon of byndyng and loſinge from thence. This is the ſumme, whoſoeuer hauing committed a ſinne, dooth humbly acknowledge his fault, and entreateth, ſo that he obtaine forgiuenes of the Church, he is not abſolued onely of men, but alſo of GOD. Agayne, whoſoeuer ſcorneth the reproues and threatning of the Church, if he be condemned of the ſame, that iudgment ſhall bee confirmed in heauen, which was giuen by men.

If any manne obiect that GOD by this meanes ſhoulde be as an vnder Iudge, without a voyce of his owne, but muſt ſubſcribe to the iudgment of mortall menne: there is an aunſweare ready. For Chriſt doth not ſo defende the right of his Church, as that he would thereby diminiſhe his owne right and his fathers: but that hee would thereby rather ſanctifie the maieſtie of his word. For as in the ſixteene Chapter his will was not to eſtabliſh generallye euery doctrine, but that which came out of his mouth: ſo neyther in this place dooth he ſay that euery iudgment ſhall be eſtablyſhed and ratified, but that, wherein he himſelf is preſident and chiefe: and that not onelye by his ſpirite, but alſo by his worde.

Whereof it followeth, that men do GOD no preiudice, whyle they pro-

pronounced nothing but from his mouth, and doe faithfullye endeuour themſelues onely to execute that, which he had commanded. For though Chriſte is the onely Iudge of the world, yet he would in the meane ſeaſon haue the miniſters of his word to denounce and proclaym the ſame. Further, he would haue the Church to delyuer his iudgment: So hee derogateth nothing from himſelfe by vſing the miniſterie of menne, but he alone loſeth and byndeth. Yet hereof aryſeth a queſtion, whē the church tollerateth many hypocrites, and alſo abſolueth many, which pretende a faygned repentaunce, whether it be apparaunt that ſuch bee abſolued in heauen. I aunſwere, that the ſpeach is directed to none other, then to ſuch as do rightlye and ſincerely reconcile themſelues to the Churche. For he that would giue comfort, and take away feare from fearefull & trembling conſciences, he ſayth, that whoſoeuer ſhall ſinne, if they be receiued into fauour with the Church, are freed from guyltineſſe beefore God. For hee appoynted this as a pledge of heauenly grace, whiche nothing apperteineth to hypocrites, which doe peruert the right vſe of reconciliation.

And there ariſeth hence no ſmall hope vnto the godlye, when as they heare that their ſinnes are blotted out before God and angels, aſſoone as they obtaine forgiueneſſe of the Church. In the other parte there is no ambyguitie of the meaning of Chriſte. For, when as ſtubborne & proud men are ready vnder this pretence to deſpyſe the iudgmēt of the church, as vngodly knaues, they doe often very boldlye appeale to the tribunall ſeate in heauen. Chriſte, that hee may with terrour breake their pryde, ſaieth, that their condemnation is ratified in heauen. In the meane while he encourageth his to a iuſt and righteous ſeueritie, leaſte they ſhoulde giue place to the wicked frowardneſſe of them whiche refuſe or ſhake off all diſcipline. Heere is alſo to be ſeene how ignorauntly the Papiſtes doe wreſt this place, to colour all kynde of tyranny. It is certeine that the ryght and auctʜority of excommunicating is giuen vnto the church, and all menne of a right minde doe confeſſe the ſame: but whether that euery manne, or that one that is not called by the Churche, but created by the horned and diſguyſed beaſte, may according to his pleaſure ſend forth theyr vaine and empty crakes of excommunications, accordinge to theyr pleaſure? But it is manifeſte that the lawefull gonernmente of the Church was committed to the Elders, not onelye to the miniſters of the worde, but to them alſo, which of the people were ioyned to them to be cēſors of the word. Yet they not cōtented with their former impudencye, endeuoured to proue out of this place, whatſoeuer burdens they layd vppon the people to be borne. I ſpeake not of that, that the moſte wicked enemyes of the Church doe vnworthily vſurpe, and by violence take vnto themſelues, the auctʜority which was graſted vnto the church: I onely ſay, when Chriſte ſpake not, but onelye of correcting of ſinnes, they which by their lawes enſnare ſoules, doe no leſſe fooliſhlye then wickedlye abuſe his teſtimony.

It is of the ſame ſorte of braune; that vnder this pretence they defend their auricular confeſsion. For though Chriſt appoynted that they ſhould be reconcyled to the Church, which by theyr faulte were brought to the publyke iudgement: yet was it not his will to lay a lawe vpon all men,

that they ſhuld vnburden thē of their ſinnes in the eare of a ſacrificer. But their fancies are ſo friuolous, that it is not neceſſary to ſtand any longer to confute them.

19. *Againe, I ſay vnto you.* He confirmeth the former ſentence: becauſe God will not onely giue the ſpirite of counſell and wiſdome to thē that ſhall aske it: but he alſo will cauſe that whatſoeuer they ſhall doe out of his worde, ſhould want power and effect. But he ioyning conſent to the prayer, declareth how ſoberly and reuerently the faythful ſhould behaue themſelues in all their holy actions. The ſinner muſt be admoniſhed, & except he giue place to that reproofe, he muſt be excommunicated. Here it behoueth not onely to aske counſell of the holy mouth of God, that nothing be done but according to his word, but alſo it is meete to beeginne with prayers. VVhereby that which I taught before, appeareth more euidently, that there is no licence giuen to men to doe whatſoeuer they luſt, but God is placed as a reuenger of the gouernment of the Church, that he might defend and ſanctifie the iudgementes, whereof he is the auctour. In the meane ſeaſon, while the faithfull doe meete, they are taught to ioyne their petitions and generally to pray together, not onely to teſtifie the vnitie of faith, but that God would heare the deſire of them all. Therefore, as God doth often promiſe otherwhere that he wil heare the priuate prayers of euery man: ſo here Chriſt adorneth publike praiers, with a ſingular promiſe, that he might thereby ſtir vs vp the more earneſtly to exerciſe the ſame.

20. *VVhere two or three are gathered in my name.* This promiſe ſtretcheth further then the former. For the Lord declareth that he will be preſente as oft as two or three ſhal be gathered in his name, that hee may directe them with his counſell, and bringe to proſperous ſucceſſe whatſoeuer they ſhall take in hande. There is no cauſe therefore why they ſhould doubt, which delyuer ouer themſelues to be ruled by hym, but that they ſhall feele by his preſence that profit and fruit they ſhall deſire. But ſith it is an ineſtimable good thing, to haue Chriſt the chiefe and preſidente in all our affayres, as againe nothing is more miſerable then to be without his grace: this promiſe ſhould be no ſmall ſpurre to vs, that we might godlyly and holyly ioyne togeather amongſte our ſelues. For whoſoeuer eyther neglecteth the holy aſſemblies, or negligently ſeparateth himſelfe from the brethren, or behaue himſelfe careleſly in preſeruinge vnitie, dooth hereby declare that he maketh no accounte of the preſence of Chriſte.

But firſt it muſt be prouided, that they which deſire to haue Chriſte preſent, ſhould be gathered in his name. But the definition of this clauſe muſt alſo be noted, that the wicked do no leſſe falſely & impudētly then wickedly make hys holye name as a cloake to their conſpiracies. Therefore excepte we wyll caſte Chriſte forth to theyr ſcornes, and togeather ouerthrowe that which he here promyſed: firſt, it muſt be known what this ſaying meaneth: namely, that they which are gathered, all lettes being caſt away, which hynder vs from comming to Chriſte, ſhould come ſincerely to Chriſt, and yeelde to obey his worde, and ſuffer themſelues to be gouerned by his ſpirite. VVhere this ſimplicitie taketh place, it is not to be feared but that Chriſte by his bleſsinges wyll openly declare, that

that the company is not gathered together in vaine. VVherin the groſſe follye of the Papiſtes doth bewray it ſelfe. They cry that theyr councels cannot erre, and therefore that al theyr decrees muſt bee holden: becauſe that as ofte as two or three are gathered in the name of Chriſte, hee is in the midſt of them. But firſt it were to be demaunded, whether they came together in the name of Chriſte or no, of whoſe faith, doctrine & affection it is doubted. VVhile the Papiſts doe omitte or hyde this, who ſeeth not that the differēce between the holy & prophane aſſemblyes, are ſubtilly confounded by them, that the power of doing any thing may be tranſferred from the Church to the ſworne enemies of Chriſt? Therefore let vs know, that none but the godly worſhippers of God, which do ſincerely ſeeke Chriſt are comforted here with hope, that they ſhuld not doubte of hys preſence. And the baſtarde and vnfruitefull councelles, whiche weaue webbes of theyr owne braynes, beeinge lefte, Chriſte wyll alwayes remain as chiefe with the doctrine of his Goſpel amongſt vs.

Math. 18.	Mark.	Luk. 17
21. Then came Peter to him, and ſayde, maiſter, how oft ſhal my brother ſinne againſt me and I ſhal forgiue him? vnto ſeuen times?		*4. And though hee ſinne agaynſte thee ſeuen tymes in a day, & ſeuen times in a daye turne againe to thee, ſaying, it repenteth me, thou ſhalt forgiue him*
22. Ieſus ſayde vnto him, I ſaye not to thee, vnto ſeuen times, but vnto ſeuenty times ſeuen times.		
23. Therefore is the kingdome of heauen likened vnto a certeine king, which would take accounte of his ſeruants.		
24. And when hee had begunne to reckon, one was brought vnto him, which ought him tenne thouſande talents.		
25. And beecauſe he had nothing to paye, his maſter commaunded him to be ſold, and his wife, and his children, and al that he had, and the debt to bee payde.		
26. The ſeruaunte therefore fell downe, and beeſought him, ſaying, maiſter, appeaſe thine anger toward me, and I will pay thee all.		
27. Then that ſeruaunts maiſter had compaſſion, and loſed him, and forgaue him the debt.		
28. But when the ſeruaunt was departed, he found one of his fellowes, whiche ought him an hundred pence, and he layde handes on him, and tooke him by the threat, ſaying, pay me that thou oweſt.		
29. Then his fellowe fell downe at his feete, and beſought him, ſaying, appeaſe thine anger towarde me, and I wil pay thee al.		
30. Yet		

30. Yet he would not, but went and caſte him into priſon, till he ſhould pay the debt.
31. And when his other fellowes ſawe what was don, they were very ſory, and came and declared to theyr maſter all that was done.
32. Then his maſter called him, and ſaid vnto him, O euil ſeruant, I forgaue thee al that debt, becauſe thou praidſt me.
33. Oughteſt not thou alſo to haue had pittye on thy fellow, euen as I had pittie on thee?
34. So his maſter was wroth, and deliuered him to the iaylers, tyll hee ſhoulde paye all that was due to him.
35. So likewiſe ſhall my heauenly father doe vnto you, except ye forgiue from your hearts, ech one to his brother their treſpaſſe.

21. *Maiſter, how oft.* Peter maketh this obiection according to the cõmon ſenſe and wiſdome of the fleſh. Naturally it is grafted in all men, that they would haue themſelues pardoned, ſo that if any man doe not preſently obtaine forgiuenes, he complaineth that he is ſtreightlye and vnkindly dealt with: but it is much a doe to finde them that will ſhewe themſelues eaſie to bee entreated of others, which deſire to bee gentlye dealte with themſelues. Therefore, when the Lorde exhorted his diſcyples to louing kindneſſe, this doubt came into Peters minde: what ſhall come of it, if wee be ſo ready to forgiue, but that our gentleneſſe ſhall be a bayght to prouoke them to ſinne? Therefore he demaundeth whether it be conuenient to forgiue them that ſinne often. For the number of *ſeuen*, ſignifieth as much as the aduerbe ſeuen times, and is taken for a great number. As if hee ſhould haue ſaide, Maſter, howe ofte wouldeſt thou haue vs to receiue them that offend into fauour? For it is abſurde and vnprofitable that they ſhould finde vs ſo ready to be appeaſed. But Chriſt is ſo farre from being moued with this obiection, that he expreſſly ſaith, that there ſhuld be no end of forgiueing. Neither yet would he appoint any certeine number, but rather commandeth that we ſhould neuer be weary. Luke doth ſomwhat differ from Mathew: for he ſimplye reporteth the commandement of Chriſte, that wee ſhoulde bee readye to forgiue ſeuen times: yet the ſenſe and meaninge agreeth, that wee ſhuld be ready and willing to forgiue not once, or twiſe, but as oft as the ſinner repenteth. This is the onely difference, that according to Mathew the Lord reprouing Peter, for that he was too ſtreight in that behalfe, encreaſeth the number hyperbolically, which of it ſelfe ſufficeth to ſette forth the ſumme of the matter. Neither did Peter aske the queſtiõ, whether he ſhould forgiue ſeuen times, for that he was content to goe ſo far, but that by obiecting or making a ſhew of a great abſurditie, hee might drawe Chriſte from his iudgment, as I touched euen now: for hee that will be ready to forgiue ſeuen times, wil alſo be appeaſed at the ſeuenty offence.

But out of Lukes wordes there aryſeth an other queſtion; becauſe Chriſt

Chriſt doeth not commaund to forgiue, but when the ſinner doth turne to vs and ſhall teſtifie his repentance: for by this meanes hee ſeemeth to graunt his liberty to deny mercy and forgiueneſſe to the wicked. I anſweare, offences are forgiuen two wayes. If any man doe me an iniurie, and I laying aſide the deſire of reuenge, doe not ceaſe to loue him, but in ſtead of iniurie, I beſtowe a benefite vpon him: though I thinke hardly of him as he deſerueth, yet am I laid & accounted to forgiue him. For when God commandeth vs to do well to our ennemies, he doeth not therefore preſently require, that we ſhoulde allowe thoſe things in them which he condemneth: but he would onely haue our mindes free from all hatred. In this kind of forgiueneſſe it is not to be looked for, that he which hath offended ſhould come of his owne accorde to appeaſe vs: ſo that it behoueth vs to loue them, which of ſet purpoſe exaſperate vs, which refuſe fauour, and heape olde offences and newe togither. The ſecond manner of forgiuing is, whē we ſo receiue a brother into fauour, that we thinke wel of him, and are perſwaded that the remembraunce of his ſinne is blotted out before God. And this is that I gaue warning of before, that Chriſte doeth not heere ſpeake onely of iniuries done to vs, but of all kinde of offences. For he woulde haue them that are fallen to be holpen by our compaſsion, which doctrine is therefore very neceſſary, for that by nature we are almoſt all froward beyonde meaſure: and Sathan vnder pretence of ſeuerity, driueth vs to extreme rigor, ſo that thoſe miſerable mē that are not forgiuen are ſwallowed vp of ſorrowe and deſpaire. But it is heere againe demaunded whether a man is to be creadited aſſoone as in woorde he ſhall profeſſe repentance. For if this be graunted, it ſhall of neceſsitie followe that wittingly and willingly they offend. And where were then diſcretion, if that without correction any manne might freely ſcorne at vs euen to the hundred offence? I anſwear firſt that he ſpeaketh heere of daily offences, for the which euen the beſt manne hath neede of forgiueneſſe. Therefore, when as in ſo great infirmitie of the fleſhe, we haue ſo dangerous a way, ſo many ſleights and aſſaults, what ſhoulde become of vs, if at the ſecond & third offence all hope of forgiueneſſe were take away? Secondly, it is to be added, that Chriſt ſpoyleth not the faithful of iudgement, that they ſhould fondly be too credulous at one word: but he would onely haue them righteous and kinde, that they may reach their hande to the repentant: if it appeareth that from the heart they are diſpleaſed with thēſelues for their ſinnes. For repentance is a holy thing, and hath nede of diligent examination: but as oft as the ſinner ſhall giue a ſigne of conuerſion, Chriſt would that he ſhould be admitted to reconciliation, leaſt he being ouerthrowne with the repulſe, ſhuld faint. Thirdly it is to be noted, when any manne hath giuen ſuſpition of himſelfe, becauſe of his lightneſſe and inconſtancie, we may ſo releaſe him when he asketh forgiuenes, that hereafter we may marke his maners, leaſt he deſpiſe our pacience and kindeneſſe whiche proceedeth from the ſpirite of Chriſt. For the counſell of the Lorde muſt be holden, that they that are fallen muſt bee holpen with our kindneſſe, that they may be raiſed vppe againe. And certainly we muſt imitate the goodneſſe of our heauenly father, who meeteth ſinners a farre off, that hee maye call them to repentaunce. Further, when as repentance is a maruellous woorke of the ſpirite, and the creation of a newe man, if we deſpiſe the ſame, we doe in-

iurie to God himſelfe.

23. *The kingdome of heauen is likened vnto a certaine king.* Becauſe it is hard to draw vs to mercy: and eſpecially when as many faults of our brethrē are to be borne with, there doeth preſently a loathſomneſſe creepe vppon vs, the Lord doth confirme this doctrine, with a moſt apt and fitte parable. The ſumme whereof is this, they that will not be brought to forgiue the offences of the brethren, doe very euill prouide for themſelues, and they make too hard and too ſtraight a law for themſelues: for they ſhal finde God as ſtraight & as hard to be entreated towardes them. For the ſimilitude conſiſteth eſpecially in 3. poyntes: for the maiſter is ſet againſt the ſeruant, a great ſum againſt ſmall or meane things, ſingular clemency to extreme cruelty. Thete 3. things being obſerued, the meaning of Chriſte may be eaſily gathered. For what are we if we be compared with God? And now what ſumme is euery one of vs endebted towards him? Laſtly, how light are the offences wherwith our brethren be endangered to vs, if our obligation to God be conſidered? How vnworthy therefore of the merey of God is a miſerable wretch loaden with an intollerable burden, who is ſo hard to be entreated of his fellowes, that he will not forgiue the leaſt offence? As concerning the words, the ſpiritual eſtate of the Churche, is heere called the kingdom of heauen: as if Chriſt ſhould haue ſayde, the caſe betweene God and manne in reſpecte of the ſoule, and the eſtate of the ſpirituall life is at that poynt, as betweene a ciuil earthly maſter, and his ſeruauntes, in reſpecte of money and the buſineſſes of this preſent life.

25. *His maiſter commanded him.* It were a friuolous thing ſubtlely to ſearch & ſift out euery perticular poynt here: for god doth not alwaies ſhew his rigour vnto vs at the firſt, vntill wee be driuen to entreate and to ſue for forgiueneſſe: nay he preuenteth vs with his free goodneſſe, but he onely teacheth what ſhoulde become of vs, if God ſhould vſe vs, as in iuſtice he might. Alſo, if he ſhuld exacte of vs that which is due, how meete it were for vs to flee to prayers, for this is the onely remaining refuge for ſinners. The great difference betweene the ſummes is alſo to be noted: for when as one talent is more then a hundred pence, what are a hundred pence to ten thouſand talents?

31. *When his fellow ſeruants.* Though there is no myſterie to be ſought in theſe woordes, yet becauſe they containe nothing but that which nature teacheth, and we doe daily learne by experience, it is to be knowen that we ſhall haue ſo many aduerſaries and witneſſes againſt vs before God, as there are men with whom we liue: becauſe it cannot otherwiſe be but that ſuch cruelty ſhuld be diſpleaſant & odious to them, eſpecially while euery man is afraid of himſelf, leaſt that ſhould light vpon his own head, which he ſeeth befall vnto another. The queſtion that is demaunded out of the ſentence folowing is but in vaine, how God will puniſh thoſe ſins which he hath forgiuen: for this is the ſimple meaning: Though he offer mercy to all mē, yet they are vnworthy to enioy the ſame, which are ſuch cruel dealers, of whom no pardon may be obtained. But the Papiſts are to be ſcorned at, while they would draw their Purgatorie fire out of the aduerb vntil: for it is euidēt that Chriſt here ſpeaketh of eternal death, & not of any temporal puniſhment, wherby he ſhuld ſatiſfie the iudgement of God.

Mathew

Mathew 17.	Marke.	Luke.
24. *And when they were come to Capernaum, they that receiued polle money, came to Peter and ſayd: Doeth not your maiſter pay tribute?* 25. *He ſayd, yes. And when he was come into the houſe, Ieſus preuented him, ſayinge: VVhat thinkeſt thou Simon? Of whome doe kings of the earth take tribute or polle money? Of their children or of ſtrangers?* 26. *Peter ſayd vnto him: of ſtrangers. Then ſayde Ieſus vnto him: then are the children free.* 27. *Neuertheleſſe, leaſt we ſhould offend them, goe to the ſea, and caſte in an angle, and take the firſte fiſhe that commeth vppe, and when thou haſt opened his mouth, thou ſhalt finde a piece of 20. pence: that take, and giue it vnto them for thee and me.*		

24. *And when they were come to Capernaum.* The purpoſe of this hyſtorie muſt eſpecially be noted: for in that Chriſt willingly declared his ſubiection, euen as he had taken vpon him the ſhape of a ſeruaunt: yet withall he ſheweth both by words and by myracle, that he was not ſo debaſed either by law or by neceſsity, but of his owne free and voluntary ſubmiſsion, that the world ſhould eſteme him, as ſome one of the cõmon people. This was not cuſtome which was woont to be gathered for paſſage, but a yearely tribute whiche was impoſed vppon the Iewes for euery of their heads, that they ſhould pay that to tyrants, which they were wont to pay to God alone. For we know that this tribute was ſet vppon them by the law, that by the yerely paimẽt of half a ſicle, they ſhuld profeſſe God of whom they were redemed to be their chiefe king. VVhen as the kings of Aſia had trãſlated it vnto themſelues, it pleaſed the Romanes wel to follow their example. So the Iewes being as it were eſtranged from the gouernment of God, paied to prophane tyrants the holy tribute commaunded in the law. Yet it might ſeeme abſurd, that Chriſt cõming to redeme the people, coulde not ſet himſelfe free from tribute. That he might take away this offence, he taught in words that he was bound therto, but only of his owne free wil, and he proued the ſame by myracle: for he coulde haue exempted himſelfe from earthly Empire, that ruled the ſea & fiſhes.

Your maiſter. Some thinke that the toll gatherers vpbraided Chriſt, as if that he ſhould withdraw himſelfe from the common courſe. For as they were a ſcornefull and a reprochefull kinde of men, ſo I thinke that this was reprochefully ſpoken. For whereas euery man was wont to be ſeaſed in his owne citie, we knowe that Chriſt had no quiet abiding in any one place. Therefore theſe men doe demaunde, whether he be free from lawes, becauſe that as a wanderer, hee goeth about hither and thither. And Peter in his anſweare made a modeſt excuſe to appeaſe them: Yes ſayeth he, he will pay. VVherby we gather that Chriſt was wont to pay before: becauſe Peter promiſed it as a thing not to be doubted of. And that they call vppon him, rather then vppon the other, I thinke was for that Chriſt dwelt with him: for if they had all vſed one lodging, the exaction ſhould haue been common.

Therefore

Therefore the Papiſtes are to be laughed at, which vnder ſo friuolous a pretence, do make Peter a companion with Chriſt in dignitie. He choſe him a Vicare ſay they, and made him in honour like to himſelfe, whom in paying of tribute hee made equall to himſelfe. But by this meanes they may make all ſwineheards Chriſtes vicares, for euen they paid as much. If that Peters ſupremacie appeared in paying of tribute, from whence is this immunitie which they chalenge to themſelues? But ſo it behoueth them to be very fooliſhly fonde, which doe ſo depraue the ſcripture after their owne pleaſure.

VVhat thinkeſt thou Simon? Chriſt heerein made a ſhewe of his diuinitie, declaring that nothing is hidden from them. But whereto tendeth his ſpeach? Is it to exempt him and his from ſubiection to the lawes? So ſome doe expounde it that Chriſtians are free by right: but that they doe freely ſubmit themſelues to the common order, becauſe that otherwiſe humane ſocietie coulde not be maintained. Yet I thinke this rather to be the meaning: Becauſe it was daungerous, leaſt the diſciples ſhoulde thinke that Chriſt came in vaine, for ỹ by paying of tribute he might take away hope of deliuerance, he ſimply ſayeth that he doeth therefore pay tribute, becauſe that he doth of his owne accorde abſtaine from his owne right and power, whereof is to be gathered that nothinge is diminiſhed from hys kingdome. But why doeth not he chalenge to himſelfe that whiche was his owne? namely, becauſe his maieſtie was vnknowen to the tribute gatherers. For though his kingdome is ſpirituall, yet it muſt ſo be eſteemed of, ſith he was the onely ſonne of God, that he was alſo heir of the whole world, that all things ought to be ſubiecte to him, and to be brought into order before him. The meaning therefore is, that kings are not therefore appoynted of God to rule ouer mankinde, neither hathe he eſtabliſhed common wealthes, that he which is the ſonne, ſhuld without reſpect be brought into the ſame ſeruitude with other men: yet, vntill the glory of his kingdome be manifeſted, he doth willingly abaſe himſelfe to be as a ſeruaunt togither with others. The Pope doeth no leſſe fooliſhly then happily abuſe this, that he might free his cleargie from lawes: as though that a ſhaue crown could make them the ſonnes of God, which ſhuld be free from tributes and taxes. But Chriſt had no ſuche purpoſe, as to chalenge himſelfe the honour of the kinges ſonne, that hee might thereby at the leaſt, obtaine to haue a houſe free by priuiledge from the common order. VVherfore the Anabaptiſts do very ignorantly wreſt theſe words for the weakening of the politike eſtate: for there is nothing more certaine, then that Chriſt did not pleade for the common right of the faithfull: but tooke onely a ſimilitude from kings, which togither with them of their houſholdes are free.

27. *Caſt in an angle.* Though I doe graunt that Chriſtes bagges were not alwayes full, yet I doe not thinke that he was enforced by want to giue this commaundement to Peter: but that he might prooue by myracle, that his dominion reacheth further, then all the kings of the earth, for he hath the fiſhes tributaries to him. And we reade that he did this onely once: for one inſtruction in his whole life was ſufficient. Further, a ſtater was ſo much in value as a ſiccle, namely, four drachmes, or two didrachmes.

Mathew

Math. 19.

1. *And it came to paſſe, that when Ieſus had finiſhed thoſe ſayings, he departed from Galile, and came into the coaſtes of Iudea beyonde Iordan.*
2. *And great multitudes followed him, and hee healed them there.*

Marke 9.

38. *Then Iohn anſweared him, ſaying: Maiſter, we ſawe one caſtinge out deuilles by thy name, which followeth not vs, and wee forbade him, becauſe he followeth vs not.*
39. *But Ieſus ſayd: Forbid him not, for there is no maune that can dee a myracle by my name, that can lightly ſpeake euill of me.*
40. *For who ſoeuer is not againſt vs, is on our part.*

Marke 10.

1. *And he aroſe from thence, and went into the coaſtes of Iudea, by the farre ſide of Iordan, and the people reſorted vnto him againe, and as hee was woont, hee taught them againe.*

Luke 9.

49. *And Iohn anſweared & ſaid: Maiſter, we ſawe one caſting out diuels in thy name, and wee forbade him, becauſe hee followed not thee wyth vs.*
50. *Then Ieſus ſayde vnto hym: Forbid yee him not: for hee that is not againſt vs, is with vs.*
51. *And it came to paſſe, when the daies were accomplished, that he ſhould be receiued vppe: he ſetteled himſelfe fully to goe to Ieruſalem,*
52. *And ſent meſſengers before him: and they went and entered into a towne of the Samaritanes, to prepare him lodging.*
53. *But they woulde not receiue him, becauſe his behauiour was, as though he would goe to Ieruſalem.*
54. *And when his diſciples, Iames and Iohn ſawe it, they ſayde, Lorde: wilt thou that wee commaunde that fire come downe from heauen, and conſume them as Elias did?*

MAR. 38. *Maiſter.* Hereby it appeareth that the name of Chriſte was as then renowmed, ſo that they vſed it, which were not acquainted with his diſciples: or it may be that they abuſed the ſame, for I dare not affirme any certaintye of it. It may be, that the partie heere mentioned, embraced the doctrine of Chriſt, and gaue himſelfe to woorke myracles not of any euill minde. But becauſe that Chriſte gaue this power but to certaine choyce preachers of his Goſpell, I thinke that he tooke this vpon him vnaduiſedly, or rather intruded himſelfe into this office. But though he prepoſterouſly attempted this, in that he durſt imitate the diſciples without commaundement, yet his boldneſſe was not wythout ſucceſſe, for it pleaſed the Lorde by this meanes alſo to make his name knowen: as he worketh ſometime by them whoſe miniſterie he doth not allow as lawfull. Furthermore, there is no cauſe to the contrary, but a man that hath a perticular faith, may followe a blinde zeale: and ſo caſt himſelfe headlong to woorking of myracles. Nowe I come to Iohn and to his companions. They ſay that they forbad a man from woorking of myracles. VVhy did they not firſt aſke whether it was lawful or no? For they beinge nowe vncertaine and in doubt, doe aske the maſters iudgement. VVhereof it followeth, that they without conſideration toke vpon them authoritie of forbidding. VVherfore he is to be condemned of raſhneſſe, who ſoeuer ſhall attempt more then he knoweth to be allowed him by the woorde of God. Furthermore, Chriſtes diſciples are to be ſuſpected of ambition: for they doe this in defence of the priuiledge of their owyne honour. For howe commeth it to paſſe, that they ſhoulde ſo-

dainly

dainly reſtraine a manne with whome they were not acquainted from woorking of myracles, but becauſe they alone woulde enioy this libertie? for they doe alledge this cauſe, that he followed not Chriſt: as if they ſhould haue ſayde: He is no follower of thine as we are: therefore why ſhould he haue this honour?

39. Forbid him not. Chriſt wold not haue him forbidden, not that he had ſet him a worke, or allowed his dede, or elſe wold haue it allowed by his diſciples: but becauſe that is to bee borne with, and to be reioyced at, where God is glorified by any occaſion. So Paule, Phill. 1. 18. though he was diſpleaſed with the euill dealinge or ambition of the wanderers, which boaſted themſelues with the name of the Goſpel, yet he reioyceth that the glory of Chriſt is ſette foorth by this occaſion. And the reaſon is to be noted, which followeth, that it cannot be, that he ſhoulde ſpeake euill of Chriſte, that wrought myracles in his name: and therefore that was to haue beene accounted as gaine. For thereof it followeth, that except the diſciples had beene more giuen to their owne glory, then ſtudious and deſirous to ſette foorth the glory of the maiſter, they would not haue take the matter ſo grieuouſly, when as they ſaw the ſame ſet forth, and encreaſed otherwiſe. Neither yet, where as Chriſte ſayeth that they are to be accounted as friendes, which are not open ennemies, doeth hee commaunde to lette the bridle ſlacke to all raſh menne to do what they luſt, that we ſhould holde our peace, while they according to their pleaſure ſhould ſtirre hether and thether, and trouble the whole order of the Churche (for ſuche licentiouſneſſe muſt be brideled ſo farre as our calling will ſuffer) he onely denieth that they doe well, which doe earneſtly withſtand and ſtoppe, leaſt the kingdome of God ſhould encreaſe by any meanes. Neither doeth he ſo acknowledge them for his, as that he accounteth them of his flocke, which are indifferent betweene ennemies and friendes: but his meaning was, that in as much as they hurt not, they doe profite and helpe. For it is a prouerbiall ſayinge, whereby we are warned not to mooue warre, vntill we be prouoked to the ſame.

LVKE. 51. *When the dayes were accomplished.* Onely Luke reporteth this hyſtorie, which yet is not a little profitable many wayes, for firſt the Diuine fortitude and conſtancie of Chriſt in deſpiſing death is heere deſcribed: Then, what great hatred and enimities diſſentions in religion do breede: Thirdly, howe the nature of menne is caried to impatience with a raſhe zeale: Further, howe ready and apt it is to followe the falles and faultes of the Sainctes: Laſtly, we are taught meekeneſſe by the example of Chriſte. But the death of Chriſt is called a taking away, not only becauſe he was then taken from amongſt men, but becauſe that he departing from the baſe priſon of the fleſh, aſcended vp on high.

Hee had ſettled himſelfe. Heereby Luke declareth, that when the death of Chriſte was before his eyes, the feare of it being caſt away, he went forwardes to meete the ſame: yet withal he declareth that he did ſtriue, that as a conquerour of the terrour, hee might boldly offer himſelfe to death. For if no feare had beene throwne vppon him, if no difficultie, no ſtriſe, no care, to what ſhoulde he ſettle his countenaunce? But becauſe hee was neither blockiſhe, nor yet caried away with a raſhe and headie boldneſſe, it behooued him to be mooued at that cruell and bitter death: Naye, at

that

that fearefull and horrible torment, whiche he knewe to be neare ready to fall vppon him from the ſeuere iudgement of God: and euen that is ſo farre from darkening or diminiſhing of his glory, that it is a notable ſhewe and declaration of his loue towardes vs. For not regardinge himſelfe, that hee might apply himſelfe to our ſaluation, thorough the middeſt of terrours he haſtened vnto death, the day and time whereof, he knewe to be neare.

52. And ſent meſſengers before him. It is to be ſuppoſed, that hee then hadde a great company of followers with him. The meſſengers are ſent, neither to prepare pleaſant dainties, nor to chuſe ſome beautifull palace, but onely to declare, that a greate companye of ſtraungers were comminge. But they beinge ſhutte out and repulſed, doe tarie waytinge for their maiſter. Further, we doe heereby learne, that whiche I noted in the ſeconde place, when as men doe diſagree betweene themſelues in matters of doctrine of Religion, they doe eaſily fall out into mutuall hatred. For it was a ſigne of moſte bitter hatred, to defraude the hungrie of their meate, and to deny harbour to the weary. But the Iewiſhe religion was ſo euill thought of, and eſteemed amongeſt the Samaritanes, that they thought them not woorthy of any kindneſſe whiche followed it. It may bee, that the griefe of the reproache vexed them, that they knewe that the Iewes accounted their temple as prophane, and deteſted it, and eſteemed them as degenerate and corrupt worſhippers of God. But when as ſuperſtition was once receiued, they frowardly ſtacke to the ſame, and wyth a wicked emulation they contended to defend the ſame.

At the lengthe the contention grewe ſo hotte, that in one fire it deſtroyed bothe theyr Countreys: for Ioſephus declareth that it was the firebrande of the warres of the Iewes. And thoughe Chriſte coulde readily haue auoyded that enuie, yet hee hadde rather hymſelfe to bee a Iewe, then to gette hym lodginge by an ouerthwarte deniall of the ſame.

54. And when his Diſciples ſawe it. It may be, the region where they were, putte them in minde that they ſhould deſire that lightning ſhould fal down vpō the wicked: for in times paſt Elias had in that place ouerthrowne wyth fire from heauen the kings ſouldiours, whiche were ſent to take him, 2. Reg. 1. 10. Therefore it came into their minde, to thinke that the Samaritanes which ſo vnwoorthily reiected the ſonne of God, were ordained to the like deſtruction. And heere we doe ſee whether a foliſh imitation of the holy fathers doth cary vs. Iames and Iohn do pretende the example of Elias: but they conſider not howe much they differre from Elias, they doe not examine the extremitie of their zeale, they looke not to the callinge of God. The Samaritanes had the like goodlye pretence for their idolatrie, as it is ſette downe in Iohn 4. 20. but they were both amiſſe, for that wythout any regarde, they were rather Apes then followers of the holy fathers. And thoughe it is doubted, whether they thought the power to be in their owne handes, or that they deſired Chriſt to giue it them: yet I doe thinke this the more probable, that they were lift vppe with a fooliſh hope, thinking themſelues ſufficiently armed to execute that reuenge, ſo that Chriſt would allow of it.

55. *Yee knowe not of what ſpirite yee are.* By this aunſweare Chriſt not only reſtrained the vnbrideled heat in the two diſciples, but he alſo preſcribeth a rule to vs all, that we nouriſh not any ſuch heat in vs. For it behoueth him, who ſoeuer he be that attempteth any thing, that he be wel aſſured with himſelfe, that he haue the ſpirite of God for his authour and his guide, and that he be led with a right and pure inſtincte of him. Feruencie of zeale doeth cary many men: but if the wiſdome of the ſpirit be wanting, they become as blubbers and frothe. Alſo it often falleth out, that the troubleſome affections of the fleſh are mixed with the zeale, and they which ſeeme to be moſte zealous of the glorye of God, are blinded with a priuate affection of the fleſh. VVherfore, except the Spirit of God doe guide our zeale, it will not ſerue for an excuſe, that wee attempted nothing but of a good zeale. But the Spirite it ſelfe ſhall gouerne vs by counſell and wiſedome, that we doe nothing beſide our duetye, nor beyonde our callinge, alſo that we attempt not any thing but wiſely and conueniently: Further, he will indue our mindes (euery dreg of the fleſh being wiped away) with a right affection, that we deſire not any thinge but that which God commaundeth. Chriſt alſo blameth his diſciples, for that they were farre from the ſpirite of Elias, and that they doe wickedly in taking that to thẽſelues which he did. For Elias executed the iudgement of God, which was cõmaunded him by the ſpirite of God, but theſe men, not by the commaundement of God, but by the prouocation of the fleſh, are caried to ſeeke reuenge. VVherefore the examples of the Saincts are no defence to vs, except the ſame ſpirite doe dwell in vs, which directed them.

Mathew 19.	Marke 10.	Luke.
3. Then came vnto him the Phariſies tempting him, and ſayinge to him: Is it lawfull for a man to put away his wife for euery fault?	*2. Then the Phariſies came and asked him if it were lawfull for a manne to put away his wife, and tempted him.*	
4. And he anſweared, and ſayde vnto them: Haue ye not red, that he which made them at the beginning, made them male and female:	*3. And he anſweared, & ſaid vnto them: VVhat did Moſes commaunde you?*	
5. And ſayd: for this cauſe ſhall a man leaue father and mother, & cleaue vnto his wife, & they twaine ſhalbe one fleſh?	*4. And they ſayde: Moſes ſuffred to wryte a bil of diuorcement, and to put her away.*	
6. VVherefore they are no more twaine, but one flesh. Let no manne therefore putte a ſunder that which God hath coupled togither.	*5. Then Ieſus anſweared and ſayde vnto them: for the hardneſſe of your heart, he wrote this precept vnto you.*	
7. They ſayde vnto him: VVhy then did Moſes commaunde to giue a bill of diuorcement, and to putte her away?	*6. But at the beginninge of the creation, GOD made them male and female.*	
8. He ſayd vnto them: Moſes for the	*7. For this cauſe ſhall a man leaue his father and mother, & cleaue to his wife,*	
	8. And they twaine ſhall be one	

the hardnesse of your heart, suffered to put away your wiues, but frō the beginning it was not so.

9. I say therefore vnto you, that who soeuer shall put away his wife, except it be for whoredome and marry another, committeth adulterie: and whosoeuer marrieth her which is diuerced, doth commit adulterie.

one flesshe: so that they are no more twaine, but one flesh.

9. Therefore, what God hath coupled together, let no man separate.

10. And in the house his Disciples asked him againe of that matter

11. And he sayd vnto them: who soeuer shal put away his wife, & marrie another cōmitteth adultery against her.

12. And if a woman put away her husband, and be married to another, shee committeth adulterie.

Though the Pharisies doe lay snares for Christ, and do craftily set vpon him, that they might intrappe him, yet their malice wrought for our profite: as the Lord doeth wonderfully knowe how to turne to the good of his, what soeuer things the wicked doe deuise for the subuersion of true doctrine. For by this occasion was the question answered, which the libertie of diuorcement did bring forth, and there was a certaine law deliuered, of the holy and inseparable knot of Matrimonie. But thereof is taken an occasion of quarrelling, because that the answere could not bee but odious on both sides in respecte of them. They demand whether it is lawful for a mā to put away his wife for euery cause: If christ denie it, they will cry out that he doth wickedly abrogate the law: If he affirme it, they will bragge that he is rather a baud, then a Prophet of God, who will so fauour the lust of men. And this they had conceiued in their mindes: but the sonne of God, who knew how to take the wise in their owne subtlety, deceiued them of their hope, and seuerely resisted their vnlawfull diuorcements: yet shewing withall, that hee bringeth forth nothing but that which was agreeable to the lawe. For he concludeth the matter in two pointes: he sayth that the order of creation should be as a law, that a man should keepe his marriage promise as a lawe all his whole life, and that diuorcements were permitted, not that they were lawfull: but because he had to doe with a people that was stubborne, and would not be taught.

4. *Haue yee not read.* Christ doeth not answere directly to that which is demanded, but hee doeth plainely satisfie the question proposed: as if any man now being demanded of the masse, should faithfully declare the mysterie of the holy supper, and should at the length inferre, that they are sacrilegious and falsifiers, that dare bee so bolde as to adde or to diminish any thing from the pure institution of the Lord, he should openly ouerthrowe the fained sacrifice of the masse. And Christe taketh this rule, God from the beginning ioyned manne and woman together, that they two might make one perfect man. Therefore hee that putteth away his wife, teareth away from himselfe as it were the one halfe of himselfe. But nature suffereth not, that any man should rend asunder his owne body. Hee addeth another argument drawne from the lesse to the greater, the bonde of matrimonie is holier and straiter, then that wherein the

children are bound to the parents. But godlineſſe tieth the children to the parentes in a band that cannot bee loosed. Much leſſe therefore may the husband, renounce his wife. Hereof it followeth that the bande made of God, is broken if a man be diuorced from his wife. And nowe this is the meaning of the wordes. That God the maker of mankinde, made man and woman, that euery man being contented with one onely wife, ſhould not deſire any others: for he reſteth vpon the number of two, as alſo the Prophet Malachie, cha. 2.10. when he inueighed againſt Polygamie, bringeth the ſame reaſon, that God in whom ther was aboundāce of ſpirit, ſo that it was at his pleaſure to create mo, yet made but one man: namely, ſuch as is here deſcribed of Chriſt. Therefore the inſeparable ſocietie of one husband with one wife, is proued by the order of creation. If any man ſhall obiect, that by this reaſon it ſhall not be lawfull, the firſte wife being dead, to take an other: The anſwere is eaſie: the bande is not only broken by death, but the ſecond wife is placed of God in the roomth of the former, as if ſhee were one and the ſame.

5. *For this cauſe ſhall a man leaue father.* It is doubted whether Moſes bringeth in Adam, or God ſpeaking in that place: but whether of the two thou takeſt, it maketh litle to this preſent place: for it was ſufficient to bring the Oracle of God, though it ſhould be ſpoken by Adam. But hee doth not ſimply commande him that marrieth a wife, to leaue his father, for ſo God ſhould be contrary to himſelfe, if by Matrimonie he ſhould aboliſh that honour which he cōmandeth children to vſe towardes their parents: but while compariſon is made betweene thoſe duties, the wife is preferred before father and mother. But if any man ſhould ſend backe meſſage to his father, & ſhould ſhake off that yoake whereto he is bounde, no man would allow ſuch a monſter. Much leſſe then ſhal there be libertie granted to diſſolue Matrimonie.

They ſhall be two in one fleſh. By this Polygamie is no leſſe condemned, then that libertie of putting away wiues. For if the knitting together of two be ſanctified of the Lorde, then the ioyning eyther with three or foure is adulterous. But Chriſt as I ſayd a litle before, doeth apply it otherwiſe to his purpoſe, euen thus, that who ſoeuer ſhould put away his wife, ſhould rend himſelfe in peeces: for the power of holy Matrimonie is ſuch, that the husbande and the wife become one fleſhe. Neither was it the purpoſe of Chriſt to bring in the foule & filthy deuice of Plato, but hee ſpeaketh reuerently of that order appoynted by God. Therefore let the husband & the wife ſo liue together, that the one may ſo nouriſh the other, euen as the one halfe part of himſelfe: and let him ſo command, as the head of the wife, and not as a tyrant: in like maner let the woman modeſtly ſubmit her ſelfe in obedience.

6. *That which God hath ioyned together.* Chriſte in this ſentence brideleth the luſt of men, that they ſhould not by forſaking their wiues, breake the holy knot. And as he denieth it to be in the power of the man to break matrimony, ſo hee giueth a law to all others, that they ſhould not confirme vnlawfull diuorces by their authority. For the Magiſtrate abuſeth his authoritie, which ſheweth fauour to a mā to put away his wife: yet chriſt properly bent himſelfe to this purpoſe, ♀ euery man ſhould religiouſly maintaine the faith which he hath giuen for himſelfe, and they which are prouoked by luſt or wicked affection to diuorcement:

let

let them thus think with themselues: who art thou that wouldest take liberty to thy selfe to breake that which God hath ioyned. But this doctrine may also be applyed further The Papists imagining vs a Church separated from Christ her head, they do leaue vs an vnperfect & a maimed body: in the holy supper whereas Christe ioyned bread and wine, they are so bolde as to depriue all the people of the vse of the cuppe. Against these deuilish corruptions we may oppose: that which God hath ioyned together, let no man put a sunder.

7. *Why then did Moses.* They hadde thought vpon this quarrell before, if Christe (which was most likely) shoulde require the lawfull vse of diuorcements. For what soeuer God permitteth in his lawe, seemeth to bee lawfull, whose onely will maketh the difference betweene good and euill. But Christe meeteth their false enuy with a fitte answer, that Moses graunted this for their frowardnesse, and not as that he should allow it as lawfull. And he confirmeth this saying with a notable reason: *Because it was not so from the beginning.* Hee taketh this as graunted, when God at the beginning instituted Matrimonie, he established a perpetuall law which should be in force euen to the end If that the institution of Matrimony is to bee accounted as a lawe inuiolable, it followeth that what soeuer declineth from the same, proceedeth not from the pure nature of the same, but of the corruption of men. Yet it is demaunded whether it was lawfull for Moses to permitte that, which of it selfe was euill and corrupt: I answere, that which he did not seuerely forbidde, is vnproperly sayde to bee permitted. For he gaue no lawe of diuorcementes, as that he woulde approue the same by his allowance: but when as the wickednesse of men coulde not otherwise bee restrained, hee gaue that remedy which was most tollerable, that the man shoulde at the least giue testimony of the chastity of his wife. For the lawe was not giuen but in fauour of the women, least that after they were vniustly reiected, they shoulde incurre any slaunder. Whereby we gather that it was rather a punishment layd vpon the men, then a liberty or permission graunted for the prouocation of their lust. Note also that the spirituall gouernment, doth differ much from the politike and outward order. What is lawfull and meete to bee done, the Lorde comprehendeth in tenne woordes: nowe because it may bee that many thinges are not called before the iudgement seate of men, whereof euery mannes conscience reproueth and conuinceth him, it is no meruaile if politike lawes doe agree vnto them. Let vs take a familiar example, we haue greater liberty to contende by lawes, then the rule of charitie will beare. Why is this so? because right cannot bee giuen to euery manne, except there bee a way opened to demaunde it: in the meane season the inwarde lawes of GOD sheweth, that that must be followed which charity commaundeth, yet there is heere no cause why Magistrates shoulde bee excused for their negligence, if they doe of their owne accorde cease from correctinge of sinnes, or shall omitte those thinges which the estate of their callinge doeth require. But lette priuate menne take heede, leaste by coueringe their offences, vnder pretence of lawes, they double their faulte. For the Lorde doeth here by the way blame the Iewes, as if it were not sufficiēt for thē to haue their frowardnes born with, or passed by without punishment, except they shuld make God the author

of their sinne. If that a rule of liuing godly and holily cannot alway? nor euery where bee gathered out of the lawes politicke, much lesse of custome.

9. *I say vnto you.* Marke reporteth that this was spoken to the Disciples aparte, when they were come into the house: but Matthewe omitting this circumstance, setteth downe the speach: as the Euangelistes doe often leaue out some circumstance by the way. For they count it sufficient to gather the summs of thinges. So there is no difference but that the one setteth downe the matter more plainly then the other. And this is the summe: Though the lawe doth not punish diuorcements, which do differ from the first institution of God, yet hee is an adulterer which putteth away his wife, and taketh him another. For it is not in the will and pleasure of manne, to dissolue the faith of Matrimonie, which the Lorde would haue to remaine firme and sure, therefore she is a harlot that supplyeth the roumth of the lawfull wife. But hee putteth an exception, because that a woman by committing whoredome, cutting her selfe as a rotten member from her husband, setteth him at liberty. They which doe deuise other causes, are worthily reiected, because they will bee wiser then the heauenly maister.

They will haue the Leprosie to bee a lawfull cause of diuorcement, because the infection thereof doeth not onely infecte the husbande but also the children. But as I woulde counsell a young man that hee should not touch his wife that hath the Leprosie, so I do not allow him that liberty to put her away. If any man obiecte, that they which cannot liue alone, haue neede of remedy, least they shoulde burne: I say, that is no remedy, which is without the warrant of the word of God. I alde also, that they shall neuer want the gifte of continencie, if they would deliuer themselues to be gouerned of the Lord: because they follow, that which hee prescribeth. Some manne shall begin to loath his wife, so that he cannot abide to lie with her: shall this euill bee remitted by taking two wiues? An other mans wife shall fall into the palsie, or Apoplexie, or shall bee diseased with some other incureable disease: shall her husband reiecte her vnder pretence of innocencie? But we know that they shall neuer want the helpe of the spirite, which do walke in his wayes. For the auoyding of fornication, sayth Paule, 1.Cor.7.2. Let euery man marry a wife. Hee that hath done this, though it fall not out according to his desire, hath done his part. Therefore, if any thing want, it shall be amended by the help of God. To go any further, it is nothing lesse then to tempt God. And whereas Paul noteth an other cause, 1.Cor.7.25. namely, whereas for hatred of godlines, the married persons are reiected of the vnbeleeuers, that a godly brother or sister, is not then subiect to bondage, is not repugnant from the minde of Christ. For he doth not speake there of a lawfull cause of diuorcement, but onely whether a woman continueth bounde to the vnbeleeuing man, after that she is for hatred of God wickedly put away, and cannot otherwise be receiued into fauour, the if she deny God. Whereof it is no meruaile that Paule chuseth rather to bee separated from men, then to be alienated from God Yet that exception which Christe putteth, seemeth to be in vaine. For if the adultresse deserueth death, to what purpose shuld he speake of diuourcement?

But

But because it was the duty of the husband to follow the adultery with iudgments, that he might cleare his house of that offence, whatsoeuer the successe be, Christ setteth the husband that conuinceth his wife of vnchastitie free from that bonde: and it may be that amongst a corrupt and wicked people this sinne might raigne with freedome from punishment. As the ouerwharte pittie of Magistrates at this day, driueth men of necessity to put away their defiled wiues because adulteries are not punished. And it is to bee noted, that this law is cõmon and free to both partes, as the bonde of faith is mutual and like. For where as the husband is cheife in other thinges, in respect of the bed hee is equall to the wife, for hee is not maister of his owne body. Therefore, when as the adulterer shall fall away from the knot of matrimonie, the wife is set at liber tie.

Hee that marieth her that is put away. This sentence hath beene most corruptly expounded by many interpreters: for they thought generally and confusedly, that it was commaunded to liue sole after diuorcement. So if the husbande should put away the adultere sse, of necessitie they both shoulde liue vnmaried. As if that this were the libertie of diuorcement, onely to lie away from the wife: as if also Christ did not euidently in this cause permit that to be done, which the Iewes were woont generally to vsurpe vnto themselues according to their owne pleasure. Therefore that errour was too grosse: for when Christe condemneth him for adulterie that marieth her that is put away, it is certaine that this is to be vnderstoode of vnlawfull and friuolous diuorcements.

Therefore Paule commaundeth them to remaine vnmaried, which are so put away, or to be reconciled to their husbandes: because that matrimonie is not ouerthrowne by brawlinges and dissentiones, as in the first Epistle to the Corinthians, the seuenth chapter, and the eleuenth verse, and that is gathered out of Marke, whereas the wife by name is spoken of, which should depart from her husbande: not that it was lawfull for the wiues so to giue a bill of diuorcement to the husbandes, but that the Iewes were fallen into strange corruptions: but Marke noted the corruption which the Lord reproued, and then raigned euery where, that after voluntary diuorcements they both went forwarde to a newe mariage. Therefore he maketh no mention of adulterie.

Matthew 19.	Marke	Luke
10. *Then said his disciples to him: If the matter bee so betweene man and wife, it is not good to marrie.*		
11. *But he sayd vnto them, all men cannot receiue this thing, saue they to whom it is giuen,*		
12. *For there are some chaste, which were so borne of their mothers belly: and there bee some chaste, which be made chaste by menne: and there bee some chaste, which haue made themselues chaste for the kingdome of heauen. He that is able to receiue this, let him receiue it.*		

As though the eſtate of husbands were very hard, that ſo long as they ſhall remaine chaſt, they ſhould be compelled rather to beare all other thinges then to depart from them: the Diſciples mooued with this anſwere of Chriſte doe except, that it is better to bee without wiues, then to be caught in ſuch a ſnare. But why doe they not againe conſider howe ſtraight the bondage of the wiues is, but that the affections of the fleſhe doeth tie them to themſelues and their owne commodities, that deſpiſing all others, they onely deſire to bee prouided for themſelues. Yet heere doeth a vile vnthankefulneſſe appeare, that they woulde refuſe the ſingular gifte of GOD, eyther for feare or wearines of one diſcommoditie. It were better according to their opinion, to anoyde mariage, then to tie himſelfe in a bande of perpetuall fellowſhip. And if God hath inſtituted Matrimonie for the common good of mankinde, though it bringeth ſome things which are not very acceptable, it muſt not therefore be deſpiſed.

Therefore let vs learne if among the bleſſinges of GOD, there bee any thing which pleaſeth not vs, let vs not bee ſo daintie nor ſo froward, but let vs vſe them with reuerence. Eſpecially, wee muſt take heede of this wickednes in holy Matrimonie: for becauſe it is inwrapped with many troubles, Sathan indeuoureth to vexe it with hatred, and infamie, that he might withdraw men from it. And Hierome heerein ſhewed too euident a token of a malicious and peruerſe witte, in that he doeth not onely quarrell at that holy and godly order of life: but what tauntes or reproches ſoeuer hee caune gather out of prophane writers, hee caſteth vppon it, that hee might ſlaunder and deforme the beautie of the ſame. And let vs thinke that what ſoeuer troubles doe befall in Matrimonie, are accidentall, becauſe they ariſe of the corruption of men.

Alſo let vs remember, that ſith after our nature was corrupted, it became a medicine or ſalue, it is no maruale if a ſowre taſte bee mixed with the ſweete. But it is to be ſeene how the Lord reproueth this fooliſhneſſe. Hee denying all men to be receiuers of this ſaying, declareth that the choiſe is not in our hand, as if that wee had authoritie to conſult of the matter. If any man thinke it profitable for him to bee without a wife, and ſo without tryall made, doeth lay a lawe of ſinfull life vpon himſelfe, is farre deceiued. For God, who ſayde it is good that woman be a helpe to man, will puniſh the contempt of his order: for mortall menne doe arrogate too much vnto themſelues, while they ſtriue to exempt themſelues from the heauenly calling. Further, that it is not free for al men to chuſe which they luſt, Chriſt prooueth by this, becauſe continencie is a ſpeciall gifte. For when he ſayth, all cannot receiue it, but they to whom it is giuen, he plainly declareth that it is not giuen to all men. Whereby their pride is conuinced, which doubt not to arrogate to themſelues, that which Chriſt ſo plainely taketh from them.

12. *For there are ſome chaſte.* Chriſte nameth three kindes of menne that are chaſte. They which are chaſte by nature, or whiche are made chaſte by men, are driuen from Matrimonie by want: becauſe they lacke thoſe partes of a manne. Others hee ſayeth are chaſte, whiche haue made themſelues chaſte, that they might the better ſerue God. Theſe hee ſetteth

free from the neceſſitie of marriage. Whereof it followeth, that all other which doe abhorre *Matrimonie*, doe with a ſacrilegious boldneſſe after the manner of giantes) fight with God. The Papiſtes vrging this worde, making chaſte, as if men of their owne pleaſure, could make lawes of continency, is too colde. For Chriſte firſt ſheweth that God giueth this to whom he thinketh good. And a little after hee doth againe affirme, that the ſole life is raſhly choſen, where any man is not indued with a ſpeciall giſte. Wherefore this making chaſte, is not ſubiect to free will: but the plaine meaning is: when by nature ſome are apt to marriage, though they doe abſtaine, yet they tempt not God, becauſe God graunteth them liberty.

For the kingdome of heauen. Many doe fooliſhly expound it, for the deſerting of eternall life: as if that ſole life contained in itſelfe ſome meritorious worſhip, as the Papiſts doe faine it to bee an Angelicall eſtate. But Chriſt ment nothing els, but that the maried ought to haue this ende ſet before them, that they being free from all cares, might the diligentlier apply themſelues to the exerciſes of godlines. Therefore it is a fooliſh imagination, to account ſole life for a vertue: for God is no more pleaſed by that, then hee is by faſting, neither doeth it deſerue to be accounted amongſt thoſe duties which God requireth of vs, but he muſt looke to an other end: For Chriſt would expreſly ſet downe, though any man be free from whoredome, yet his ſole life is not approued of God, if he only prouide for his owne eaſe and delightes: but hee is onely hereby excuſed, if he apply it to a free and quiet meditation of the heauenly life. In ſumme, Chriſt teacheth that it is not ſufficient, if the vnmarried doe liue chaſtly, except they do purpoſely abſtain frō it, that they might apply themſelues to better exerciſes.

Hee that is able to receiue this, let him receiue it. By this clauſe Chriſte warneth that the vſe of Matrimonie muſt not be deſpiſed, except that in a blinde raſhneſſe we would caſt our ſelues headlong to deſtruction: for it behoued him to lay his hand vppon his diſciples, whome hee ſawe runne headlong without iudgement. But this admonition is profitable for all menne: for few in choyce of that kinde of life that they will leade, doe conſider what is giuen them of God: but they leape without choyce, whether ſoeuer their vnaduiſed heate doth cary them: and I would this had been better heard heretofore. But I know not with what enchauntments of Sathan their eares were ſtopt, that againſt nature, and as it were in deſpite of God, they woulde lay vppon themſelues that ſnare of perpetuall ſingle life, whom God hadde called to marriage: after, their miſerable ſoules are ſo caught in the deadly ſnare of a vow, ſo that they woulde neuer out of that pit.

Matth. 19.	Marke 10.	Luke 18.
13. *Then were brought to him little childrē, that he ſhould put his hands on them, and pray, & the diſciples rebuked them.*	13. *Then they brought little childrē to him, that he ſhuld touch them: & his diſciples rebuked thoſe that brought them.*	15 *They brought vnto him alſo babes, that hee ſhould touch them, And when his diſciples ſawe it, they rebuked them.* 16. *But Ieſus called*
14. *But Ieſus ſayde: Suffer the little*	14. *But when Ieſus ſaw it he was*	

little children, and forbid them not to come to me: for of such is the kingdome of heauen.
15. And when he had put his hands on them, he departed thence.

was displeased, and sayd vnto them: Suffer the little childrē to come to me, & forbid them not, for of such is the kingdom of god.
15. Verily I say vnto you: who soeuer shall not receiue the kingdome of God as a little childe, shall not enter therein.
16. And hee tooke them vp in his armes, and put his handes vpon them, and blessed them.

led them vnto him: and saide suffer the babes to come vnto me, and forbid thē not: for of such is kingdome of God.
17. Verily I say vnto you, who soeuer receiueth not the kingdome of God as a babe, he shall not enter therein.

This history is very profitable, because it teacheth that Christ doth not onely receiue them which do willingly come to him, by the motion of a holy desire & faith, but also them which by reason of their age, feele not how greatly they doe neede his grace. There is as yet no vnderstanding in these little children, that they should desire to be blessed: yet he receiueth them louingly and kindly, & with a solemne maner of blessing, he consecrateth them to his father.

Their purpose also, which brought the children to christ, should be obserued: for except they had a stedfast perswasion in their mindes, that hee had the power of the spirit in his hand, to poure out vpon the people of God, it had bin absurde to haue brought children to him. Wherefore it is not to bee doubted, but that they desired that his grace might be bestowed vpon them. Therefore for the amplifying of the matter, Luke addeth this word *Also*, as if he should haue said, after they had tried how many wayes he helpe thē that were growne in yeares, they hoped also that children should not go away from him altogether voyd of all the gifts of the spirit, if he should lay his hands vpon thē. Also, the laying on of hands (as wee sayd other where) was an auncient & solemne maner of blessing amongst the Iewes: therfore it is no maruell, if they desire Christe to pray for their children by vsing that solemne ceremonie. Yet by the way, when the greater blesseth the lesse, Heb. 7.7. they giue vnto him the honour of a great prophet.

13. *The disciples rebuked him.* If a Diademe hadde beene set vpon his head, they had willingly and with great reioycing accepted it, because that as yet they knew not his proper office. But now they account it a thing vnworthy his person to receiue children: and their errour wanted not colour: for what businesse hath so great a prophet and the sonne of God to doe with children. But heere wee learne that these iudges were not vpright, which esteemed of Christe after the vnderstanding of their owne flesh: for thereof it commeth to passe that they should spoyle him of his proper gifts: and againe would attribute vnto him vnder pretence of honour those thinges which belong not vnto him. From hence sprang a great heape of superstitions, which brought a faigned Christ e into the worlde. Wherefore lette vs learne not to thinke otherwise of him then hee hath taught, nor to put any other person vpon him, then was put by the fathers.

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Wee see what befell in Popery: they thought that they yeelded great honour to Christe, if they should bow themselues before a crust of bread: a stincking abhomination before God. Againe, because they thought it not honourable enough for him to supply the place of an aduocate for vs, they created for them an innumerable sort of patrons: but by this meanes the honour of the mediatour was taken from him.

14. *Suffer little children.* He testifieth that he is willing to receiue little children, and then taking them in his armes, he not only embraceth them, but also putting his handes vpon them, he blesseth them. Whereby we gather that his fauour also reacheth euen vnto this age. Neither is it any meruaile: for when as the whole flocke of Adam is shut vp vnder the guiltinesse of death, it is necessary that all from the greatest to the least should perish: but those, which the one redeemer doeth deliuer. But to driue away that age from the grace of redemption, should be too much cruelty: therefore we do not vnaduisedly hold out this buckler against the Anabaptistes. They deny Baptisme to infantes, because they are not capable of that misterie, which is their signed. We do except of the other side, sith Baptisme is a pledge and a signe of free forgiuenesse of sinnes, and also of adoption vnto God, it may not bee denyed to infantes, whome God adopteth and washeth with the bloud of his Sonne. That they obiect that repentance and newnesse of life is there also figured, is easily answered. For they are renewed by the spirite of God, for the measure of their age, vntill by degrees in time conuenient, that vertue which is hidden in them shall encrease and shew it selfe openly. And that they contend that wee cannot be otherwise reconciled to God, and made heires of the adoption but by faith, we graunt this to be true of them that are growne in yeares: but as concerning infantes, this place proueth it to be false.

Certainely, this imposition of handes, was not a iugling nor an idle shewe, neither did Christ poure forth his prayers into the ayre in vaine: & he could not solemnly offer them vnto God, but that he would grant his prayers with out exception. And what should he request for them, but that they might be receiued amongst the Sonnes of God? whereof it followeth, that they were regenerate by the spirite into the hope of saluation. And to bee short, his embracing them declared, that Christ accounted them of his flocke. If that they were partakers of the spirituall giftes, which Baptisme figureth, it were absurde, that they should be depriued of the outward signe. Thirdly, it is a sacrilegious boldnes to driue them faire from the sheepefolde of Christe, whome hee nourisheth in his owne bosome, and to cast them out as straungers, shutting the gate vpon them, whom Christe will not haue to be forbidden. *For of such,* In this woorde hee comprehendeth alwell the little ones, as them that are like them. For the Anabaptistes doe very fondly exclude children, at whome they should beginne. But in the meane season he taking occasion of this present matter, exhorted his disciples, that laying by malice and pride, they should put on a childish nature. Therefore it is added by Marke & Luke, that no man can enter into the kingdome of heauen, except he be borne like vnto a childe. But the admonition of Paul is to be noted in the former Epistle to the Cor. the 14. chap. & 20. verse. Be not children in vnderstanding, but in maliciousnes.

Matth. 19.

16. *And beholde one came, and ſaid vnto him, good maſter, what good thing ſhall I do, that I may haue eternall life?*

17. *And he ſayd vnto him, why calleſt thou mee good? There is none good but one, euen God, but if thou wilt enter into life, keepe the commaundements.*

18. *Hee ſayde vnto him which? And Ieſus ſayde, theſe, thou ſhalt not commit adultery, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe.*

19. *Honour thy Father and Mother: and thou ſhalt loue thy neighbour as thy ſelfe.*

20. *The young man ſaide vnto him, I haue obſerued all theſe things from my youth: what lacke I yet?*

21. *Ieſus ſaide vnto him, if thou wilt bee perfect, goe ſell that thou haſte, and giue it to the poore, and thou ſhalt haue treaſure in heauen, and come, and follow me.*

22. *And when the young man heard that ſaying, he went away ſorrowfull: for hee had great poſſeſſions.*

Marke 10.

17. *And when hee was out on the way, there came one running, and kneeling to him, and asked him good Maiſter, what ſhall I doe, that I maye poſſeſſe eternall life?*

18. *Ieſus ſaid to him, Why calleſt thou me good? there is none good, but one, euen God.*

19. *Thou knoweſt the commaundements, thou ſhalt not kill. Thou ſhalt not ſteale. Thou ſhalt not beare falſe witneſſe Thou ſhalt hurt no man. Honour thy father & mother.*

20. *Then he anſwered and ſayd to him, maiſter, all theſe thinges I haue obſerued from my youth.*

21. *And Ieſus beholde him, and loued him, and ſayde to him, one thing is lacking vnto thee, goe and ſell all that thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen, and come follow me, and take vp the croſſe.*

22. *But hee was ſad at that ſaying, & went away ſorrowfull: for hee hadde great poſſeſſions.*

Luke 18.

18. *The a certain ruler asked him saying: good maiſter what ought I to do, to inherit eternal life?*

19. *And Ieſus ſaid vnto him, why calleſt thou me good? none is good, ſaue one, euen god*

20. *Thou knoweſt the commandements, Thou ſhalt not commit adultery. Thou ſhalt not kil Thou ſhalt not ſteale. thou ſhalt not bear falſe witnes. Honour thy father and thy mother.*

21. *And he ſaide, all theſe haue I kept from my youth.*

22. *Nowe, when Ieſus heard that, he ſayde vnto him, yet lackeſt thou one thing: ſell all that euer thou haſt, & diſtribute vnto ỹ poore, & thou ſhalt haue treaſure in heauen, & come follow me*

23. *But when he heard thoſe things, he was very heauy: for hee was meruelous rich.*

16. *Beholde one came.* Luke ſayeth that hee was a ruler, that is, a manne of great authority, not one of the common people. Though riches get honour, yet it ſeemeth that he was eſteemed as a graue and a good man. And all circumſtances being conſidered, though he is called a young man, yet I thinke he was one of that ſorte, which by a ſober and chaſte life reuerenced the auncient integritie. And hee came not deceitfully (as the Scribes were wont:) but with a minde to learne: and ſo as well in woordes, as by kneeling down he declared that he reuerenced Chriſt as a faithfull teacher. But againe, a blinde confidence in his woorkes hindreth him from profiting vnder Chriſte, vnto whom otherwiſe he deſired to yeelde himſelfe to be taught. So at this day wee ſee ſome not euill affected: yet will hardly taſte the doctrine of the Goſpell: becauſe they are caried away I know not with what ſhadowiſh holines. Further, that we may iudge the better of the eſtate of the anſwer, the maner of the queſtion muſt be

be noted: for he doth not simply aske by what meanes, or which way he should come to eternall life: but what good should he doe to get it. So hee dreameth of merits, whereby he would make a full recompence for eternall life, wherfore Christ very aptly leadeth him to the obseruation of the lawe, which is the certaine way to life, as I will presently more fully declare.

17. *Why callest thou me good?* I doe not take this reproofe so subtilly as a great parte of the interpreters doe, as though Christe woulde secretly instruct him of his godhead. For they doe thinke that these wordes doe signifie thus much, as if he should haue said, if thou knowest no higher thing in mee, then a humane nature, thou doest wrong to giue that title of good to me, which belongeth to God alone. Verely I doe grant, to speake properly, men are not woorthy of so honorable a title, no, nor the Angels: for they haue not a drop of goodnesse of themselues, but what they borowe from God. But Christ had no other purpose, then to bring his doctrine into credite: as if hee should haue sayd: thou doest euill to call me good master, except thou doest acknowledge me to come from God. Therefore the young man is not heere instructed in the essence of the godhead, but is led to beleeue the doctrine He had now already some affection to obedience: but Christe would haue him to goe further, as to heare God speaking. For (as it is the maner of men, of deuils for the most part to make Angels) they doe generally call them good teachers, in whom they see nothing that is good. And these are as prophanings of the giftes of God. Therefore it is no marualle if Christ to get his doctrine authoritie doth call the yong man back to God. *Keepe the commandements.* Some of the old writers haue corruptly interpreted this place (whom the Papists followed) as though that Christe shoulde teach, that by the obseruatiō of the law we could deserue eternal life. But christ considered not what men could doe: but answereth to the question proposed: what is the righteousnes of works, which the law defineth. And certainely, so it must be holden, that God in his law cōprehendeth the way to liue holily and righteously, wherin perfect righteousnes is contained. Neither did Moses vtter this sentence in vaine, He ℣ doth these shall liue therein. Likewise I call heauen and earth to witnesse, that I haue this day shewed you life. Therefore it cannot be denied, but that the obseruation of the law is righteousnes, whereby life may be obtained, if any man were a perfect obseruer of the lawe. But, because wee are all void of the glory of God, nothing shalbe found in the law but cursing: neither is there any other refuge for vs, then to flie to the free gift of righteousnes. Therefore Paul setteth down two sortes of righteousnes, the one of the lawe, the other of faith: the first he placeth in works, but the secōd in the meere grace of Christ. Whereby we gather that this answere of Christ was of righteousnes, according to the law: for it was meete that the yong man inquiring of the righteousnes of works, should first bee taught, that no man is accounted righteous, but he ℣ satisfieth the law (which is impossible) that he seeing his own infirmitie might flie to the refuge of faith. Therefore I grant, sith God hath promised the reward of eternall life to the obseruers of his law, this way were to be kept, if ℣ infirmitie of our flesh he hindered vs not: but the scripture teacheth that it is our fault, so that it is necessary for vs to haue that by gift which wee cannot obtaine by merites. If any man obiect that the righteousnes in the law is proposed to vs in vaine, wherto no man can at any time attaine: I answere, it is not in vain, because it

it is an inſtruction, whereby we are lead vnto that righteouſnes, which is to be had by ſuite. Therefore Paul, where hee ſayth, that the Doers of the lawe are iuſtified by the righteouſneſſe of the lawe, excludeth all men. Further, this place aboliſheth all thoſe faigned deuices, which the Papiſtes inuented for the obtaining of ſaluation. For they were not onely deceiued in that, ſ they would binde God vnto them by their good workes, that hee ſhould ſaue them of dutie or of debt, but while they prepare themſelues to doe good workes, the doctrine of the law not regarded, they bend themſelues to faigned deuotions, as they call them: not that they doe openly refuſe the lawe of God: but becauſe they doe preferre the traditions of men farre before it. But what ſayth Chriſt? namely, this worſhip onely is approued of God, which he preſcribeth, becauſe that obedience is more acceptable to him, then all their ſacrifices. Therefore who ſo euer indeuoureth to frame his life to pleaſe Chriſt, while the Papipſtes are occupied in their friuolous traditions, let him imploy all his indeuour in keeping the commandementes of the law.

18. *Thou ſhalt not kill.* It is marualle when Chriſt would haue vs bounde to the whole law, why he onely toucheth the ſecond table: but hee therefore doth it, becauſe that by the duties of charitie euery mans mind is beſt diſcerned what is in it. Godlines toward God is the cheife: but, becauſe that hypocrites doe often counterfeit the obſeruation of the firſt table, they are beſt tryed by the ſecond table. Therfore we muſt know that Chriſt choſe thoſe cõmandements, wherein appeareth a teſtimony of true righteouſnes: yet, by that figure Synecdoche, he noteth the whole by a part. There is no matter in that, that hee ſetteth the commandement of honoring the parents in the laſt place: for he regarded not to keepe the exact order. Yet this is worthy to be noted, that hee putteth it in the ſecond table, leaſt any man ſhould bee deceiued by that errour of Ioſephus, who thought that it appertained to the firſt table. That which is after added in the ende: Thou ſhalt loue thy neighbour, is nothing diuerſe from the former commandements, but it is a generall expoſition of them all.

19. *The young man ſayde vnto him.* The lawe might haue beene deade to him, when as hee dreamed that hee was ſo righteous: for, except he had flattered himſelfe through hypocriſie, this had beene a very good admonition towardes the learning of humilitie, to ſee his owne blottes and faultes in the glaſſe of the lawe. But he being drunken with a fooliſh boldnes, carelеſſly boaſted that he had well diſcharged his dutie euen from his childhoode. Paul confeſſeth that he was in the ſame caſe, and that he was perſwaded that he ſo liued ſo long as hee knewe not the force of the lawe: but after that he felt the power of the lawe, hee was deadly wounded thereby. Therefore Chriſtes anſwere, which followeth was directed to the affection of the manne. Yet Chriſte required nothing of him but the commandementes of the lawe: but, becauſe the ſimple rehearſall of them mooued him nothing, he diſcouereth in other words his ſecret diſeaſe of couetouſneſſe. I grant it is not commaunded in any place of the lawe, that wee ſhoulde ſell all: but when as the ende of the lawe is to drawe menne to the denyall of themſelues, and expreſly condemneth luſt, wee ſee that Chriſte had no other purpoſe, then to correcte that falſe perſwaſion of the young man. For if he had throughly knowne himſelfe, at the hearing

ring of the lawe rehearsed, hee woulde haue confessed himselfe in daunger of Gods iudgement.

Now, because the simple woordes of the lawe doe not sufficiently conuince him of his guiltinesse, hee declareth the inward sence in other woordes. For if Christ should now require any other thing besides the commaundements of the lawe, he should be contrary to himselfe. He taught euen now that perfect righteousnes was comprehended in the commaundementes of the lawe: howe therefore should it agree for him to reproue the law for default? Further, that protestation of Moses, which I cited before had beene false. Therfore christes meaning was not, that the young man wanted one thing besides the obseruation of the law, but one thing in the obseruation of the law. For, though the law doth in noe place compell vs to sell all: yet, because it bringeth all our corrupt lustes to nothing, because it teacheth vs to beare the crosse, because it woulde haue vs to be ready to abyde hunger and penury, the young man is farre from the full obseruation of the same, so long as he is caried away with the loue of his riches. And he saith one thing wanted, because hee had no neede to speake of whoredome and murther. but hee noteth the speciall disease, as if hee shoulde touch the byle with his finger. And it is to be noted that he doth not only commaund him to sell, but to giue to the poore: for to reiecte riches were of it selfe no vertue, but a vaine ambition. Crates the Theban is commended by the prophane historiographers, because he cast his money and what precious thing soeuer he had into the sea, for that he thought hee could not be safe, except hee destroyed his riches. As though it had not beene better for him to haue bestowed that vpon others, which hee thought superfluous for himselfe. Certeinly, when as charitie is the bond of perfection, hee that defraudeth himselfe and others of the vse of money, deserueth no prayse. Therefore Christ doeth not simply commend the selling, but the liberalitie in helping the poore. Christ also vrgeth further the mortification of the flesh, when he saith *follow me*: For he doth not only commaund him to giue him his name, but to put his shoulders to the bearing of the Crosse, as *Marke* doeth expresly expound it. And it was meete that hee should be thus launced: because that when hee was at home, hee was wont to liue pleasantly vnder the shadow and in idlenesse, he had neuer conceiued, or had taste very little, what it shoulde meane to crucifie the old man, and to tame the lusts of the flesh. But the Monkes are too ridiculous, while vnder pretence of this place, they challenge to themselues the taste of perfection. First, it is easie to vnderstand, that it is not commaunded to all menne without difference to sell all. For the husband-man, which is accustomed to liue of his labour, and thereby to nourish his children, shoulde sinne, if hee shoulde sell this small portion of land, not being compelled thereto by necessitie. Therefore it is better to keepe that, which God hath put into our handes, so that wee doe modestly and thriftily maintaine our selues and our household, and giue some part to the poore, then wastefully to spoyle all. But what a goodly selling is this, which the Monks doe so much brag of? When as a great number, which cannot finde foode at home, thrust themselues into monasteries, as into swines sties full stuffed. All men doe carefully spare from themselues, that these idle bellyes might be fatted with other mens bread.

A notable chaunge ſurely, when they being commaunded to giue to the poore that which they rightly poſſeſſe, they are not content with their owne, but take away other mens.

MAR. 21. *Ieſus beheld him, and loued him.* That which the Papiſtes do hereof gather, that good morall woorkes, (which are not wrought by the inſtinct of the ſpirite, but goe before regeneration) doe of right deſerue, is too childiſh a deuiſe. For, if they gather a deſert of the loue of God, we may ſay that frogs and flies doe deſerue: becauſe God loueth all his creatures, without exception. Therefore it is needfull to diſtinguiſh the degrees of loue. In reſpect of this preſent place it ſhall bee ſufficient to know that God loueth none with a fatherly loue, but his owne ſonnes, whom he hath regenerate with the ſpirit of adoption: and by this loue it commeth to paſſe, that they ſhall be approued before his tribunall ſeate. According to this ſence, to be beloued of God, and to be iuſtified before him are both one in ſignification. But God is ſayd ſomtimes to loue them, whom he neither alloweth nor loueth: for becauſe the preſeruation of mankind is acceptable vnto him (which conſiſteth in iuſtice, equity, moderation, wiſdom, faith, and temperaunce) he is ſaid to loue the publike vertues: not that they doe merit ſaluation or grace: but becauſe they tend to that ende, which he alloweth. In this ſence, according to diuers reſpects, he loued & hated Ariſtides & Fabritius: for in as much as he had adorned them with an outward righteouſnes, & that for the common good, he loued his owne worke in them: yet, becauſe the heart was corrupt, that outward ſhew of righteouſneſſe auailed them nothing to the obtaining of righteouſnes. For we know that the hearts are purged onely by fayth, & that the ſpirit of vprightnes is giuen only to the mẽbers of chriſt. So the queſtiõ is anſwered, how it could be that chriſt ſhuld loue a man that was proud, and an hipocrite, when nothing is more odious before God then theſe two vices. Neither is it any abſurditie that God ſhuld loue that good ſeede, which he put into ſome natures, ſo that he yet reiecteth the perſons and the workes for their corruption.

MAT. 22. *Hee went away ſorrowfull.* The departure ſheweth at length how farre the young man was from the perfection, whereto Chriſt called him. For how cõmeth it to paſſe that he withdraweth himſelfe from chriſtes ſchoole, but becauſe it was a griefe to him to forſake his riches? But if we be not ready to beare pouerty, it is euident that luſte doeth yet raigne in vs. And this is that, which I ſaid before, that Chriſt commaunded to ſell all, was not an addition to the lawe, but a tryall of the ſinne that lay hid. For as euery man is more giuen to this or to that ſinne, ſo by the reprehending of the ſame he is the more layde open.

Further, this exãple teacheth vs that to continue cõſtantly in chriſtes ſchoole, it is conuenient to renounce the fleſh. This young man departed from Chriſt, who brought with him both a deſire to learne, & modeſty: becauſe it was hard for him to leaue that vice, wherwithe he was acquainted. The ſame ſhall befall to vs, except the ſweetnes of the grace of Chriſt do make all the inticements of the fleſh vnſauory to vs. Whether this temptation were but for a time, ſo ꝑ the yong mã afterward repented, it is vnknowne: yet by coniecture it is probable, that he was drawne away by his couetouſneſſe, that he ſhould not profit any thing.

Math. 19.

Mathew. 19	Mar. 10.	Luke 18
23. *Then Ieſus ſayd vnto his diſciples, verely, I ſay vnto you, that a rich man ſhall hardly enter into the kingdome of heauen* 24. *And againe I ſay vnto you, it is eaſier for a Camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.* 25. *And when his diſciples heard it, they were exceeding ly amaſed, ſaying, who then can be ſaued?* 26. *And Ieſus beheld them, and ſayde vnto them, with men this is vnpoſſible: but with God all things are poſſible.*	23. *And Ieſus looked round about and ſaid vnto his diſciples, howe hardly do they that haue riches enter into the kingdome of God?* 24. *And his diſciples were aſtonied at his wordes. But Ieſus anſwered againe, and ſayde vnto them, Children, howe hard is it for them that truſt in riches, to enter into the kingdome of God?* 25. *It is eaſier for a Camell to goe through the eye of a needle, then for a riche man to enter into the kingdome of God.* 26. *And they were much more aſtonied, ſaying with themſelues who then can be ſaued?* 27. *But Ieſus looked vppon them and ſayde, with men it is impoſſible but not with God: for with GOD all things are poſſible.*	24. *And when Ieſus ſaw him ſorrowfull, hee ſayde, with what difficulty ſhall they that haue riches enter into the kingdome of God?* 25. *Surely it is eaſier for a Camell to goe through a needles eie then for a rich man to enter into the kingdome of God.* 26. *Then ſaid they that hearde it, and who then can bee ſaued?* 27. *And hee ſayde, the things which are vnpoſſible with men, are poſſible with god*

23. *A rich man ſhall hardly enter.* Chriſt doeth not declare howe noyſome and deadly a plague couetouſnes is, but alſo howe great hinderance riches doe bring. Marke aſſwageth the ſharpneſſe of the ſaying, while he applyeth it onely to them which put their truſt in riches. But I thinke that the former ſentence is rather confirmed by theſe words, then corrected: as if he ſhould ſay, that it ſhould not ſeeme marualous to them, that riche men haue ſo harde entrance into the kingdome of heauen: for it is a common diſeaſe almoſt of all men, to truſt in their riches. This doctrine is alſo very profitable for all men: namely, to rich men, as that they being admoniſhed before of their danger, ſhould take heede: to poore menne, that they ſhoulde bee content with their eſtate, and not ſo couetouſly deſire that, which will bee more to their harme then to their gain. It is certaine that riches of it ſelfe do not hinder vs frō following: but (ſuch is the corruption of man) that they which haue aboundance canne ſcarſly eſcape from drowning themſelues therein. So that they which flow with riches are holden bounde by Sathan, as it were in chaines, that they ſhoulde not looke vp into heauen: nay, they entrench, binde and enthrall themſelues wholy to the earth. The ſimilitude of the Camell, which hee addeth a little after, amplifieth the difficultie, for it declareth that rich men do ſwel & are more puft vp with pride & vaine boldnes, ſo that they cannot ſuffer thēſelues to be brought into ſuch ſtraites, as God doth keepe his children.

I thinke that by this word *Camel* is rather noted a great rope for a ſhip, then a beaſt.

25. *And when his diſciples heard it.* The diſciples doe maruaile: for this ſhould not make vs a litle carefull, conſidering ỹ riches do ſtop vp the entrance into the kingdome. For which way ſoeuer wee ſhall turne our eyes, a thouſand ſtops wil ſet themſelues againſt vs. But let vs note that they were ſo amaſed, that yet they fled not from the doctrine of Chriſt. He of whom mention was made euen now dealt otherwiſe: for the ſtraightnes of the commandement ſo feared him, that he diuorced himſelfe from Chriſt: but though theſe men bee amaſed, and doe aske who then can be ſaued, yet they bende not their courſe an other way, but deſire to vanquiſh the doubtfull hope. So it ſhall profit vs to feare the threatninges of God, ſo oft as hee denounceth any hard or fearefull thing: ſo that our mindes faint not, but rather be ſtirred vp.

26. *With men this is vnpoſsible.* Chriſt doeth not altogether ſet their mindes free from all care: becauſe it was profitable for them to vnderſtand how hard it is to aſcend into heauen. Firſt, that they might imploy all their endeuours to this purpoſe: then, that they diſtruſting themſelues might ſeeke for helpe from heauen. Wee ſee how ſluggiſh and careleſſe we be. What ſhould befall, if the faithfull ſhould thinke that they ſhould walke pleaſantly, through a ſofte and pleaſant plaine, for recreation? This therefore is the cauſe, why Chriſt doth not extenuate the danger (that he might thereby put his diſciples out of feare) but rather increaſeth it. For, whereas before he had onely ſayd that it was hard, now he ſayth, it is impoſsible.

Whereby it appeareth that they are very prepoſterous teachers, which are ſo afraid to ſpeake hardly, that they giue libertie to the ſluggiſh fleſhe. But it were better to follow the rule of Chriſt, who ſo tempereth his ſpeach, that he might teach men that are throwne downe in themſelues, only to repoſe themſelues in the grace of God, and withall that hee might ſtirre them vp to prayers. So hee doth wiſely helpe the infirmity of men, not by attributing any thing vnto them but by ſtirring vp the mindes to hope in the grace of God. And by this anſwere of Chriſt is that generall rule reſelled (which the Papiſts gathered out of Hierome.) Whoſoeuer ſhall ſay that the law is hard to be kept, let him be accurſed. For Chriſt doth plainely declare, that it is not poſsible for men to keepe the way to ſaluation, but ſo far as the grace of GOD doeth helpe and direct them.

Mathew. 19.	Marke 10.	Luke 18.
27. *Then anſwered Peter, and ſaide to him, Behold, we haue forſaken al, and followed thee: what ſhall wee haue?*	28. *Then Peter beganne to ſay vnto him, Loe, wee haue forſaken all, & haue followed thee.*	28. *Then Peter ſaid, Lo, we haue left all, and haue followed thee.*
28. *And Ieſus ſayd vnto them, verely I ſay to you, that*	29. *Ieſus anſwered and ſaid, verely I ſay vnto you, there is no man that hath forſaken*	29. *And he ſayd vnto them, verely I ſay vnto you, there is no man ỹ hath left houſe, or parents, or brethrē, or wife, or chil-*

that when the son of man shall sitte in the throane of his maiestie, yee which followed me in the regeneration, shall sitte also vpon the twelue throanes, and iudg the twelue tribes of Israel.

29. And whosoeuer shall forsake houses, or brethré, or sisters, or father or mother, or wife, or children, or landes, for my names sake, he shall receiue an hundreth folde more, and shal enherit euerlasting life.

30. But many that are first, shal be last, and the last shalbe first.

saken house, or brethren, or sisters, or father, or mother, or wife or children, or landes for my sake, and the Gospels.

30. But he shall receiue an hundred folde, nowe at this presente: houses, and brethren, and sisters, and mothers, and children, and landes with persecutions, and in the world to come life euerlasting. But many that are first, shall be last, and the last first.

children for the kingdome of Gods sake.

30. VVhiche shall not receiue muche more in this worlde, and in the world to come lyfe euerlasting.

Luke. 22.

28 And ye are they which haue continued with me in my temptations.

29. Therefore I apppoynt vnto you a kingdom, as my father hath appoynted vnto me.

30. That yee may eate & drink at my table in my kingdome, and site on seates, and iudge the twelue tribes of Israel.

Peter dooth secretely compare himselfe and the other disciples with that rich man, whom the world had alienated from Christ. And because they ledde a poore and wandring lyfe not without reproofe and troubles, neither did there appeare anye shewe of a better estate in tyme to come: hee demaundeth, and not without cause, whether they haue lefte all, and followed Christ in vaine. For it were an absurd thing for them to be spoiled, & not to be better recõpenced by the Lord. But what were those al thinges? For, when as they were base and poore men, they scarse had a house to leaue: therefore this bragging might seeme to be ridiculous. And certeinly experience sheweth howe greatly menne doe commonly esteeme of theyr dueties towardes GOD. As at this day they which were almost ready to begge in popery, do proudly cast forth that they haue lost much for the cause of the Gospell: yet the disciples may be excused, for though their estate was neuer gorgious, yet they lyued at home of their handy occupations, as the richest of them all. And wee knowe that poore menne accustomed to a quiet and honeste life, are hardlyer drawn from their wiues and children, then those men, which are caryed by ambition, or that are drawne hether and thether with the blaste of prosperitie. And except there had beene some reward layde vp for them, they did very fondly to chang the manner of their life. But as they were in this behalfe to be excused, yet herein they offended, that they desire now to see triumph, when they had not yet gone throgh the warfare.

If at any time wee doe loath and bee vnpacient, that the time or tryumph is delayd, let vs learne first to consider the solaces, wherewith the Lorde asswageth the bitternesse of the crosse in this world: then to stirre

vp our ſelues with the hope of eternal life. For in theſe two poynts is the anſwere of Chriſt contained.

MAT. 28. *Verely, I ſay vnto you.* Leaſt the Diſciples ſhould think they had loſt their labour, and repent them of the courſe they had begunne, Chriſt teacheth them that the glory of his kingdom, which as then was hidde, ſhould be reuealed, as if he ſhould ſaye, there is no cauſe whye you ſhould faint at this your baſe eſtate. For I, who doe ſcarſly lye amongſte the meaneſt, will at the length aſcend into a throane of maieſtie. Therefore beare a litle, vntill the time of manifeſting of my glory ſhall come. But what doth he then promiſe them? Namely, that they ſhalbe fellowes of the ſame glory. For by giuing them throanes, wherin they ſhuld iudge the twelue tribes of Iſrael, he compareth them to Ambaſſadours, or to chiefe counſellers and preſidentes, whiche haue the chiefe ſeates in the kingly aſſembly. VVee know that the Apoſtles were choſen twelue in number, that ſo it might be declared that God by the ſending of Chriſte would gather togeather the diſperſed remnauntes of his people. This was the chiefe dignitie, but as yet it was hidden: therfore Chriſt defereth their deſires vnto the laſt manifeſtation of his kingdome, that then they might receiue the fruit of their election: yet it is not to be doubted, but that Chriſt ſpak in this place of the latter day. *In the regeneration.* Some doe referre this poynt, to that which followeth in the text. So regeneration ſhould be nothing elſe but the newneſſe, which ſhould followe our reſtoring, while that which is mortall ſhall be ſwallowed vp of life, and our weake body ſhall be made like to the heauenly glory of Chriſt. But I doe rather referre this regeneration to the firſt comming of Chriſt, becauſe the world beganne then to be renewed, and the Church ſprang vp out of the darkneſſe of death into the light of life. And this manner of ſpeaking is found euery where in the Prophetes, and dooth very well agree with the cyrcumſtaunce of this place. For the renewinge of the Churche ſo often promiſed, made them hope for ſome greate happines, when as the Meſsias ſhould appeare. Chriſt, therefore that he might take away that errour, diſtinguiſheth betweene the beeginning and the end of his kingdome.

LVK. 28. *You are they.* Though Luke ſeemeth to report this ſpeach of Chriſt diuerſly, and as if it were ſpoken at an other time: yet I thinke not otherwiſe, but that it appertaineth to this time. Neither is there ſet downe a continuall Sermon or ſpeach of Chriſte, but diuerſe ſentenſes ſette togeather without regard of the order of the tyme, as ſhal apeare be ſayde a little after. But he vſeth moe wordes then Mat. for ſith the Apoſtles followed him in his temptations, and continued conſtant, hee ſaieth that they ſhall alſo be partakers with him of his glorye. It is demaunded what hee meaneth by theſe his temptations? I thinke that hee meante thoſe troubles, wherewith GOD generallye exerciſed him and hys Apoſtles. And hee dooth verye aptlye vſe this worde *Temptations:* for euen accordinge to the ſenſe of the humane nature his faith and patience was proued.

29. *I appointed vnto you a kingdom.* Hee doth not onlye make them rulers here, but kings. for he imparteth with them the kingdome which he receiued of his father. But there is a great vehemẽcy in that word *I appoint*, that they ſhuld not with a raſh and hotte deſire make too muſh haſte to

poſſeſſe

possesse that kingdom, wherof he only had the lawful autoritie of ordaining: and he exhorteth the to patience by his example. For though his father had made him a king, yet he is not presently placed in his glory: nay he humbled himself, and through the shame of the crosse he obtained the kingly honour. To eate & to drink vpon his table is metaphorically put for this, that they should be fellowes of al his glory.

MAT. 29. *Whosoeuer shal forsake.* After he had stirred vp their mindes to hope for the life to come, he also encourageth them with present comfortes, and confirmeth and strengthneth them to beare the crosse. For though God suffreth his to be much afflicted, yet he doth neuer forsake them, but he will recōpence their sorowes with his helpes. Neither doth he onely speake to his Apostles, but taking this occasion, he generally directeth his speach to all the godly. This is the summe: they that shal willingly lose al things for Christes sake, shall yet euen in this life bee more blessed then if they had kept al, but the chiefe reward is laid vp for them in heauen. Yet that promise of recompensing of an hundred fold, seemeth not to agree with that we see in experience. For they which for the most part are spoiled of parentes, or children, and other kinsmen, or are depriued of their wiues, and robbed of their goodes for the testimonye of Christ, are so farre from recouering their owne goodes, that as people without company and forsaken, they should painefully and hardly trauell in banishment with great want and pouertie. I answere, if any man doth rightly esteeme the present grace of God, wherwith he comforteth and lifteth them vp in their miseries, he wil graunt that it is rightly preferred before al the riches of the world. For though the vnfaithfull doe flourish, yet because they knowe not what shall become of them to morow, it is necessary that they shoulde alwayes be doubtfull and afrayde: neither can they otherwise enioy their pleasures, but that after a sort they are amased at themselues. In the meane season God maketh his mery, so that the litle good, which they enioy is more worth vnto them, and farre more pleasaunt, then if without Christ great abundance of goodes shuld flowe vppon them. In which sense I take that word was added in Mark *with persecutions*, as if Christe shoulde haue saide: though the godly in this world doe alwaies suffer persecutions, and that the crosse doth alwayes cleaue as it were to the backe of them: yet the sauce of Gods grace is so sweete, which maketh them so mery, that their estate is more to be desired then the pleasures and dainties of kinges.

30. *Many that are first.* This sentence was added to teach vs to shake off the sluggishnes of the flesh. The Apostles hasted now to the reward when as they were scarse come forth into the race. And wee all are of this disposition almost, that if we haue passed one month in seruice, we all desire to be rewarded and set at libertie, as if we had bene verye seruiceable soldiours, and had well deserued. But Christe exhorteth them that beganne well to goe on forwarde couragiously, and withall hee warneth them that runne, and beganne verye freshly, that they shall anayle nothinge, if they faynte in the middest of the race. As Paule also declareth, all that runne, obtayne not the pryce, 1. Corinthyans, 9. 24. And in an other place by his owne example, that they shoulde forgette those thinges whiche are behinde, and to endeuour to the

other part of the course, which is before. Philippians, 3. 13. Therefore as oft as we do thinke of the heauenly crowne, it becommeth vs to be pricked forward as it were with new spurs, that we become not duller hereafter.

Math. 20.	Mark.	Luk.
1. For the kingdome of heauen is like vnto a certeine housholder, whiche wente out at the dawninge of the daye, to hyre labourers into his Vineyarde.		
2. And he agreed with the labourers for a penny a day, and sent them into his vineyard.		
3. And he went out about the third houre, and sawe other standing idle about the market place,		
4. And saide vnto them, goe yee also into my vineyarde, and whatsoeuer is right, I will giue you: and they went their way.		
5. Againe hee wente out about the sixt or nynth houre, and did likewise.		
6. And he went about the eleueth houre, and found other standing idle, and said vnto them, whye stande ye here all the day idle?		
7. They sayde vnto him, beecause no manne hath hyred vs. He sayde to them, go ye also into my vineyarde, and whatsoeuer is ryght, that shal ye receiue.		
8. And when euen was come, the master of the vineyard saide vnto his stewarde, call the labourers, and giue them their hire, beginning at the last, tyll thou come to the first.		
9. And they whiche were hyred aboute the eleuenth houre, came and receiued euerye manne a peny.		
10. Now, when the firste came, they supposed that they shuld receiue more, but they likewise receiued euery man a peny.		
11. And when they had receiued it, they murmured against the master of the house:		
12. Saying, these last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden and heat of the day.		
13. And hee answered one of them, saying, friend, I doe thee no wrong: didst thou not agree with mee for a peny?		
14. Take that which is thine owne, and goe thy waye: I will giue vnto this laste, as muche as to thee.		
15. Is		

15. Is it not laweſull for mee to doe as I wyll with myne owne? Is thyne eye euyll, becauſe I am good?

16. So the laſt ſhall be firſt, and the firſt laſt: for many are called, and few are choſen.

Sith this parable is nothing elſe but a cõfirmation of the ſentence going next before *The firſt ſhalbe laſt*, let vs now ſee how it is to be applyed. Some interpreters doe gather this to be the ſumme of it. Becauſe the heauenly inheritaunce is not obtained by merites of workes, but is giuen freelye, they ſhall be all equall in glory. But Chriſte doth not diſpute eyther of the equalitie of the heauenly glory, or what the eſtate of the godly ſhall be: but hee onely ſaieth this, that there is no cauſe whye they, whiche are firſte in time, ſhoulde glory or bragge ouer others: For the Lord as oft as he pleaſe can call them, whom hee ſeemed to neglect for a tyme, and eyther to make them equall, or to preferre them before thē which were firſt.

It ſhould be but fooliſh curioſitie, if any man woulde exactly diſcuſſe al the perticular poyntes of this parable. Therefore no more muſt bee ſought, then it was Chriſtes purpoſe to deliuer. Alſo we haue ſhewed already, that he applyed himſelf to no other end, but to prouoke his as it were with continual ſpurres to go forward. VVe know that ſluggiſhnes doth for the moſt part ariſe of too much confidence. So it commeth to paſſe, that many as if they had got to the end of the race, do fainte in the midſt of the courſe. Therefore Paule commaundeth vs to forget thoſe things, which are behind vs, that we cõſidering what there is yet remaining for vs, ſhoulde prepare our ſelues to runne luſtilye. Yet it ſhal not be hurtful to run through the words, that the doctrine may therby more euidently appeare.

1. For the kingdom of heauen is like. The meaning is, that the ſame account is to be made of the calling of God, as if any man ſhould hire labourers in the morning for certeine wages, to dreſſe his vineyard, and then ſhoulde afterwards ſend ſome without couenant, to whom he yet giueth like reward or hire. And he doth therfore make mention of the kingdō of heauen: becauſe he compareth the ſpiritual life to the earthly, & the reward of eternal life, to money, wherwith mē are paid their wages for their labours, which they haue done. Some do ſubtily apply this place, as if chriſt ſhuld diſtinguiſh betweene the Iewes and the Gentiles: for they ſay that the Iewes were called at the firſt houre, and had a rewarde promiſed by couenant: becauſe the Lord promiſed them eternal life, vpon condition if they performed the law. But in calling of the Gentils, there was no couenant made eſpecially of works: becauſe ſaluation was giuen thē freely in Chriſt. But al theſe ſubtilties are to no purpoſe: for there was no difference in the couenant which God made, but only in the time, for that they which went into the vinyard in the euening, receiued the ſame reward that they did, which came firſt.

For though God in times paſt promiſed in the law a reward of workes to the Iewes: yet, we know that this took not effect: becauſe that no man could at any time obtaine ſaluation by his own merits. VVhy then (ſhal ſome man ſay) doth Chriſte expreſlye make mention of a couenaunte, ſpeakinge of the firſte, and ſaieth nothinge of it when hee ſpeaketh of the other? Namely, that he might teach that no man is iniuried by thys,

that the latter haue as much honour, as if they hadde beene called at the firſt. For in proper ſpeach hee oweth nothing to anye manne: and of his own right he challengeth of vs (whom he hath tyed vnto himſelf) whatſoeuer obedience we are able to yeeld vnto him. But, becauſe he dooth freely offer vs a reward, hee is fayde to hyre our labours, which otherwiſe are due to him. Heereof it commeth to paſſe, that he alſo calleth the crown, which he giueth vs freely by the name of a reward. Furthermore that he might declare that we haue no cauſe to quarrel with God, if hee ioyne others with vs, which came long after vs, as fellowes in honour, hee boroweth the ſimilytude of the cuſtome of menne, who firſte do agree of the wages, before they ſend the labourers to worke. But if anye manne will hereby gather, that menne are created to labour, and that euery manne hath his charge enioyned him of God, that men ſhould not be ſlouthfull and ydle, he ſhall not wreſt Chriſtes wordes at all. Alſo it may be gathered, that our whole lyfe is vnprofitable, and maye rightly be condemned for ſlouthfulneſſe vntill that wee frame our lyues according to the commaundement and calling of the Lorde. Whereof it followeth that they auayle nothing in toyling, which doe raſhly take vpon them this or that kinde of life, and waight not for the allowaunce of theyr calling from GOD. Laſtly, it is to be gathered out of the wordes of Chriſte, that they doe pleaſe God, which do labour to profit the brethren. It ſeemeth that a peny (which is ſomewhat more in value then foure French Caroleys) was the ordinary hyre for a dayes worke. The houres three, ſixe and nine are therefore mentioned: becauſe that the day was wont in times paſt to be deuided from ſunne riſing to ſunne ſetting into twelue houres, ſo was there an other diuiſion of the day by three houres: ſo againe did they deuide the night into foure watches. Threefore the eleuenth houre ſignifieth the end of the day.

8. *And when euen was come.* There is no miſterie to bee ſought in this, that the maſter commaundeth to beginne at the laſt, as though GOD would crowne them firſt, which were in courſe of time laſt. For this deuiſe ſhould not agree with the doctrine of Paule, who ſaith, that they, which remaine at the comming of Chriſt, ſhall not preuent them, which ſlept before in Chriſt, but ſhall follow.

Chriſt now in this place ſetteth it down in a diuerſe order: becauſe he could not otherwiſe declare (that which hee after added) that the firſte murmured, becauſe they had no more giuen them. Note alſo that he doth not ſay that there ſhould be ſuch murmuring at the latter day, but onely denieth that there ſhalbe any cauſe of murmuring. For the faygned perſon, which he bringeth in, in the ſimilitude, giueth no ſmall lighte to this doctrine, that the liberalitie of God is ſubiect to no complaintes of men, though he adorne with large rewardes the vnworthy, that haue deſerued nothing. In vaine therefore do ſome imagine that the Iewes were reproued in theſe wordes, who were malitious and enuious againſte the Gentiles. For it were abſurde to make ſuch equall in rewarde with the Sonnes of GOD. And this wickednesſe lyghteth not vppon the faithfull ſo to murmurre againſt God. But the meaning is plaine, that it is free for GOD, ſith hee defraudeth no man of his iuſt rewarde, to beeſtowe vppon them, whom he lately called with a rewarde, which was vndeſerued.

16. So

18. So the laſt ſhall be firſt. Hee doth not here compare the Iewes with the Gentiles, as he doth otherwhere: nor the reprobate, which fall awaye from the faith, with the elect, which do perſeuer. Therefore the ſentence which is added by ſome, *Many are called, but few are choſen*, dooth not agree with it. Chriſt onely willed, that as any man is called before others, ſo he ſhould runne the race with more diligence: then he exhorteth all men to modeſtie, that ſome ſhould not preferre themſelues before others, but that they ſhould willingly admit them to the common price. The Apoſtles, becauſe they were the firſt fruites of the whole Church, ſeemed to challenge ſome notable thinge to themſelues: and Chriſt denied them not, but that they ſhuld ſit as Iudges to iudge the twelue tribes of Iſraell. But leaſt ambition or vaine confidence in themſeles ſhoulde make them ſwell, they were withall to be warned, that others which were called long tyme after them, ſhould be partakers of the ſame glorye: becauſe GOD is bound to no manne, but calleth freely whomſoeuer hee pleaſeth, and giueth vnto them that are called, ſuch rewarde as pleaſeth him.

Math. 20	Mark. 10	Luke. 18.
17. And Ieſus went vp to Ieruſalem, and tooke the twelue diſciples apart in the way, and ſaid vnto them, *18. Behold, wee goe vp to Ieruſalem, and the ſonne of man ſhall be deliuered vnto the chiefe Prieſtes, and vnto the Scribes, and they ſhall condemne him to death.* *19. And ſhal deliuer him to the Gentiles, to mock, & to ſcourge, and to crucifie him: but the third daye hee ſhall riſe againe.*	*32. And they were in the way, going vp to Ieruſalem: and Ieſus went before them, and they were amaſed, and as they followed, they were afraide, and Ieſus tooke the twelue againe, and began to tell them what things ſhuld come to him,* *33. Saying, beholde, we go to Ieruſalem, and the ſonne of man ſhalbe deliuered vnto the high Prieſtes, and Scribes, and they ſhall condemne him to death, and ſhal deliuer him to the Gētiles.* *34. And they ſhall mock him, and ſcourge him, and ſpitte vpon him, and kil him: but the third daye hee ſhall riſe againe.*	*31. Then Ieſus tooke vnto him the twelue, and ſaid vnto thē, behold, we goe vp to Ieruſalem, and al things ſhalbe fulfilled to the ſon of man, that are written by the prophets,* *32. For he ſhalbe deliuered vnto the Gentiles, & ſhall be mocked, and ſhalbe ſpitefully entreated, and ſhalbe ſpitted on.* *33. And when they haue ſcourged him, they wil put him to death: but the third day he ſhal riſe againe.* *34. But they vnderſtoode none of theſe thinges: and this ſaying was hid from them, neither perceiued they the thinge which were ſpoken.*

Though the Apoſtes had beene taught before how the Lorde ſhould depart, yet, becauſe they had not profited as was mete, he rehearſeth now againe, that which he had often ſayde. Hee ſeeth that the day of death draweth neere: yea, that the time is now at hand, when hee would offer vp himſelfe to be ſacrificed: and he ſeeth his diſciples not only afeard, but euen aſtonied with a blind feare. Therefore hee exhorteth them to conſtancye, leaſt they ſhoulde faint at the temptation. Further, he confirmeth them two waies. For in that hee telleth them before what ſhoulde

come to paſſe afterwarde, he dooth not onelye ſtrengthen them, leaſte they being compaſſed with ſodeine troubles not looked for, ſhoulde bee ouerthrowne: but he oppoſeth the manifeſtatiõ of his Godhead againſt the offẽce of the croſſe, leaſt ꝑ ſhorte time that he ſhuld be thrown down ſhould diſcourage them, where as they ſhould be perſwaded that he was the Sonne of God: and therefore the conquerour of death. The ſeconde reaſon he vſeth to confirme them, is gathered of the neereneſſe of the reſurrection. But it is good to looke neerer into the words. Marke declareth that which the other two conceale, that aſwell the Apoſtls as other their companions, were hastie and afraid, before that Chriſte tooke hys Apoſtles aparte, and told them, that he went preſently to the ſacrifice of death. But it is vncertaine why they were thus afraid, except it was beecauſe they had tried before, that they had great aduerſaries at Ieruſalem. Therefore they had rather that Chriſt ſhould take his eaſe in ſome backe place, out of the reach or caſt of the darts, then willingly to offer himſelf into the handes of ſo deadly enemies. And though this feare was manye waies corrupted, yet this was no ſmal token of obedience and godlines, that they followed Chriſt. It had bene much better, if they had folowed gladly and cheerefully whetherſoeuer the ſonne of God would haue led them: but this reuerẽce is praiſe worthy, that they had rather abide troubles themſelues, then they would forſake him.

17. *Hee tooke the twelue.* It might ſeeme merueilous, when as all had neede of comfort, (for they were al afraid) why he made only the twelue priuy of his ſecrete. But I think ꝑ he would not therfore ſpeak of it opẽly, leaſt the rumor thereof ſhould be ſpread far abroad before the time. Further, when as he had no hope of good to be wrought preſentlye by his admonition, he thought it ſufficient to commit the ſame to a fewe, which ſhould afterwardes be witneſſes of the ſame. For, as the ſeede caſt into the earth, dooth not preſentlye bring forth fruit, ſo we know that Chriſt ſpake many things to his Apoſtles, which brought not forth fruit preſently. If that he had admitted all without choyce to this ſpeache, it might haue beene that many for feare would haue fled away, and haue filled the common peoples eares with this rumor. So the death of Chriſt ſhould haue beene without glory, which he ſo raſhly ſeemed to go vnto. Therfore he ſpeaketh ſecretly to his Apoſtles: and yet he choſe not them as ſuch as were fit to profit thereby, but (as I touched euẽ now) that they might afterward be witneſſes of the ſame. But Luke dealeth more fully in this behalfe: for he dooth not onely declare that Chriſt foretold theſe things, which were at hand: but the doctrin which he added withal, that thoſe things, were fulfilled in the ſonne of man, which were written by the Prophets. For this was the beſt remedy to ouercome the temptation, to haue ſome marks or notes euen in the ſhame of the croſſe, whereby the prophets had noted the promiſed ſauiour. Now it is not to be doubted, but that the Lord ſhewed alſo out of the Prophets, what profit they ſhould hope for by his death. For the Prophets do not onely teach that Chriſt ſhould ſuffer: but they adde the cauſe, that he might reconcile the world to God.

18. *Behold, we goe vp to Ieruſalem.* Hereby we perceiue that Chriſt was armed with diuine force for the cõquering of the terrors of death, who witting & willing haſtened to meete death. For why ſhuld he without cõpulſion

goe

goe to that bloudy butchery: but becauſe the inuincible power of the ſpirite, vanquiſhing feare, had exalted him aboue all humane affections. But in that he toucheth the circumſtances more nearely, he doth therein giue a more euident declaration of his Godhead. For he could not by his humanity geſſe, that after he was condemned of the Prieſts and Scribes, he ſhoulde be deliuered to the Gentiles, that being entreated with ſpittinges vpon, and other reproches, he ſhould be beaten with whips, and at length bee caried to the puniſhment of the croſſe. And it is to bee noted, that though the Lord knew the infirmity, yet he woulde not hide the moſte grieuous offence. For as we ſayde before, there coulde nothing haue befallen more to the ſhaking of the mindes of the godly, then to ſee all the holy order of the Church againſt Chriſt. Yet to deceiue or to beare with their infirmity, he ſpareth not, but doeth freely declare the matter it ſelfe, and ſheweth the maner howe to ouercome the temptation: that is, that they ſhoulde certainly looke for the reſurrection: but becauſe it was neceſſary that he ſhould firſt die, he appoynteth them by hope in the meane ſeaſon to waite for their triumphe.

34. But they vnderſtoode none of theſe things. VVhat blockiſhneſſe was this, not to vnderſtande thoſe things which Chriſte tolde them ſo plainly and familiarly, of no high nor hidden matter: but ſuch, as they of themſelues might haue conceiued ſome ſuſpition of. But heere it behooueth alſo to remember, that which I ſpake other where, they were therefore holden in ſo great ignorance, becauſe that when they hadde imagined that they ſhould haue a ioyfull and a happy iourney, they accounted it for a great abſurdity, that Chriſt ſhould ſo reprochefully be crucified. VVhereby we gather howe much the mindes of men are bewitched with ſuch falſe imagination, wherefore we muſt be the more heedefull, leaſt we being tangled with ſuch deuiſes, become blinde in the light.

Mathew 20.	Marke 10.	Luke.
20. Then came to him the mother of Zebedeus children, with her ſonnes, woorshipping him, and deſiring a certaine thing of him.	*35. Then Iames and Iohn, the ſonnes of Zebedeus came vnto him ſayinge: Maiſter, we woulde that thou ſhouldeſt doe for vs that we deſire.*	
21. And he ſayde vnto her, what wouldeſt thou? Shee ſayd to him: Graunt that theſe my two ſonnes, may ſit the one at thy right hand, and the other at thy left hand in thy kingdome.	*36. And he ſayd vnto them: what would you I ſhould do for you?*	
	37. And they ſaid to him: graunt vnto vs, that we may ſitte one at thy right hand, & the other at thy left hand in thy glory.	
22. And Ieſus anſweared and ſayd: yee knowe not what yee aske. Are yee able to drinke of the cup that I ſhall drinke of, and to bee baptiſed with the baptiſme that I ſhall be baptiſed with? They ſayd to him, we are able.	*38. But Ieſus ſayd vnto them: you know not what you aske. Can yee drinke of the cuppe, that I ſhall drinke of, & be baptiſed with the baptiſme that I ſhall be baptiſed with?*	
23. And he ſayd vnto them: yee ſhall drinke in deede of my cuppe, and	*39. And they ſayd vnto him: we can. But Ieſus ſayd vnto them, ye*	

and shalbe baptiſed with the baptiſme that I am baptiſed with: but to ſit at my right hand, and at my left hand, is not mine to giue: but it shalbe giuen to them, for whome it is prepared of my father.

shal drinke in deede of the cuppe that I shall drinke of, and bee baptiſed with the baptiſme wherewith I shalbe baptiſed. 40. But, to ſitte at my right hād, & at my left, is not mine to giue: but it shall be giuen to the, for whom it is prepared.

This hyſtorie containeth a notable ſpectacle of the vanity of man. For it teacheth that true and godlye zeale is often mixed with ambition or ſome other corruption of the fleſh: ſo that they which folow Chriſt, doe looke ſome other where then becommeth them. Further, they do wander farre out of the way, which are not cōtented with Chriſt alone, but ſeeke this thing or that thing beſides him and his promiſes. Neither is it ſufficient to apply the minde ſimply to Chriſt at the firſt, except there be alwaies a continuance of the ſame puritie: becauſe that corrupt affectiōs doe often creepe vpon vs in the midſte of the race, and draw vs back into ſome crooked path. As it is credibly to be ſuppoſed that Zebedeus two ſonnes profeſſed Chriſte ſincerely at the firſt: but when they ſaw themſelues in no ſmall credit with him, and heare mention made that he is toward a kingdome, their mindes are preſently caried to a wicked deſire, and they loath to remaine ſimply in their office. If this befalleth to the two chief diſciples, it behoueth vs to walk very carefully, if we wil not fall from the right courſe. Eſpecially where anye apte occaſion offreth it ſelfe, heede muſt be taken leaſt the couetouſnes of honours ſhould infect or poyſon the deſire of godlines. But though Mat. & Mark do ſomwhat differ in words, yet they agree in the ſubſtance of the matter. Math. ſaith that Zebedeus wife came and made requeſte for her ſonnes, that they might be placed firſt in the kingdom of Chriſt. Mark bringeth in them making the requeſt themſelues. But it is probable that they beeing aſhamed to do it themſelues, did craftily ſette their mother forwardes, who might the more boldly demaund it. But that the motion came from thē, it is gathered of this, that Chriſt anſweareth them, and not the mother. Alſo that the mother humbly ſhewed that ſhe had ſomwhat to aske, before ſhe would vtter what ſhe had in her minde. And they alſo in Marke do generally condition, that they would haue graunted them whatſoeuer they ſhoulde deſire. This fearefull inſinuation teſtifieth that they thought euil of it themſelues.

21 *In thy kingdome.* This was praiſe worthy in Zebedeus ſonnes, that they hoped for ſome kingdome of Chriſt, whereof there appeared not then ſo muche as the leaſt ſhewe. They ſee him deſpiſed vnder the baſe eſtate of a ſeruaunt; yea they ſee him deſpiſed and loathed of the world, and ſubiecte to many reproofes: yet they perſwaded themſelues that ſhortly he ſhall be a glorious kinge, becauſe he had ſo taught them. Sure a ſingular example of faith: but we perceiue hereby how quickely the pure ſeede degenerateth into corruptions, aſſoone as it is ſetteled in our harts: for they imagined the ſhadow of a kingdom, & preſently they fal away & ſeeke for the chiefe roumes. Therfore, ſith this wicked & vile

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couetouſneſſe ſprang after a general beginning of faith, which of it ſelfe was worthy to be praiſed, we muſt pray vnto God that he wold not only open the eyes of our minds, but alſo that he would continually direct vs, and hold vs in the right way. He muſt alſo be entreated, that he wold not only giue vs faith, but that he would keepe vs pure from all mixture.

22. *You know not what you aske.* This their folly is to be condemned in two poynts: firſt, for that they ambitiouſly deſired more then was meete, then for that they imagined a vaine fantaſie in ſtead of the celeſtiall kingdom of Chriſt. Concerning the firſt, who ſoeuer not ſatisfied with Gods free adoption deſireth to be aloft, goeth beyond his calling, and by thruſting himſelf in, further then is meete, becōmeth vnthankfull vnto God. Now it were too ouerthwart a courſe to meaſure the ſpirituall kingdome of Chriſt, by the vnderſtanding of our fleſhe. And certainly, the more ſuche idle ſpeculations do delite mans vnderſtanding, ſo muche the more they muſt be auoided: as ſee the bookes of the ſophiſters, full of ſuch vaine deuiſes.

Can you drinke of the cuppe. That he might reprooue their ambition, and withdraw them frō their corrupt deſire, he ſetteth before them the croſſe, and all the troubles which the children of God muſt paſſe through. As if he ſhuld haue ſayd: haue you ſo much leiſure from the preſent warfare, that you now appoynt an order for the glory & pomps of the triumph? For if they had been earneſtly giuen to follow their calling, they had neuer giuen place to this wicked imagination. Wherefore Chriſte in this ſentence commaundeth them which do greedily ſnatch at the price before the time, to be occupied in meditatinge the exerciſes of godlineſſe. And certainly, ambition is beſt ſuppreſſed with this bridle, becauſe that our eſtate is ſuch while we wander in this world, that it behoueth vs to ſhake off thoſe vaine delites: the ennemye ſometime ſetteth vpon vs with ſecreat ſleights, and thoſe very many, and ſometime he aſſaulteth vs with open force. Is not he worſe then a foole, who amongſt ſo many deathes doth careleſſy delite himſelf in a fantaſied triumph? The Lord commandeth his to be ſure of the victory, and to triumphe in the midſt of death, becauſe that otherwiſe they ſhould not be encouraged to fight manfully: but it is one thing for a man in hope of a reward promiſed from God, to bend himſelfe to fight chearefully, and to apply himſelfe withal his force to this purpoſe: and it is another thing for me vnmindful of the warres, forſaking the ennemy, and neglecting the daungers, to runne before vnto the triumph: which ſhoulde haue beene waited for vnto the time appoynted. Note alſo that this prepoſterous ſpeede, doeth for the moſt part drawe menne from their calling. For euen as the moſte cowarde in battaile doeth moſt greedily deſire the pray: ſo in the kingdome of Chriſte none doe more deſire the ſupremacie, then they which doe moſte flee all trouble and labours. Therefore Chriſte doeth rightly tie them to their ſtandinge, that are puffed vppe with vaine glorye. But the ſumme is, that the crowne is prepared for none but them whiche ſtriue lawfully: and eſpecially, that no man ſhall liue and raigne with Chriſte, except he be a pertaker of his ſufferings and death before.

By the woorde Baptiſme, the maner of the Metaphore doeth plainely appeare: for wee knowe that the faithfull are inſtructed by Baptiſme,

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to deny themſelues to crucifie the olde man, and alſo to beare the croſſe. It is to be doubted whether the Lorde by the woorde *Cuppe*, aliuded to the myſterie of the holy Supper: but becauſe that then it was not yet in vſe, I doe rather take it for the meaſure of afflictions, which God aſſigneth to euery man. For becauſe that the Lorde according to his pleaſure layeth his burden vpon euery man, euen as the houſholder deuideth and parteth his portions amongſt his houſholde, therefore it is ſayde that hee giueth them his cuppe to drinke. But there is no ſmall comfort in theſe wordes to alay the bitterneſſe of the croſſe, while that Chriſt doth ioyne himſelf with vs in the ſame. For what is more to be deſired, then to haue all things in cõmon with the ſonne of God? For by that meanes it commeth to paſſe, that thoſe things which at the firſt ſhew ſeeme to be deadly, doe woorke for our ſaluation and life. And who ſoeuer deſireth to be altogither without the croſſe, how ſhall he be accounted amongſt the diſciples of Chriſt, who refuſeth to be baptiſed with his baptiſme? for this is nothing elſe then to withdraw himſelfe from the firſt rudiments. And nowe as oft as baptiſme is mentioned, let vs remember that we are baptiſed of this condition, and to this ende, that we ſhoulde beare the croſſe vppon our ſhoulders. Iohn and Iames doe bragge very luſtily, that they are ready to drinke of the cuppe, in the which the bolde confidence of the fleſh appeareth: for when we are without the reache of the dartes, we ſeeme able to doe any thing. And that which befell ſhortly after, diſcouered their raſhneſſe. Yet this good was in them, that as men ready for both eſtates, they offer themſelues to beare the croſſe.

23. Yee ſhall drinke in deede of my cuppe. Becauſe they were diſciples, it was neceſſary that they ſhould be made like their maiſter. And Chriſt telleth them before, what ſhoulde come to paſſe afterwardes, that they might arme themſelues with patience: and vnder the perſon of theſe two men, he ſpeaketh to al his diſciples. For though many of the faithful haue that lotte to die peaceably, and not a violent and bloudy death, yet it is common to all (as Paule Rom. 8. teacheth) to bee made like to the image of Chriſt. Therefore they are all their life, as ſheepe led to the ſlaughter.

It is not mine to giue. Chriſt by this anſweare derogateth nothing from himſelfe: but only declareth that this office was not enioyned him of the father, to aſsigne euery manne a diſtincte and proper ſeat in heauen. He came, that he might gather al his into eternal life: and this ought to ſuffice vs, that there is an inheritance for vs purchaſed with his bloude. But in what degree ſome ſhalbe placed aboue others, neither is it our part to enquire, neither would God that Chriſt ſhould reueale it to vs, but that it ſhould be deferred vnto the laſt reuelation. Nowe we vnderſtande the purpoſe of Chriſte, that hee diſputeth not heere of his owne power, but onely would haue the ende conſidered wherefore he was ſent of the father, and what belongeth to his calling. And therefore he maketh a difference betweene the ſecreat counſell of God, and the office of teachinge committed vnto him. A profitable admonition, teaching vs to be ſoberly wiſe, and not to endeuour our ſelues to breake into the hidden myſteries of God, and eſpecially that we be not curious aboue meaſure, in ſearching the eſtate of the life to come. For it doeth not yet appeare, 1. Iohn 3. 2. what we ſhall be, vntill God ſhall make vs like vnto him. But it is to be noted, that there is not an equality amongeſt the children of God,

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after they ſhall be receiued into the heauenly glory, but he rather promiſeth that degree of honour to euery one of them, to the whiche they are ordained by the eternall counſell of God.

Mathew 20.	Marke 10.	Luke 22.
24. And when the other tenne heard this, they diſdained at the two brethren.	*41. And when the ten heard that, they beganne to diſdaine at Iames and Iohn.*	*24. And there aroſe alſo a ſtrife among thē, which of them ſhoulde ſeeme to be the greateſt.*
25. Therefore Ieſus called them vnto him, & ſayd: ye know that the Lordes of the Gentiles haue domination ouer them, and they that are great, exerciſe authoritie ouer them.	*42. But Ieſus called them vnto him, and ſaide to them: yee know that they which delite to beare rule amonge the Gentiles, haue domination ouer them, and they that bee great amonge them, exerciſe authoritie ouer them.*	*25. But hee ſaide vnto them: The kinges of the Gentiles raigne ouer them, & they that beare rule ouer them, are called Gracious Lordes.*
26. But it ſhall not be ſo among you: but who ſoeuer wil be great among you, let him be your ſeruaunt.	*43. But it ſhall not be ſo among you: but who ſoeuer will be great amonge you, ſhall be your ſeruaunt.*	*26. But you ſhall not be ſo: but let the greateſt among you, be as the leaſt: & the chiefeſt, as he that ſerueth.*
27. And who ſoeuer will bee chiefe amonge you, lette him bee your ſeruaunt.	*44. And who ſoeuer will be chiefe of you, ſhall be the ſeruaunt of all.*	*27. For who is greater, hee that ſitteth at table, or he that ſerueth? Is not he that ſitteth at table? And I am among you, as he that ſerueth.*
28. Euen as the Sonne of man came not to bee ſerued, but to ſerue, and to giue his life for the raunſome of many.	*45. For euen the Sonne of manne came not to be ſerued, but to ſerue, and to giue his life for the ranſome of many.*	

24. VVhen the other tenne heard this. Luke ſeemeth to referre this contention to an other time. But who ſoeuer ſhall wiſely conſider that 22. chapter, ſhall eaſily perceiue, that thoſe ſpeaches ſpoken at diuers times, were wrytten vppe togither without regard of order. Therefore that contention for ſuperiority, wherof Luke maketh mētion, ſprang from this fountaine, that the ſonnes of Zebedeus, ambitiouſly ſought for the chiefe places in the kingdome of Chriſt. And yet the other hadde no iuſt cauſe to diſdaine them: for when as the two were ſharply reproued for their foliſh ambition, ſo that they went away from Chriſte with ſhame; what hurt tooke the other tenne, by that fooliſh deſire of theirs, which they obtained not? For though there was iuſt cauſe giuen thē of emulation, yet the repulſe of the others ſhuld haue appeaſed them. But the lord wold by this occaſiō diſcouer the diſeaſe that lay hid in thē: for there was not one of them which woulde willingly giue place to the others, but euery man nouriſhed ſecreatly in himſelf the hope of the ſuperioritie. For it cōmeth to paſſe, that they enuie and contend amongſt themſelues: yea, that wicked deſire raigneth in all men. If that this vice was grafted in baſe and obſcure men, and brake out vppon light and almoſte no occaſion: howe much behoueth it vs to take hede, where there is wode for the hidden fire to burne, or matter to woorke on. Therefore we ſee that ambition waxeth hotte amongeſt the mighty and honourable, and ſheweth the flames

farre

farre and wide, except the ſpirite of modeſty doe quenche from heauen, that pride that ſticketh in the nature of men.

25. Ye know that the Lordes of the Gentiles haue domination ouer them. Firſt it is ſaid that Chriſt called them vnto hym, that he might reproue them apart. Alſo we do gather hereof, that when they were aſhamed of their deſire, they did not openly complain, but there began a ſecreat whiſpering and grudging, and euery one of them did ſecreatly preferre himſelfe aboue others. Further, he doeth not generally declare how deadly a plague ambition is, but ſimply teacheth that there is not a more foliſh thing, then to ſtriue about nothing. For he declareth that there ſhall be no ſuche ſuperioritie in his kingdome as they did ſtriue for. They therefore are deceiued, which do ſtretch this ſaying to all the godly in generall, when as Chriſte onely teacheth of that matter in hande, that the Apoſtles were very fonde to make any queſtion of degree, of power, or of honoure in their eſtate and calling: for the office of teaching whereto they were appoynted, hadde no likelihoode with the Empires of the worlde. I graune that this doctrine as well appertaineth to priuate menne as to kings and magiſtrates: for no manne deſerueth to bee accounted of the flocke of Chriſte, but he that hath ſo profited vnder the ſchoolemaiſter of humilitie, ſo that hee will arrogate nothinge to himſelfe, but humbly applieth himſelfe to maintaine brotherly loue.

This is true, but the purpoſe of Chriſt was (as I ſayde) to putte a difference, betweene the ſpirituall regiment of his Church and earthly empires, leaſt the Apoſtles ſhoulde apply themſelues to courtly graces and faſhions. For as euery one among the nobles is beloued of kinges, ſo hee climeth vppe to wealth and offices. But Chriſte ſette Paſtours ouer his Churche, not to beare a Lordly rule ouer them, but to miniſter. So the errour of the Anabaptiſtes which do baniſh kings and magiſtrates from the Churche of God, becauſe Chriſte ſayde they were not like his diſciples, is ouerthrowne: for the compariſon is not made heere betweene Chriſtians and prophane menne, but betweene offices. Note alſo, that Chriſte regarded not ſo muche the perſonnes of the menne, as the eſtate of his Churche. For it might come to paſſe that he which ſhoulde be the Lorde of a towne or of a Citie, might alſo for neceſſitie execute withall the office of teaching. But it was ſufficient for Chriſt to declare what the office Apoſtolicall woulde beare, and what was againſt the ſame. Yet it is demaunded why Chriſt who appoynted diſtinct orders in the church, refuſeth all degrees in this place. For he ſeemeth ſo to ouerthrow all, or at the leaſt ſo to make them equall, that none ſhoulde be lift vppe aboue others. But the courſe of nature teacheth vs a farre other order. And Paul deſcribing the gouernement of the Churche, ſo rehearſeth diuers offices of the miniſterie, that he preferreth the office of the Apoſtles before the office of the Paſtours: and he commanded Timothie and Titus without doubte by the commaundement of God, to be aboue others in authoritie. I aunſweare, if we ſearche all things throughly, Kinges themſelues doe not rule rightly and lawfully, except they ſerue: yet heerein the office of the Apoſtleſhip differeth from the earthly gouernement, for that kinges and magiſtrates are not hindered by their ſeruice, but that they may rule and be ouer their ſubiectes with royall glorye and pompe. So

Dauid,

Dauid, Ezechias, and ſuche like, when as willingly they became the ſeruaunts of all menne, yet were they adorned with the Scepter, Diademe, throane, and other ſuche Enſignes. But the gouernment of the Churche admitteth no ſuche thinge: for Chriſte gaue no more allowance to the paſtours, then that they ſhoulde be miniſters, and that they ſhoulde altogither abſtaine from Lordly gouernement.

Heere is alſo to be noted, that this is ſpoken rather of the thing it ſelf, then of the affection. Chriſt ſeparateth his Apoſtles from the degree of kings, not becauſe it was lawfull for them to lift vppe themſelues aboue kinges, but becauſe there is a greate difference betweene the eſtate of kinges, and the office of the Apoſtleſhippe. Therefore when as it behoueth them bothe to be humble and lowly, the Apoſtles muſte alwayes looke what fourme of gouernement the Lord hath appoynted vnto his Churche.

As concerning the woordes, where Mathew ſayeth, the *Kinges exerciſe authority ouer them*, Luke ſayeth, *they are called gratioſus Lordes, or bountifull*, bothe meaning one thing. As if hee ſhoulde haue ſayde: Kings flowe in wealth, and haue aboundaunce of richeſſe, that they might be bountifull and liberall. For thoughe kings reioyce more in their power, and had rather to be feared, then to be loued, yet they deſire to be praiſed, and to be accoũted bountifull. VVhercof they haue in the Hebrewe tounge the name bountifull, ſo called of giuing or beſtowing: for the cuſtomes & tributes are payed them to no other ende, but that they may haue ſufficient for their neceſſary charges of their honour and glory.

26. *It ſhall not be ſo among you.* It is not to be doubted but that Chriſte reprooueth the fooliſh imagination wherewith he ſawe the Apoſtles deceiued. It is fooliſhly and fondly done of you, to imagine that you ſhall haue a kingdome, which I abhorre. Therefore, if you deſire to ſerue mee faithfully, you muſt think vpõ another courſe, that euery one of you do earneſtly apply themſelues to ſerue others. But hee ſpeaketh vnproperly, commaundinge him that will be greateſt, to become a ſeruaunt, for ambition will not ſuffer him to ſerue and ſubmitte himſelf to the brethren. I graunt that they which doe aſpire to honour, doe vſe a ſeruile flatterie, but their purpoſe is nothing les then to ſerue. But the meaning of Chriſt is plaine: for ſithe euery manne is caried away with the loue of himſelfe, he ſayeth that this affection muſt be otherwiſe altered. As if hee ſhoulde haue ſayde: Lette this be your onely greatneſſe, excellency and dignity, to ſubmitte your ſelues to the brethren: lette this alſo be your ſuperiority to be the ſeruaunts of all.

28. *As the Sonne of manne.* Chriſte confirmeth the former doctrine by his owne example, becauſe he had willingly humbled himſelfe, and taken vppon him the eſtate of a ſeruaunt, as Paule alſo teacheth, Phillip. 2. 7. Further, that he might more euidently declare howe farre hee was from ſuche ambitious pomp, he calleth them backe to his death: as if he ſhould haue ſayde: Becauſe I haue choſen you in honour nexte vnto my ſelf, corrupt ambition prouoketh you to deſire to raigne. I (after whoſe example you ſhould frame your life) came not to liue vppe my ſelfe, or to take vppon mee any kingly dignitie: but doe rather take vppon me the ſhame of the croſſe, togither with the baſe and contemptible eſtate of the fleſhe.

If

If any man obiecte that Chriſte was therefore exalted of the father, that euery knee ſhoulde bowe before him, is eaſily anſweared, for that he nowe ſayeth, is to be referred to the time of his humiliation. Therefore it is added by Luke, that hee was ſo conuerſant amongeſt them, as if hee were their ſeruaunt: not that he was inferiour to them, either in ſhew or in title, or in deede (for he would be acknowledged for their maſter and Lord) but becauſe he humbled himſelfe to ſo great lowlineſſe, ſo that he ſubmitted himſelfe to beare their infirmities. Furthermore, it is to be remembred, that he compareth heere the greater with the leſſe, as he doeth in Iohn 13.14. If I which am your Maiſter and your Lord, haue waſhed your feete, much more ought you to doe this one to an other.

To giue his life for the raunſome of many. Chriſt doeth therefore make mention of death (as we ſayd) that he might withdraw his diſciples from that peeuiſh fantaſie of an earthly kingdome. In the meane while, is the force and frute of the ſame aptly and very well expreſſed, while he ſayeth that his life ſhoulde be the price of our redemption. Whereof it followeth that our reconciliation with God is a free gift, the raunſome whereof is no where elſe to be found, but in the death of Chriſt. Therefore in this one woorde, is ouerthrowne what ſoeuer the Papiſts doe prattle of their filthy ſatisfactions. Furthermore, when as Chriſt ſhould raunſome vs to himſelfe by his death, ſo that this ſubmiſsion whereof hee ſpeaketh, is ſo farre from derogating from his great glory, ſo that it greatly adorneth the ſame. Hee ſpeaketh of *Many* not definitely for any certaine number, but for diuers: becauſe he oppoſeth himſelf againſt all others. And in this ſenſe is it taken in the Epiſtle to the Ro.5.15. where Paule ſpeaketh not of any one ſort of men, but it comprehendeth all mankinde.

Mat. 20.	Marke 10.	Luke 18.
29. And as they departed from Iericho, a great multitude followed him.	*46. Then they came to Iericho: and as hee went oute of Iericho with his diſciples, & a great multitude, Bartimeus the ſonne of Timeus, a blinde man ſate by the way ſide begging.*	*35. And it came to paſſe, that as hee was come neare vnto Iericho, a certaine blinde man ſate by the way ſide begging.*
30. And beholde, two blinde men ſittinge by the way ſide, whē they heard that Ieſus paſſed by, cried: ſaying, O lord, the ſonne of Dauid, haue mercy on vs.	*47. And when he heard that it was Ieſus of Nazareth, he began to cry and to ſay: Ieſus the ſonne of Dauid haue mercy on me.*	*36. And when he heard the people paſſe by, hee asked what it meant.*
31. And the multitude rebuked them, becauſe they ſhoulde holde their peace: but they cried the more: ſaying, O Lorde, the ſonne of Dauid, haue mercy on vs.	*48. And many rebuked him, becauſe he ſhould holde his peace: but he cried much more, O ſonne of Dauid, haue mercy on me.*	*37. And they ſayd vnto him, that Ieſus of Nazaret paſſed by.*
32. Then Ieſus ſtoode ſtill, and called them: VVhat	*49. Then Ieſus ſtoode ſtill, and commanded him to be called: & they called the blinde, ſaying to him: Be of good comfort: ariſe, he calleth thee.*	*38. Then he cried, ſaying: Ieſus the ſonne of Dauid, haue mercye on me.*
	50. So he threw away his cloke, and roſe and came to Ieſus.	*39. And they which went before, rebuked him that he ſhould hold his peace, but he cried much more, O ſonne of Dauid, haue mercy on me.*
	51. And	*40. And Ieſus ſtoode ſtill, and commaunded him to be brought vnto him. And when hee was come neare, he asked him:*
		41. Saying,

VVhat will yee that I ſhoulde doe to you ?
33. They ſayde to him : Lorde, that our eyes may be opened.
34. And Ieſus moued with compaſsion, touched their eyes, & immediatelye theyr eyes receiued ſight, & they followed him.

51. And Ieſus anſweared and ſayde vnto him: VVhat wilt thou that I doe vnto thee ? And the blinde ſayd vnto him: Lord that I may receiue ſight.
52. Then Ieſus ſayd vnto him: Goe thy way, thy faith hath ſaued thee. And by and by, hee receiued his ſight, and followed Ieſus in the way.

41. Sayinge, what wilte thou that I doe vnto thee? And hee ſayde, Lorde, that I may receiue my ſight.
42. And Ieſus ſayd vnto him: Receiue thy ſight, thy faith hath ſaued thee.
43. Then immediately he receiued his ſighte, and followed him praiſing God : and all the people, when they ſawe this, gaue praiſe to God.

29. And as they departed thence. Oſiander ſeemeth very ſubtilly, to make of one blinde man foure. But his deuice is very friuolous. Becauſe he ſaw the Euangeliſtes differ in many woordes, he imagined that he gaue one blinde man his ſight at his entrance into the city: but the ſecond and two others had their ſight giuen them, when Chriſt departed thence. But all the circumſtances do ſo agree, that no wiſe man wil beleue that they entreat of diuers hyſtories. For (that I may omitte the reſt) when they that followed Chriſt, endeuoured firſt to make him hold his peace, and ſawe him healed beyond their expectation, would they ſo ſoone haue attempted the like in the other three? But it is not needefull to followe euery poynte, out of the which euery manne may gather eaſily, that they doe ſet downe one and the ſame hyſtorie. But the difference offendeth them, for that Mathewe and Marke doe ſay that the myracle was wroughte vppon one or two blinde menne, as Chriſt went out of the Citie: And Luke maketh mention that it was done before he came into the Citie. Then that Marke and Luke doe ſpeake but of one blinde man, and Mathewe addeth two. But ſith wee knowe that this doeth often fall out among the Euangeliſtes, that in ſettinge downe one and the ſame hyſtorie, one letteth paſſe that which is reported of the others: and againe, that is more plainly expounded by one which is paſſed in ſilence by the other: it muſt ſeeme no newe nor ſtraunge thinge in this preſent place. And I doe ſuppoſe that the blinde manne cried out as Chriſt came toward the citie: but ſith he was not hearde then, becauſe of the noyſe, hee gate him into the way, at his comming out of the citie, and then at lengthe Chriſt called him.

So Luke beginninge at the very beginninge, doeth not proſecute the whole hyſtorie, but paſſeth ouer the time of Chriſtes tariaunce in the citie: and the other two doe onely touche the time whiche was neareſt to the myracle. And it may be coniectured, that Chriſt oft times for the triall of the faith of menne, doeth ſometimes deferre them, and ſo hee tried this blinde manne. The ſeconde knotte is eaſily looſed: for we haue ſeene in an other place before, that Marke and Luke reported, that one man poſſeſſed with a deuil was healed, where Mat. nameth two, euē as in this place, and yet they diſagree not. But it may rather be coniectured, when one blinde manne at the firſt ſoughte for helpe of Chriſte, an other was mooued by his example, and by this occaſion two receiued their ſighte. But Marke and Luke doe ſpeake of one onely, either becauſe hee was

more knowen then the other, or becauſe the power of Chriſte was as notably ſhewed in one as in two. And ſurely, Marke ſeemeth to ſpeake of him that was ſo well knowen, and therefore ſetteth downe as wel his owne name as his fathers. For he doeth not commende either his birth or his welth: for he was of the meaneſt ſort of the people, a begger. VVherby it appeareth that the myracle wrought vppon him, was the more notable, becauſe that his calamity was commonly knowne. And thys ſeemeth to me to be the reaſon, why Marke and Luke do onely name him, and ſaye nothinge of the other, who was as an inferiour addition. But Mathew who was an eye witneſſe, woulde not omit this other, thoughe he was not ſo well knowen.

30. *O Lorde, the ſonne of Dauid, haue mercy on vs.* I ſayd euen nowe, that one of theſe beganne to cry: but the like neceſsity doeth eaſily driue the other to ioyne himſelf alſo with him. Alſo, they giue no ſmall honor to Chriſt, in this that they deſire him to haue mercy vpon them, and to help them. For they were perſwaded that he hadde helpe and remeady in his hand, which they needed: but their faith is more to be marueiled at in this, that they confeſſe him to be Meſsias, whome we knowe the Iewes noted with this title. Therefore they flee to Chriſt, not onely as to ſome Prophet, but the onely authour of ſaluation, which was promiſed of God. The crying doeth ſhew the vehemencie of their affection: for when they knew that their woordes were odious to manye, that regarded not the honour of Chriſt, their earneſt deſire ouercame their feare, ſo that notwythſtãding they freely lifted vppe their voyce.

31. *The multitude rebuked them.* It is marueile that Chriſtes diſciples, which followed him for duety and reuerence, would driue theſe poore wretches from the grace of Chriſte, and as muche as in them lay, ſtopte the paſſage of his power. But this commeth oft times to paſſe, that the greateſt number of them, whiche profeſſe the name of Chriſte, doe rather hinder and ſtaye vs from commynge to him, then call vs to him. If Sathan wroughte by godlye and ſimple menne, whiche followed Chriſte for ſome religion, to be a hinderance to theſe two blinde menne, howe muche more will he bringe his purpoſe to paſſe by hypocrites and faithleſſe menne, if we take not diligent heede to our ſelues? Therefore we haue neede of conſtancy, whereby we may paſſe all ſtoppes and hinderances: yea, the moe ſtoppes Sathan layeth in our way, the more it behooueth vs to bend our ſelues earneſtly to prayer: as we ſee theſe blinde men doubled their cry.

32. *VVhat will yee that I ſhal do?* He doeth louingly and gently aske, what they deſire. For hee had determined to graunt their requeſts: for it is not to be thought, but that they prayed with a ſpecial motiõ of the ſpirit. For as the Lorde will not deliuer all men from bodily diſeaſes: ſo doeth hee not allowe them ſimply to pray after their pleaſure. There is a rule preſcribed vs, what we ſhould aske, and howe, and in what reſpect: it is not lawfull to decline from the ſame, except the Lorde by the ſecreat motion of the ſpirite, reache anye peculiar and ſpeciall petition. But Chriſte aſketh them this queſtion, not ſo muche in reſpecte of their priuate cauſe, as in reſpecte of all the people. For wee knowe that the worlde deuoureth the bleſsings of God without ſenſe, except it be moued and ſtirred vppe.

There-

Therefore Chriſte by this ſayinge,ſtirreth vppe the multitude there preſent to obſerue and marke the myracle,as he doeth alſo moue them with a viſible ſigne, while he openeth their eyes with touching them. VVhen Mathewe ſayeth that Ieſus hadde compaſsion of them, it is not the participle of that verbe, which he vſed euen now in the perſon of the blinde menne. They beſought Chriſte of his mercye,that he woulde helpe them miſerable creatures: but the Euangeliſt nowe declareth,that Chriſte was not onely mooued of his free goodneſſe, to heale them, but becauſe hee was mooued to ſorrowe and griefe together with them for their euill. For the Metaphore is borowed of the bowelles,wherein humanitye and mutuall compaſsion reſteth,which ſtirreth vs vp to helpe our neighbors.

MARKE. 52. *Thy faith hath ſaued thee.* By the woorde faith,he doeth not onely meane the hope of recouering of his ſight,but a deper perſwaſion that this blind man had,in this that he acknowledged Ieſus to be the Meſsias promiſed of God. Neither is this to be thoughte to be a confuſe knowledge,for we haue ſeene before,that this confeſsion was taken out of the lawe and the prophets. For the blinde manne did not raſhly call Chriſte by the name of the ſonne of Dauid,but receiued him for ſuche a one,as he was taught by the promiſſes of God,ſhould come. But Chriſte aſcribeth it to faith,that the blinde manne receiueth his ſight: for though the power and grace of God doeth ſometime extende euen to the vnbeleeuers,yet no man vſeth his benefites rightly & profitably,but he which enioyeth the ſame by faith: naye,the vſe of the giftes of God, is ſo farre from profiting the vnfaithfull,that it is rather hurtfull. VVherefore this ſaluation,whereof Chriſt maketh mention, is not reſtrained to the outward health,but alſo comprehendeth the curing and ſauing of the ſoule. As if Chriſt ſhould haue ſayd,that the blind man had obtained by faith, that by Gods mercy he ſhould haue his requeſt graunted. If that the Lord in reſpect of faith,beſtoweth his grace vppon the blinde man,it followeth that he was iuſtified by faith.

MATH. 34. *They followed him.* This was a ſigne of thankefulneſſe, that the blinde menne applied themſelues to follow Chriſt. And though it is vncertaine,whether they did tary longe in this office and calling:yet it was a token of a thankefull minde, to ſhew foorth the grace of Chriſt in this iourney to many. Luke addeth that the people gaue the glorye to God:which maketh for the aſſured proofe of the myracle.

Mathewe.	Marke.	Luke 9.
		1. *Nowe, when Ieſus entered and paſſed throughe Iericho,*
		2. *Behold there was a man named Zacheus,which was the chiefe receiuer of the Tribute, and hee was riche:*
		3. *And hee ſought to ſee Ieſus, who he ſhoulde be, and coulde not for the preaſe, becauſe hee was of a lowe ſtature.*

4. VVherefore he ranne before, and climed vp into a wilde figge tree, that he might see him: for hee shoulde come that way.

5. And when Iesus came to the place, hee looked vppe, and sawe him, and saide vnto him, Zacheus, come downe at once: for to day I must abide at thine house.

6. Then hee came downe hastily, and receiued him ioyfully.

7. And when all they sawe it, they murmured, sayinge, that he was gone in to lodge with a sinful man.

8. And Zacheus stoode foorth, and sayde vnto the Lorde: Beholde, Lorde, the halfe of my goodes I giue to the poore: and if I haue taken from any manne by forged cauillation, I restore him foure folde.

9. Then Iesus saide to him: This day is saluation come to this house, for as muche as he is also become the sonne of Abraham.

10. For the sonne of man is come to seeke, and to saue that which was lost.

Hereby it appeareth that Luke was not very curious in obseruing the order and course of times. For after that he hath declared the myracle, he now rehearseth what befell in the citie of Iericho. And he saith, when Christe offered himselfe to all menne, walkinge by the wayes, there was one Zacheus, who was very desirous to see him. For this was a signe of his great desire, that he climed vppe vppon a tree, when as riche men for the moste parte are proud, and chalenge a shew of grauity in themselues. It maye bee that other also desired the same: but Luke especially maketh mention of this manne, rather then of any of the other, partly in respect of the estate of him, partly in respecte of the woonderfull conuersion of the manne so sodainly wrought. And though Zacheus hadde not as yet faith planted in him, yet this was a certaine preparation to the same. For hee coulde not so earnestly desire to see Christe without a heauenly instincte: especially to that ende, as it presently appeareth. For it is certaine, that some of a vaine curiositie came to see Christe from places farre distant: but it appeareth by the successe, that Zacheus hadde the seede of godlinesse in his minde. So the Lord before he manifesteth himselfe vnto men, doeth often inspire them with a blinde affection, whereby they are caried to him, whome they haue not yet knowen nor seene. And though they haue no certaine apparante reason why they doe so, yet hee deceiueth them not: but reuealeth himselfe in time vnto them.

5. *Zacheus, come downe at once, for this day I must.* An example of grace worthy to be remembered, in that the Lorde preuenteth Zacheus, and tarieth not for his biddinge, but of himselfe seeketh entertainment at hys house. VVe knowe how odious and how detestable the name of a Publicane was, and that doeth Luke shortly after declare. Therefore it was great kindnesse of the sonne of God to come to him, whose companye the common people abhorred, and that before hee was bidden. But it is no maruaile that hee doeth him this honour, whome hee had drawen

vnto

vnto him by the secreate motion of the spirite before: for it was a more excellent gifte, to dwell in his heart, then to enter into his house. And by this speache hee declareth that men which doe sincerely desire to knowe him, shall neuer seeke him in vaine. For Zacheus obtaineth muche more then he hoped for. Further, the force and direction of the holy Ghoste doeth more plainly appeare in this, that Zacheus obeyed so readily, and came so speedily from the tree, and receiued Christ with ioy. For though he had not as yet a perfect faith, yet this readinesse to learne, and obedience, was a beginning of faith.

7. When all they sawe it. The inhabitants of the towne doe murmure, & so it may be that some of them that followed Christ, did, because that he went in to a man diffamed and of an euill name, yea when no manne bad him. So, when as the world neglecteth the grace of God offered vnto it, it murmureth and grudgeth that it is bestowed vpon others. But let vs see how farre their grudging is from equitie: they thinke it an absurd thing that Christ shoulde make that account of that wicked manne. For *Sinner* is not taken heere in the common sense, as in diuers other places: but it signifieth a man of a filthy and notorious euill life. Lette vs graunt that Zacheus was such a manne: yet it must first be considered, for what purpose Christe chose to lodge at his house. For while they murmured without the doores, God mightely shewing the glory of his name within, confuted their wicked cauill. For the conuersion of Zacheus, was a wonderfull worke of God: yet there was no iust cause why they should speake so infamously of Zacheus. Hee was a receiuer of customes: and of it selfe it was not wicked to gather customes: but the Iewes were odious and enuious against that sort of people, because they thought it not mete for them to be tributaries. But what maner of man soeuer Zacheus was Christe was yet to be praised, and not to be blamed for his kindnesse for helping this miserable man: in that he brought him from destruction to saluation. For that offence feared him not, but that he went forwarde to doe that which his father commaunded. And it behooueth all the ministers of the Gospel to haue this courage, that they should make more account of the saluation of one soule, then of the murmuring woordes of all the wicked, and therefore, thoughe they see their deedes and all their sayings subiect to slanders, yet they should not cease from their office.

8. And Zacheus stoode foorth. Christes woorke may be iudged of by this comming foorth: but men make such prepostrous haste, that they leaue no place to God. Also Zacheus conuersion is described by the frutes and the outward signes, because it was probable that he encreased his wealth, by the hinderance of many men, he is ready if he hath defrauded any man, to restore foure fold: furthermore, he bequeatheth halfe of his goods to the poore. Some man might in deede haue bestowed all his goodes vpon the poore, whose liberalitye yet might be nothinge accounted of before God: but though heere be no mention made of the inward repentance, yet Luke meaneth that this godly purpose which he commēdeth in Zacheus, sprang from that liuely roote. So Paule speaking of repentaunce, exhorteth vs so to behaue our selues, that men may thereby vnderstande that we are become better. Let him that stoale, steale no more: but lette him rather labour and worke with his hands, that he may haue to helpe the poore and needy. Ephes. 4. 28. Therefore we must beginne at our

heart, but our repentance muſt be ſhewed by our workes. But let vs note that Zacheus woulde not offer to God a portion of thoſe things whiche he had gotten by ſpoyle, as many rich men do giue a part of their theftes to God, that they might haue the more libertye to ſpoile afterwarde, and that they may goe free for the wrongs they haue done before. But Zacheus doeth ſo ſacrifice the one halfe of his goodes to God, that hee alſo recompenceth what iniuries ſoeuer he hath done. Whereby we gather that he had not gotten his goodes by vnlawfull gaine. So Zacheus is not only ready to ſatisfie any thing he had gotten by fraud, but he imparteth his lawfull patrimonie with the poore: whereby he declareth that hee is turned from a wolfe, not only into a ſhepe, but alſo into a ſhepheard. And now amending the faultes before committed, he renounceth thoſe euill practiſes hereafter: as God requireth of his this firſt, that they ſhould abſtaine from all offence. But Zacheus doeth not of neceſsity binde others to follow his example, and to ſpoyle themſelues of the one halfe of their goodes: but that rule only muſt be kept, which the Lord preſcribeth, that we ſhould yeelde our ſelues and all we haue, to holy and lawfull vſes.

9. *This day is ſaluation come to this houſe.* This teſtimonie whiche Chriſte giueth to Zacheus, declareth that he did not diſſemble: neither yet doeth he aſcribe the cauſe of ſaluation to his good woorkes: but becauſe that conuerſion was a ſure pledge of the adoption of God, hee doeth thereby gather very well, that that houſe ſhoulde enherite ſaluation: and this doe the woordes alſo ſignifie. For becauſe Zacheus was one of the children of Abraham, hee argueth that his houſe ſhould be ſaued. Further, it is neceſſary that he which woulde be accounted amongeſt the children of Abraham, ſhoulde followe his faith: yea, the ſcripture giueth this commendation properly to faith, for that it putteth the difference betweene the natural children of Abraham, and ſtraungers. Therefore we muſt know that that is principally cõmended, which is the cauſe wherefore his good woorkes do alſo become acceptable to God. Neither is it to be doubted, but that Chriſtes doctrine went before the conuerſion of Zacheus. Therfore that was the beginning of ſaluation, the hearing of Chriſte teaching of the free mercy of God, of the reconciliation of men with him, of the redemption of the Church, and by faith to receiue that doctrine. Becauſe that *Houſe* is the maſculine gender in Greeke, this place may be expounded two wayes. The olde interpreater referreth this to Zacheus: which iudgement I doe alſo like beſt. Eraſmus had rather tranſlate it, that the houſe it ſelfe was the childe of Abraham: which though I do not refell, yet I doe thinke that it is moſt aptly applied to Zacheus. For while God adopteth the houſholder, hee alſo promiſeth that hee will be God of his whole houſe, by right the ſaluation reacheth from the heade to the whole body. But this worde *Alſo*, or *And*, is of importance: for Chriſte declareth that Zacheus is no leſſe the childe of Abrahã then the other Iewes, which in their pride deſpiſed him. And leaſt his former life ſhould ſeme to haue ſhutte the gate of ſaluation againſte him, hee reaſoneth of his office, and prooueth that there is nothing in this chaunge, that ſhoulde offende any man: becauſe he was ſent of the father to ſaue them which were loſt.

Mathew

Mathew 25.

14. For the kingdom of heauen is as a man that going into a straunge countrey, called his seruaunts, and deliuered to them his goodes.
15. And vnto one he gaue fiue talents, and to an other two, and to an other one, to euery manne after his owne abilitie, and straight way went from home.
16. Then he that had receiued the fiue talents, went & occupied with them, & gained other fiue talents.
17. Likewise also, he that receiued two, he also gained other two.
18. But he that receiued that one, went & digged it in the earth, & hid his masters money.
19. But after a longe season, the master of those seruaunts came and reckened with them.
20. Then came he that had receiued fiue talents, and brought e other fiue talents, saying: Maister, thou deliueredst vnto me fiue talentes: behold, I haue gained with them other fiue talents.
21. Then his master said vnto him: It is well done good seruaunt and faithful: thou hast been faithful in litle, I will make thee ruler ouer much, enter into thy masters ioy.
22. Also, he that had receiued two talents, came and sayd: master, thou deliueredst vnto mee two talents: behold I haue gained two other talents with them.
23. His master said vnto him: It is wel done, good seruant & faithful. Thou hast been faithfull in litle, I will make thee ruler ouer muche, enter into thy masters ioy.
24. Then he which had receiued the one talent, came and said: master, I knew thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:
25. I was therfore afraid, & went and hidde thy talent in the earth: behold, thou hast thine owne.
26. And his master answeared & sayd

Marke.

Mm. 4.

Luke 19.

11. And whiles they heard these things, he continued & spake a parable, because he was neare to Ierusalem, and because also they thought that the kingdome of GOD should shortly appeare.
12. He sayd therefore, A certaine noble man went into a farre countrey, to receiue for him a kingdom, and so to come againe:
13. And he called his ten seruants, & deliuered ten pieces of money, & said vnto them, occupy till I come.
14. Now his citizens hated him, & sent an embassage after him: saying, Wee wil not haue this manne to raigne ouer vs.
15. And it came to passe, when he was come againe, and hadde receiued his kingdome, that hee commaunded the seruauntes to be called to him, to whome hee gaue his mony, that he might know what euery man had gained.
16. Then came the first, sayinge: Lord, thy piece hath encreased ten pieces. 17. And he said vnto him: wel, good seruant: because thou hast ben faithful in a very litle thing, take thou authoritye ouer x. cities.
18. And the second came, saying: Lord, thy piece hath encreased fiue pieces. 19. And to the same he said: Be thou also ruler ouer fiue cities.
20. So the other came and saide: Lorde, beholde thy piece whiche I haue laide vp in a napkin.
21. For I feared thee, because thou art a straite man: thou takest vppe that thou laidest not downe, and reapest that thou diddest not sowe.
22. Then he sayde vnto him, of thy own mouth wil I iudge thee, O euil seruaunt: Thou knowest that I am a straite manne, takinge vppe that I laide not downe, and reaping that I did not sowe.
23. Wherefore then gauest not thou my mony into the banke, that at my comminge I might haue receiued it with vantage? 24. And

ſayd vnto him: thou euill ſeruaunt and ſlouthfull, thou knoweſt that I reape where I ſowed not, and gather where I ſtrawed not.
27. Thou oughteſt therfore to haue put my mony to the exchangers, & then at my comming, ſhould I haue receiued mine owne with vantage.
28. Take therfore the talent from him, and giue it vnto him whiche hath ten talents.
29. For vnto euery man that hath, it ſhalbe giuen, and hee ſhall haue aboundance, and from him that hath not, euen that he hath ſhalbe taken away.
30. Caſt therefore that vnprofitable ſeruaunt into vtter darkeneſſe: there ſhalbe weeping, and gnaſhing of teeth.

24. And hee ſayde to them that ſtode by, take from him that peece, and giue it him that hathe tenne peeces:
25. (And they ſayde vnto him, Lord, he hath ten peeces:)
26. For I ſay vnto you, that vnto all them that haue, it ſhall be giuen: and from him that hath not, euen that hee hath, ſhall be taken from him.
27. Moreouer, thoſe mine ennemies, which would not that I ſhould raigne ouer them, bring hither, & ſlay them before me.
28. And when he had thus ſpoken, he went foorth before, aſcending vp to Ieruſalem.

LV. 11. *And whiles they heard theſe things.* This was a wonderfull thing, that the diſciples being ſo oft admoniſhed of the death of Chriſt, do paſſe ouer to a kingdom. And this was a double error: firſt that they dreamed of a bleſſed reſt without affliction, then that they valued the kingdom of God after their owne fleſhly vnderſtanding. VVherby it appeareth how ſmall & darke their faith was: for though they had taſted of the hope of the reſurrection, yet that taſt was ſo little, that they helde not any thinge certainly and firmly of Chriſt as they ſhould. They beleeue that he is the redemer, which was promiſed in times paſt, by whō they hope ỹ church ſhall be renued: but that knowledge doth preſently vaniſh into fantaſies, which do either peruert or darken the force of his kingdom. But nothing is more abſurd, then that ſo many admonitions giuen them, ſhuld be forgotten without profite. This truely was a beaſtly blockiſhneſſe in them, not onely to remaine ſecure and careleſſe, but to haſte as it were to the triumph, when as Chriſte had ſo lately and expreſly tolde them, that his bitter and ſhameſull death was at hand.

12. *A certaine nobleman.* Mathewe not regarding the order of the times, placeth this parable amongſt others. But becauſe his purpoſe was frō the beginning of the 22. chapt. to gather togither the laſt ſpeaches of Chriſt: there is no cauſe why the readers ſhoulde much ſeeke what was ſpoken the firſt, the ſecond, or the thirde day, within ſo ſhort a time. Nowe it is worth the labour to note, what Math. and Luke do differ amongſt them ſelues: for whē he toucheth only one part, this latter toucheth two. Thys they do both ſette downe, that Chriſt is like to a noble man, who going into a farre country to get a kingdom, deliuered his mony to his ſeruāts to occupy, and ſo forwards. But that other part is only touched by Luke, that his ſubiects abuſed the abſence of the prince, mooued a tumult, that they might ſhake off his yoake from them. Chriſt in bothe poyntes bent to this, that the Diſciples were farre deceiued, in that they thoughte that they ſhould now haue a kingdom eſtabliſhed, and that they went now

to Hieruſalem, preſentlye to erecte a gloryous eſtate of the ſame. So the hope of a preſent kingdome being taken awaye, he exhorteth them to hope and patience. For hee telleth them that they muſt abide manye troubles a long time, and carefully, beefore they ſhall enioy that glorye, which they ſo earneſtly gape after.

Into a farre countrey. VVhereas the diſciples thought that Chriſte went euen then to take poſſeſsion of his kingdome, hee reproueth this errour firſt: becauſe he muſt take a longe iourney to get him his kingdome. Further, they which hunt after curious pointes, do ſubtilly diſpute what that farre countrey ſhuld meane. I ſuppoſe that Chriſt meant no other thing, then his long abſence from the time of his death, vntill his laſt cõminge. For though he ſitting at the right hande of his father, hath obtained the rule ouer heauen and earth, and ſince hee aſcended into heauen all power is giuen, that euery knee ſhuld bow before him: yet, becauſe he hath not throughly brought all his enemies vnder, nor yet appeared as iudge of the world, nor manifeſted his glorye, it is not vnaptly ſaid that hee is abſent from his, vntill he returne againe furniſhed with a new kingdõ. It is true that he reigneth now, in that he regenerateth his into a heauẽly life, and reneweth them after the image of God, and accompanieth them with Angelles, while he gouerneth his Church by his worde, preſerueth it by his might, enricheth it with the gifts of the ſpirit, cheriſheth it with his grace, and ſuſtaineth it by his power: and to be ſhorte, he beeſtoweth vppon it whatſoeuer is neceſſary for the ſaluation of the ſame, while he ſtayeth the rage of Sathan, and of all the wicked, and bringeth al their deuiſes to nothing: but becauſe this manner of gouernment is hid from the eye of the body, the manifeſtation of the ſame is properly deferd vnto the latter day. Therfore when as the Apoſtles did fondly take hold of the ſhadow of a kingdome, the Lorde ſaieth that he muſt ſeeke the kingdom a farre off, that they might learne to abide that delay.

13. He called his ten ſeruaunts. The number of the ſeruants, is not ſo much to be reſted vpon, as the ſummes of mony. For Math. ſpeaking of diuers ſummes, containeth the more plentiful doctrine: for that Chriſt doth not lay the like burden of trauell vpon all men, but committing a ſmall ſum to one, he maketh an other ruler ouer more. They both agree in this, that Chriſt after a ſort goeth a iourney into a far country from his, vntil the laſt day of the reſurrection: but in the meane while it is not meete that they ſhould ſit idle and do nothing: for euery perticular man hath a certaine calling laid vpon him, wherin he ſhould exerciſe himſelfe: therefore they ought to apply their buſineſſe, that they might diligently further the Lordes worke. Luke ſayeth ſimply, that euery man hath a picce of mony giuen him, becauſe that whether the Lorde committeth vnto vs more or leſſe, euery man ſhall giue a like account for himſelf. Mathew (as I ſayde) dealeth more fully and plainly, for he ſpeaketh of diſtincte and ſeuerall portions. For we know that the Lord doth not giue to al men without differẽce, the like meaſure of gifts, but diuideth them diuerſly as he thinketh beſt, that ſome ſhuld excel others, 1. Cor. 12. 7. & Eph. 4. 7. Alſo we muſt know, that what gift ſoeuer the Lord beſoweth vpon vs, is committed vnto vs as mony, that ſome gaine ſhuld ariſe thereof. For there is not a viler thing, then that the graces of God (the force wherof conſiſteth in the frute of them) ſhould lie buried, and not be applied to ſome vſe.

MAT.

MAT. 15. *To euery man after his own ability.* Chriſt doth not in theſe words diſtinguiſh nature from the gifts of the ſpirit. For there is no power nor abilitie, which is not to be acknowledged to be receiued frō god. Therfore whoſoeuer would parte with God, ſhal leaue nothing for him ſelf. Then what is the meaning of this, that the maiſter gaue to euery mā more or leſſe after his own ability? That is, becauſe God, as he hath diſpoſed euery man, and adorned him with naturall gifts, ſo alſo dooth he lay this or that vpon him, exerciſeth them in doing of things, hee carieth them forwardes to diuerſe callinges, he furniſheth them notably, for the woorke, and giueth occaſion for them to bee occupied in. But the Papiſtes are to bee laughed at, while they doe hereof gather that the gyftes of God are beſtowed vpon euery man, according to the meaſure of his deſeruing. For though the old interpreter vſed this worde vertue, yet he meant not that God would beſtow vpon men, according as they ſhould behaue themſelues, and get the praiſe of vertue: but onely as the maiſter ſhould eſteeme them fitte. And wee know that God findeth no man fitte, vntill he hath made him ſo. And there is no ambiguitie in the Greek word *Dunamis*, which Chriſt vſeth.

20. *He which had fiue talents.* They are ſayde to gain, which do profitably employ whatſoeuer God hath left with them. For the life of the godly is aptly compared to gayning by occupying, for they ought to deale to & fro for the maintenaunce of ſocietie amongſt themſelues. And the induſtry which euery man applyeth in the occupying of the gyft committed to him, & the calling it ſelf, the faculty of wel doing, and the other gifts, are accounted for marchandiſe: becauſe they belong to this vſe and end, that there may be a mutuall fellowſhippe amongſt men. And the gayne whereof Chriſt maketh mention, is the common profitte, which ſetteth forth the glory of God. For though God doth not enrich nor encreaſe our works, yet as euery man doth profit moſt his brethren, and doth profitablye apply for their ſaluatiō the gifts, which he hath receiued of God: ſo is he ſayd to profit or to gaine to God himſelf. For the heauēly father doth ſo much accoūt of the ſaluation of men, that whatſoeuer is imploied that way, hee woulde haue it reckoned amongſt his accountes.

Further, leaſt we ſhould waxe weary of well doing, Chriſt ſaith that their labour ſhall not be in vaine, which doe exerciſe themſelues faythfully in their calling. Luke ſaith, that he was made ruler ouer fiue cities, which had gayned fiue pieces: by which wordes hee declareth that the glory of his kingdome ſhalbe farre otherwiſe at his laſt comming, then it now appeareth. For now we labour and trauayle as it were about the buſineſſe of one abſent, but then hee ſhall haue great aboundaunce and ſtore of honours in his hand, wherewith he will royally ſette vs vp. The manner of ſpeache ſet downe by Matthew is more ſimple and playne, *Enter into thy maiſters ioy:* wherby he declareth that faythful ſeruants, whoſe labours he ſhall allow ſhall be made partners with him of the bleſſed aboundaunce of all good thinges: but it is demaunded what he meaneth by this, which is added, *Take the talent from him, and giue it to him that hath ten:* for then all maner of occupying ſhal ceaſe. I aunſwere, that muſt be remembred, which I ſpak of before: they doe amiſſe, which doe curiouſlye ſearch euery perticular poynt. But the naturall meaning is, that though ſlouthful and vnprofitable ſeruants are now furniſhed with gifts of the ſpirit,

ſpirit, at length they ſhal be ſpoyled of all, that theyr want and ſhameful pouertie may turne to the glory of the good . Chriſte ſaieth, that theſe ſlouthfull ſeruauntes doe hyde eyther their talent or piece in the earth: becauſe they wil take no paynes, while they prouide for their own pleaſures and eaſe: as we ſee manye while they giue themſelues to thēſelues and to their owne commodities, they do flye al dueties of charitye, and haue no reſpect of the common profit. VVhere it is ſayde that the maſter after his returne called his ſeruauntes to an accounte, as the good may hereby receiue comfort, beecauſe they knowye that their labour is not in vaine: ſo againe it ſtriketh no ſmall terrour to the ſlacke and ſlouthfull. Therefore let vs learne before the Lord commeth and reckoneth with vs, to reckon with our ſelues euery day of our own accorde.

v. 24. I knew that thou waſt an hard man. This hardneſſe appertaineth nothing to the ſumme of this parable: and they doe gather a fond fancye, which do here diſpute, how auſterely and ſtraightlye God dealeth with his. For it was as farre from Chriſtes purpoſe here to note any ſuch rigour, as to prayſe vſuries, when as hee bringeth in the maiſter, ſpeakinge thus: Thou oughteſt to haue put my money to the exchaungers, that at the leaſt it might haue encreaſed by vſury. Chriſt onely declareth that no excuſe ſhall ſerue for theyr ſlouth , which both ſuppreſſe the gyftes of God, and conſume their age in ydlenes. VVhereby wee doe alſo gather, that no kinde of lyfe is more commendable before God , then that whereof ſome profit doth ariſe to the ſocietie of men. This ſentence, *To euery one that hath, ſhalbe giuen ,* is expounded beefore in the thirteene chapter.

Alſo in the eight Chapter before, we haue taught, that the vtter darknes is oppoſed to the home light. For when as in olde time the ſuppers were kept in the night, and had many torches and lamps to light them, Chriſt ſaith, that they which are caſt out of the kingdōe of God are caſt out into darknes.

LVK. 27. *Morecouer, thoſe mine enemies.* In this ſecond parte hee ſeemeth ſpecially to reproue the Iewes, yet hee toucheth all, which in the abſence of the maſter do bend themſelues to fall away. And Chriſt purpoſed not onely to terrifie ſuch with denouncing of horryble vengance: but alſo to keepe his in faythful obedience. For it is no light temptation to ſee the kingdome of God ſhaken with the faythleſneſſe and rebellion of many. Therefore that wee myght remayne quyet amongſt ſo manye tumultuous ſtyrres, Chriſte ſaieth, that hee will come agayne, and wyll be reuenged at hys comming of that vngodlye fallyng away.

Math. 21	Mark. 11	Luk. 19.
1. And when they drewe neere to Ieruſalem, and were come to Bethphage, vnto the mount of the Olyues, then ſent Ieſus two diſciples . *2. Saying to them, gee into the towne*	*1. And when they came neere to Ieruſalem, to Bethphage, & Bethania vnto the mount of Olines , hee ſente forth two of hu diſciples.* *2. And ſaid vnto them, goe your*	*29. And it came to paſſe , when hee was come neere to Bethphage, & Bethania, beſides the mounte, which is called the mount of Olynes, he ſent two of hudiſciples.* *30. Saying,*

towne that is ouer againſte you, and anon ye ſhall finde an Aſſe bounde, and a Colte with her: looſe them, and bring them vnto me.

3. And if any manne ſaye ought vnto you, ſaye yee that the Lord hath neede of thē, and ſtraight way he will let them goe.

4. All this was done, that it might be fulfilled whiche was ſpoken by the Prophet, ſaying,

5. Tell yee the Daughter of Sion, beholde, thy king cōmeth vnto thee meeke, and ſitting vppon an Aſſe, and a Colt, the foale of an Aſſe vſed to the yeake.

6. So the diſciples went, and did as Ieſus had commaunded them:

7. And brought the Aſſe and the Colte, and putte on them their clothes, and ſette him thereon.

8. And a great multitude ſpread their garments in the way, and other cutte downe braunches from the trees, and ſtrawed them in the way.

9. Moreouer, the people that went before, and they that followed, cryed, ſayinge, Hoſanna the ſonne of Dauid: bleſſed be hee that cōmeth in the name of the lord, Hoſanna, thou which art in the higheſt heauen.

your wayes into that towne that is ouer againſt you, and as ſoone as yee ſhal enter into it, ye ſhal finde a Colte bounde, whereon neuer man ſate: loſe him, and bring him.

3. And if any man ſay vnto you, why do ye this? ſay that the Lord hath neede of him, and ſtraightway hee will ſend him hither.

4. And they wente theyr way, and found a Colt tied by the dore without, in a place where two wayes mette, and they loſed him.

5. Then certeine of them that ſtoode there, ſayde vnto them, what doe yee looſing the Colte?

6. And they ſaide vnto them, as Ieſus hadde commaunded them. So they lette them goe.

7. And they brought the Colte to Ieſus, and caſt their garments in him, and hee ſate vpon him.

8. And manye ſpread their garmentes on the way: other cut downe braunches of the trees, and ſtrawed them in the wayes.

9. And they that went before, and they that followed, cryed, ſaying, Hoſanna, bleſſed bee hee that commeth in the name of the Lord.

10. Bleſſed bee the kingdome that commeth in the name of the Lorde of our father Dauid: Heſanna, O thou which art in the higheſt heauens.

30. Sayinge, goe to the towne, which u before you, wherein aſſoone as yee are come, yee ſhall finde a Colte tyed, whereon neuer manne ſate: loſe him, and bring him hither.

31. And if anye man aske you, why yee loſe him, then ſhall yee ſaye vnto him: becauſe the Lorde hath neede of him.

32. So they that were ſent, went their waye, and found it, as he had ſaide vnto them.

33. And as they were loſinge the Colte, the owners thereof ſaide vnto them, why loſe yee the Colte?

34. And they ſayde, the Lorde hath neede of him.

35. So they brought him to Ieſus, and they caſte their garmentes on the Colte, and ſet Ieſus thereon.

36. And as he went, they ſpred their clothes in ẏ way.

37. And when hee was newe come neere to the going downe of the mounte of Olyues, the whole multitude of the diſciples began to reioyce, and to praiſe God with a loud voice, for al the great workes that they had ſeene.

38. Saying, bleſſed be the king that cōmeth in the name of the Lord: peace in heauen: & glory in the higheſt places.

Chriſte ſent for the Aſſe by his Diſciples, not becauſe he was wearye of the iourney, but to an other ende. For ſith the time of his death was now at hand, his minde was to ſhew, what ſhoulde bee the nature of his kingdome.

He

He beganne to doe so at his Baptisme: but this remained to be shewed towardes the end of his calling. For why should hee thus long abstaine from being called king, and now at the length of himselfe profesteth himselfe to be a king, but because he is not farre from the ende of hys race? Therefore the time being neere of his departure into heauen, he openly beganne his kingdome vppon earth. But this pomp had beene very ridiculous, if it had not aunswered to the prophesie of Zachary. Christ challenging a kingly honour to himselfe, entreth into Ierusalem, riding vpon an Asse, a royall shew I warrant you. Note also that he had borowed the Asse of another. Now in that he wanted saddle and other furnyture, so as his disciples were compelled to lay theyr cloathes vpon it, was a token of vile and shamefull pouertie. He had, I graunt, a great company following him, but of what manner of men, but such as vnadui sedly had runne to him out of the next villages? There are many ioyful shoutes heard: but of whome? namely, of poore men, and of the basest sort of the people: as if he had of purpose set himselfe to be scorned of all men. But, because he was to doe two thinges togeather, as to giue some shewe of his kingdome, and to teach that it is not like to earthly empires, nor stādeth in the transitory riches of this world, it was meete that hee should holde this very course. Yet this also might seeme a fonde thing to prophane men, if God had not declared before by his Prophet, þ there should come such a king to restore the sauing health of his people. Therefore least the contemptible estate of Christ should hinder vs from beholding his spirituall kingdome in this shew, let vs alwayes haue that heauenlye Oracle before our eyes, wherewith God more adorned his sonne vnder that contemptible shew of a begger, then if he should haue shone withal the ensignes of all the kinges of the earth. VVithout this sauce this hystory will neuer bee sauory to vs: therefore Matthewes wordes are of great weight, when hee saith, that the saying of the Prophet was fulfilled. For when he saw that men which are too much giuen to glorious and pompous shewes, can hardlye be brought by theyr owne wisdome of the flesshe to profitte any thing by this hystorye, he leadeth them from the simple beeholding of the thing to the consideration of the prophesie.

2. *Goe into the towne.* Hee borowed not the Asse to ease him in hys iourney: for being come as farre as Bethanie, hee might easily haue gone the rest of the iourney on foote. But as kinges goe vp into their charets that they may be seene a farre off: so the Lorde woulde by this meanes moue the people to look vpon him, and by some token to ratifie the cries of his followers, least any man should thinke that they gaue him the honour of a kinge againste his will. It is vncerteine from whence the Lorde commaunded them to bringe the Asse, but that it is supposed from some countreye village. For it is verye ridiculous that some doe allegorically expound it of Ierusalem. As vnapt also is that allegory which they doe coyne of the Asse and the Colte, they woulde haue the Asse to be a figure of the Iewish people, which had beene before brought vnder, and accustomed to the yoke of the law: and that the Colt whereon neuer man had rydden represented the Gentiles. And that Christe did therefore first ride vpon the Asse, because he was first to begin with the Iewes: and that then he shifted ouer to the Colt, because that he was

also

alſo in the ſecond place ſet ouer the Gentiles. And Mat. ſeemeth to note his riding vpon them both. But conſidering this figure Synecdoche is ſo often vſed in the ſcripture, it is no meruaile if hee name two for one. But it plainely appeareth by the other Euangeliſtes, that he ridde onely vpon the Colte. And Zachary taketh away this doubt: for becauſe of the familiar vſe of the Hebrew tongue, he rehearſeth one thing twiſe. *And anon yee ſhall finde.* Leaſt he ſhould hinder the Diſciples from yeelding a readye obedience, the Lord ſpeedily aunſwereth theſe queſtions. And firſt he telleth them that he ſendeth them not at aduenture, when he ſaith, that at the firſt entraunce of the towne they ſhould finde a young Aſſe with his damme, then that no man ſhould hinder them, but that they ſhuld bring him, ſo that they anſwered that he had neede of it. And by this meanes he proued his Godhead. For it belongeth to God alone to knowe that, which is abſent, and to bend the heartes of men to yeeld conſente. For though it might haue beene, that the owner of the Aſſe hauing no euill opinion of him, would willingly graunt it: yet to ſay whether he ſhould be at home or no, or whether he would then lend it him, or whether he would giue credit to thoſe men vnknowne to him, it was not in mortal man to ſay. And as Chriſt ſtrengtheneth his diſciples, that they might be the readier to obey: ſo we ſee how diligent and ready they ſhewe themſelues in obeying. And the ſucceſſe declareth, that this whole matter was gouerned of God.

5. *Tell yee the daughter of Sion.* This is not in Zachary word for word: yet the Euangeliſt doth aptly and fitly apply that to al godlye teachers, which God gaue in commandement to one Prophet to declare. For this was the onely hope, whereupon the children of GOD ſhould ſtaye and ſtrēgthen themſelues, that the Redeemer ſhould come at the length. And therefore the Prophet teacheth that the comming of Chriſt ſhould bring full and perfect matter of reioyceing to the faythfull. For becauſe God is not otherwiſe merciful to them, but by putting a Mediatour betweene them, and the ſame Mediatour is he which delyuered his from all euilles, what can there be without him, that can comfort men loſt by their own ſinnes, and oppreſſed with miſeries. And as Chriſt being abſent, it is of neceſsity that we ſhould be altogeather ouerwhelmed with ſorowe: ſo againe the Prophet telleth the faythfull, that they haue iuſt cauſe to reioyce, when the Redeemer is preſent with them. And though he commendeth Chriſt with other titles, as that he is iuſt and furniſhed with ſaluation: yet Matthew tooke but that one poynt, which ſerued for hys purpoſe, namelye, that he ſhoulde come poore or meeke, that is vnlike to earthly kinges, which excell in royall and pompous eſtate. And this is added as a token of his pouerty, that he ſhould ride vpon an Aſſe, or the Colt of an Aſſe. For it is not to be doubted, but that hee oppoſeth thys meane manner of riding, againſt a princely pompe.

6 *The diſciples went.* It is already ſpoken before, that the diſciples are here commended for their diligence and readines to obey. For the authority of Chriſt was not ſo great that his bare name ſhoulde ſuffice to moue ſtraungers. Alſo it was to be feared, leaſt they ſhoulde bee charged with theft. Therefore it doth hereby appeare, howe much they credited the maiſter, in that they anſwere not againe, but truſting to his promiſe, they haſted to execute that which they were commaunded.

Let

Let vs alſo learne by their example, to go through all lets and hinderances, that we maye obey the Lorde in thoſe things, which he requireth of vs. For all lets ſet aſide, he ſhal finde paſſage, and he wil not ſuffer our endeuours to be in vaine.

5. And a great multitude. The Euangeliſtes doe here declare, that the people acknowledged Chriſt as a king. But it might ſeeme to bee but a ieſt, that the ſimple people by cutting downe of boughes, and ſpreading of garmentes in the way, ſhould giue to Chriſt the vaine title of a king. Yet as they did this in earneſt, and teſtified their obedience from their heart: ſo Chriſt accounted them as fitte harauldes or proclaymers of his kingdome. Neither is there any cauſe why we ſhould meruaile at ſuch a beginning, when as at this day alſo he now ſitting at the right hande of his father, euen frō his heauenly throane calleth obſcure men, by whō his maieſtie is ſet forth in baſe manner. That they cutte downe the boughes of Palmes (as many interpreters doe geſſe) according to an auncient and ſolemne cuſtome of that day, I ſee no probability nor likelihood. But it rather appeareth that they were moued with a ſoden inſtinct of the ſpirit, to giue this honour to Chriſt, when as the diſciples, which were examples of this matter to the reſte of the multitude, had thought of no ſuch thing: and this alſo may be gathered out of Lukes words.

9. Oſanna the Sonne of Dauid. This prayer is taken out of the Pſalm, 118.25. Matthew alſo doth purpoſely ſet down the Hebrew words, that wee might knowe that theſe greetinges were not raſhly giuen to Chriſte, nor that the Diſciples ſpake at randon without regarde, what wordes ſoeuer came vppon their tongues ende: but they reuerently followed that forme of prayer, which the holy Ghoſt by the mouth of the Prophet had taught the whole Church. For though he ſpeaketh there of his kingdome, yet no doubt, but that he had ſpeciall regard, and would haue others to haue regard to that eternall ſucceſsion, which the Lorde had promiſed him. For hee had preſcribed vnto the Church a perpetuall order for prayer, which was alſo vſed, when the wealth of the kyngdome was decayed. So it came to paſſe by cuſtome, that they euerye where vſed theſe wordes in theyr prayers for the redemption promyſed.

And Mathewes purpoſe was (as wee touched euen now) to ſet down in Hebrew a verſe notably and commonly vſed, to declare that the people acknowledged Chriſt to be the Redeemer. The pronunciation of the wordes is ſomewhat altered: for it ſhould rather haue beene ſayde, *Hoſchia: na*, Saue, I beſeech: but wee know that the wordes can ſcarſly be tranſlated into an other tongue, but that ſomwhat of the ſounde muſt be chaunged. And the ſpirit did not onely teach the old people to praye for the kingdome of Chriſte, but alſo preſcribeth the ſame rule vnto vs now. And when as God will not raigne but by the hande of his ſonne, the ſame is noted in theſe wordes, when wee ſaye, Thy kingdom come, as it is more plainely declared in the Pſalme. Furthermore, this praying to God, that hee would preſerue his Sonne our king, we graunt that this kingdome is not erected by manne, nor vpholden by the power of menne: but ſtandeth inuincible by his defence from heauen.

He is ſayd to come in the name of God, which doth not intrude himſelf, but taketh the kingdom at the cōmandemēt & appointment of god which.

which is more certeinely gathered out of Marke, where there is another cry ſette downe, Bleſſed be the kingdome that commeth in the name of the Lord of our father Dauid. For ſo they ſay in reſpect of the promiſes: becauſe the Lord had ſaid that he would at the length deliuer that people, & had appoynted the meane of the reſtoring of the kingdom of Dauid. Then we ſee that the honour of the Mediatour, from whom the reſtitution and ſaluation of all thinges was to be hoped for, is attributed to Chriſt. But when as they were common, rude & ſimple people, which called the kingdom of Chriſt, the kingdome of Dauid: hereby we learn that this doctrine was commonly knowne, which at this day ſeemeth to be ſo ſtraung and hard, becauſe they are but litle exerciſed in the Scriptures.

In Luke, are theſe few wordes added, *Peace in heauen, and glory in the higheſt places.* VVherein there is no difficulty, but that they aunſwere not to the ſong of the Aungels, which we had in the ſecond chapter. For there the Aungelles aſsigne the glory to God in the heauens, and peace to menne vpon the earth: here the peace aſswell as the glory is referred to GOD. Yet in the ſenſe there is no diuerſitie. For though the Aungels do ſhew the cauſe more plainely, why it was meete that glory ſhould be ſong to God: (namely, becauſe that by his mercy men enioy peace in this world) yet the meaning is all one, of that, and this that the multitude now ſaith, that peace is in heauen: for we know that miſerable ſoules can otherwiſe haue no peace in the world, except God reconcile himſelf vnto thē from heauen.

Math.	Mark.	Luke. 19.
		41. And when he was come neere, hee behelde the citie, and wept for it,
		42. Saying, O, if thou hadſt euen knowne at the leaſt in this day thoſe thinges, which belong vnto thy peace! but now are they hid from thine eyes.
		43. For the dayes ſhal come vpon thee, that thine enemies ſhall caſt a trench about thee, and compaſſe thee round, and keepe thee in on euery ſide,
		44. And ſhal make thee euen with the grounde, and thy children which are in thee: and they ſhall not leaue in thee a ſtone vpon a ſtone, becauſe thou kneweſt not the time of thy viſitation.

41. Hee wept vpon it. VVhen as Chriſte deſired nothing more, then to diſcharge that office layde vpon him by his father, and he knew that this was the end of his calling, to gather together the loſt ſheepe of the houſe of Iſrael: he deſired that his comming might be to the ſauing health of al men. This was the cauſe why he being moued with mercy, wept for the deſtruction of the citie of Ieruſalem, which was at hand. For when hee conſidered that it was choſen of God to be the ſacred ſeate, wherin the couenaunt of eternal ſaluation ſhould reſt, and the ſanctuary frō whence ſaluation ſhould proceede into the whole world: it could not be but that he ſhould greatly bewayle the deſtruction of it. Alſo, when he ſhould ſee the

the people which he had adopted into the hope of eternall life, miserably to perish through their own vnthankfulnes and malice: it is no meruaile if he could not refraine from teares. Some thinke it an absurditie that Christ should bewaile that mischiefe, which he could haue remedied, but this knot is easily dissolued. For as hee descended from heauen, that by taking vpon him the flesh of man, he might be a witnesse and minister of the saluation of God: so tooke hee vpon him indeede humane affections, so farre forth as was meete for the calling he had taken vpon him. And that must alwayes be wisely noted, what person hee taketh vpon him when he speaketh, or laboureth for the saluation of men, as in this place, that he might faithfully fulfill the commaundement of the father, it was necessary for him to seeke that the fruite of the redemption might extend to the whole body of the elect people. Therefore for so much as he was appoynted a minister of saluation to this people, hee bewailed their destruction in respect of his office. He was God, I graunt: but as oft as he supplied the office of a teacher, his Godhead rested, and after a sorte hid it selfe, least it should be any hinderaunce to him in dooing the office of a Mediatour. But by this weeping he declared, that he did not onely loue them brotherly, for whose sake he was made manne, but that God had also powred into his humane nature the spirit of a fatherly affection.

42. *O, if thou hadst knowne.* This speach is patheticall or affectionate, and therefore abrupt. For wee know that they which are moued with vehement affections, can vtter but halfe their meaninges. Note also that two affections are mixed here together. For Christ doth not onely take pitie of the destructiō of the citie, but he also reproueth this vnthankful people of a haynous offence, in that they refusing saluation offred thē, could willingly vpon them the horrible iudgmēt of god. And the copulatiue which is put betweene is very forceable. For Christ doth secretely cōpare Ierusalem with the other cities of Iudea and of the whole woorlde, in this sense: If thou also, which hast a speciall prieledge aboue the reste of the world, if thou (I say) at least, which art a celestiall sanctuarie vppon earth hadst known. Presently there followeth after an other amplification gathered of the time. Though hetherto thou hast wickedly, vngodly and stubbornely behaued thy selfe against God, nowe at the length, it were time for thee to repent. For he sieweth that the day is now come, which was ordained before in the secrete counsell of God, and spoken of beefore by the Prophetes for the saluation of Ierusalem. This is the acceptable tyme (saith Isaias, 49.8. and 2. Cor. 6.2.) This is the day of saluation. Seeke the Lord while he may be found: call vppon him, while hee is neere, Esay, 55.6. By this word peace he noteth after the Hebrew phrase all poyntes of happinesse. Hee dooth not simplye saye that Ierusalem knewe not her peace, but those thinges which belonged to peace: for it falleth often out, that men are not ignoraunt of theyr happynesse: but the waye and meanes (as they saye) they knowe not, they are so blinded with malice. But sith this reproofe is mixed with mercy, lette vs note that the excellenter giftes menne are endued with, the greater punishment are they worthy of, beecause that to their other sinnes is added a sacrilegious prophanation of the heauenly grace.

Secondly, let vs note that the neerer God approacheth vnto vs, and proffereth the light of ſound doctrine, if we neglect this occaſion, we are ſo much the leſſe to be excuſed. The gate of ſaluation is alwayes open: but becauſe he ſomtime is ſilent, it is no ſmal nor common benefit, when as he calleth vs vnto him with a loud voice and familiarlye: and therefore there remaineth the ſharper reuenge for that contempt. *But now are they hidde.* This is not ſpoken for the leſſening of the fault of Ieruſalem: for her wonderfull blockiſhneſſe is noted as a ſhamefull cauſe, why ſhee could not ſee God being preſent. I graunt that it belongeth only vnto GOD to open the eyes of the minde of them that are blinde: and no man can be able to ſee the miſteries of the heauenly kingdome, but hee whome GOD lyghteneth inwardlye with his ſpirite: but they are not therefore worthye of forgiueneſſe, which periſhe through their owne beaſtlye blindneſſe. Chriſte alſo purpoſed to take awaye the offence, which otherwiſe might be a hinderaunce to the rude and weake. For when as the eyes of al men were caſt vpon that citie, the example of that Citie was of great importaunce of both ſides eyther to worke myſchiefe or to doe good. Therefore leaſt theyr incredulitie and proude contempt of the Goſpell ſhould hinder any man, it is condemned of filthy blindnes.

43. The daies ſhall come vpon thee. Nowe taking vppon him, as it were the perſon of a iudge, he rebuketh Ieruſalem more ſtarply. So alſo the Prophets, thoughe they lamented with teares their deſtruction, for whome they ought to be carefull, yet they gather their courage and hearts, and fal to ſeuere threatnings: becauſe they knowe that not onely the care of the ſaluation of men was laied vppon them: but alſo that they were appoynted preachers of Gods iudgements. Further, he ſayeth that Ieruſalem for this cauſe ſhould ſuffer horrible puniſhments, becauſe ſhee knewe not the time of her viſitation: that is, they contemned the redeemer whiche was ſent them, and did not embrace nor accept his fauour. Nowe let the crueltye of the puniſhments which they ſuffered terrifie vs, leaſt we with our ſlouthfulneſſe doe put out the light of ſaluation, but lette vs be carefull to receiue the grace of God: yea let vs ſpeedily runne foorth to meete it.

Math. 21.	Mark.	Luk. 19.
10. And when he was come into Ieruſalem, all the Citie was moued, ſayinge, who is this?	*11 So Ieſus entred into Ieruſalem, and into the Temple: and when he had looked about on all thinges, and nowe it was euening, hee wente forth vnto Bethania with the twelue.*	*39. Then ſome of the Phariſes of the company ſaide vnto him, maiſter, rebuke thy diſciples.*
11. And the people ſaide, this is Ieſus the prophet of Nazaret in Galile.	*12 And on the morowe, when they were come out from Bethania, he was hungry.*	*40. But he anſwered & ſaid vnto them, I tell you, that if theſe ſhoulde holde their peace, the ſtones would cry.*
12. And Ieſus wente into the temple of God, and caſte out all them that ſolde and bought	*13. And ſeeing a figtree a farre off, that had leaues, hee went*	A litle after. *45. Hee wente alſo into the*

bought in the Temple, and ouerthrewe the tables of the money chaungers, & the seats of them that sold doues,

13. And said vnto them, it is written, mine house shal be called the house of prayer: but yee haue made it a denne of theeues.

14. Then the blind and the halt came to him in the temple, and he healed them.

15. But when the chiefe Priestes and Scribes sawe the meruailes that he did, & the children crying in the temple, and sayinge, Hosanna, the sonne of Dauid, they disdayned,

16. And sayde vnto him, hearest thou what these saye? And Iesus sayde vnto them, yea: reade yee neuer by the mouth of babes and sucklinges thou hast made perfecte the prayse?

17. So hee left them, and went out of the Citie vnto Bethania, and loged there.

18. And in the morninge, as hee returned into the citie, he was hungry.

19. And seeing a figgetree in the way, hee came to it, & founde nothinge thereon, but leaues onely, and saide to it: neuer fruit grow on thee hence forwardes. And anon the figtree withered.

20 And when his disciples saw it, they meruailed, saying, how soone is the figtree withered?

21. And went to see if hee might finde any thing thereon: but when he came vnto it, he found nothing but leaues: for the time of figs was not yet.

14. Then Iesus awnswered and said to it: neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

15. And they came to Ierusalem, and Iesus went into the Temple, and beganne to cast out them, that solde and bought in the Temple, and ouerthrew the tables of the money chaungers, and the seates of them that sold Doues.

16. Neither would he suffer that any many should carye a vessel through the temple.

17. And hee taught, saying vnto them, is it not written, mine house shal be called the house of praier vnto all nations? but you haue made it a denne of theeues.

18. And the Scribes and high Priestes hearde it, and sought how to destroy him: for they feared him: beecause the whole multitude was astonied at his doctrine.

19. But when euen was come, Iesus went out of the city.

19. And in the morning as they passed by, they saw the fig tree dried vp from the rootes.

21. Then Peter remembred, and said vnto him, maister, behold, the figgetree, which thou cursedst is withered.

22. And Iesus answered and said vnto them, haue fayth in God.

the Temple, and began to caste out them that solde therein, and them that bought.

46. Saying vnto them, it is written, mine house is the house of prayer, but ye haue made it a denne of theeues.

47. And he taught daily in the temple. And the high priests, & the Scribes, and the chiefe of the people sought to destroy him.

48. But they could not finde what they might doe to him: for all the people hanged vppon him, when they heard him.

21. And Ieſus anſwered and ſayde vnto them, verelye I ſaye vnto you, if yee haue faith, and doubt not, yee ſhall not onely doe that, which I haue doone to the figtree, but alſo if you ſaye to this mountaine, take thy ſelfe awaye, and caſt thy ſelfe into the ſea, it ſhalbe done.

22. And whatſoeuer yee ſhal aſke in prayer, if ye beleeue, yee ſhal receiue it.

23. For verelye I ſaye vnto you, that whoſoeuer ſhall ſay vnto this mountaine, take thy ſelfe away, and caſte thy ſelfe into the ſea, and ſhall not waner in his heart, but ſhall beleeue that thoſe thinges which he ſaieth, ſhall come to paſſe, whatſoeuer hee ſaith ſhalbe done to him.

24. Therefore I ſaye vnto you, whatſoeuer yee deſire when ye pray, beleeue that ye ſhall haue it, and it ſhalbe done vnto you.

There ſeemeth to be ſome diuerſitie betweene Mathew and Mark in the report of the hyſtory of the withering of the figgetree. For Mathew ſaith that this was doone the next day after Chriſt hadde ſhewed himſelfe as a king: but Marke ſeemeth to referre it to the day following that. Yet the aunſwere is eaſie: for in this they agree, that Chriſt accurſed the tree, when he came into the citie, the next day after his ſolemne entraunce. Onely Marke reporteth (that which Matthew omitted) that the diſciples marked it the day following. Therefore though Mark noted the order of time more diſtinctlye, yet there is no diuerſitie betweene them. He ſeemeth to differ aſwell from Matthew, as from Luke in the hyſtory of reforming of the buying and ſelling. For when as both of them ſaye that Chriſt draue out the buyers and the ſellers aſſoone as he entred into the citie and Temple: Marke ſimply ſaith, that he looked about vpon all thinges: but referreth that caſting of them forth to an other day. But I do thus reconcile it, that when as he hadde not ſpoken of the cleanſing of the temple, and had after ſet it in an other place; hee ſaith that he came the firſt day into the temple, and there looked aboute vpon all thinges. For to what end did he looke ſo diligently about, but that he might reforme ſowhat that was amiſſe? For he was wont to viſit the temple often, ſo that it was not the newneſſe of the ſight that moued him. Further, where as Marke ſhould haue added preſently after the caſting of them out of the Temple, which bought and ſolde there, hee ſaith that Chriſt went out of the citie: and that which hee had omitted worthy of rehearſall, he reporteth after. Except that any man had rather ſay, that Marke in this hyſtory alſo obſerued the circumſtaunce of the time, which was omitted by the other two. For though they ſeeme to keepe a continuall courſe in the text: yet becauſe they ſet downe no certeine day, it were no abſurditie to deuide that which is read ioyntlye togeather in them. Yet I doe rather allowe of that opinion, which I ſette downe beefore. For it is verye lykely that Chriſte before that great aſſembly of the people ſhewed that great token of hys power. But whoſoeuer ſhall obſerue howe litle curioſitie the Euangeliſtes doe vſe in noting the tymes, the diuerſitie in ſetting down this hiſtory wil not offend them.

20. When he was come into Ieruſalem. Mathew ſaith that the citie was moued, that we might know that it was not a matter don ſecretly, nor by ſtelth, but

but in the sight of all the people the Priestes and Scribes knowing of it. VVherefore the maiestie of the spirite euidentlye appeared in that contemptible estate of the flesh. For how would al men haue suffred Christ to their great perill to bee brought into the Citie in a kingly pompe, if they had not beene all amased? Therefore this is the summe, Christ entred not secretely, neyther were his enemies content therewith: for they despised him: but were rather restrained by a secrete feare, because that God had striken them, so that they durst not attempt any thing. In the meane season the slouthfull security of the city is reproued, and the religion of straungers is commended. For in that the Citisens hearing that noyse, doe demaund who that should bee, it appeareth that they are not of the company of them that followed Christ.

12. *Iesus entred into the temple.* VVhen as he had gone often vp into the temple, and had seene this corruption, he put his hand but twyse to reforme the same: once at the beginning of his ambassage, and nowe agayne when hee was come nye to the ende of the same. But sith there reigned filthy and prophane confusion, and the temple with the sacrificers was appoynted to be destroyed, it was sufficient for Christe twyse to reproue openly the prophaning of the same. VVhen as hee shewed himself a prophet and a teacher sent from God, that he might waken the Iewes, and make them the more attentiue, he tooke vpon him to cleanse the temple. And onely Iohn toucheth this former historye in his seconde chapter. And now towardes the end of his course, he againe challenging the same authority to himselfe, admonisheth the Iewes of the pollutions of the temple, and sheweth withall that there is a newe reformation at hand. And in the meane season it is not to bee doubted but that hee shewed himselfe both king, and high Priest, and president of the temple, & of the worshippe of God: which must therefore bee noted, least anye priuate manne thinke it lawfull for him to doe the lyke. It is meete that all godlye menne shoulde haue this zeale, wherewith Christ was moued to doe this: but least any manne vnder pretence of immitation shoulde runne headlong rashly, it must be seene what his calling wyll beare, and how farre it behoueth vs to goe by the commandement of GOD. If any corruptions shall creepe into the Church of God, let all the children of God be grieued: but because God hath not armed euery mans hand, let them which are priuate men sigh for sorowe, vntyll God shall giue remedy.

I graunt that they are to too blockish, that are not displeased with the pollution of the temple of God: neither is it sufficient for them to be inwardly grieued, except they abstaine from that corruption, and testifie with theyr tongue so ofte as occasion shall suffer, that they desire that such thinges should be reformed. But they which haue not publike authoritie, the faultes which they cannot remedy with the hand, let them speak against with the tong, which they haue at liberty. Yet it is demanded, when as Christe sawe the temple stuffed with grosse superstitions, whye should he only reforme that so smal a corruption, or at leaste more tollerable amongst them. I aunswere, it was not Christes purpose to restore al the holy ceremonies into their auncient vse, neither did he make

choyce, which corruptions were greater or leſſer: but onelye bent to this to ſhew by this one viſible ſigne, that God hadde committed to him the charge of reforming the Temple, and would alſo declare that the worſhippe of GOD was corrupted by this filthy and palpable abuſe. They wanted not a pretence for that merchandiſe as that it eaſed the people of much trouble, that ſacrifices ſhuld not be farre to ſeeke: alſo that there might be money ready at hand, for euery man that would offer. Neither were the tables for the money chaungers ſet, or the ſacrifices offred to be ſolde, in the ſanctuarye, but onelye in the courte or porch, whiche is ſometime called by the name of the temple. But becauſe that nothinge was more inconuenient to the maieſtie of the temple, then to haue a market ſet vp there of thinges to be ſold, and to haue the money chaungers ſit there to make their gaine by exchaunge, this prophanation was not to be borne with. And Chriſt inueighed ſharplye againſt the ſame, for that it appeared that the couetouſnes of the Prieſtes for filthye gaine ſake, had brought in that cuſtō. For as he which entreth into a ſhop richlyfurniſhed with diuers kinds of wares, though he purpoſeth to buy nothing, yet being caught by thoſe baightes, altereth his purpoſe, ſo the prieſts caſt forth their nets to catch offrings, that they might milk ſome gaine from euery one of them.

13. It is written. Chriſte bringeth two teſtimonies taken out of two Prophetes: one out of the fiftie ſixe Chapter of Iſaiah, the other out of the ſeuenth of Ieremy. Further, that which Iſaiah writte agreed to the circumſtaunce of the time: for there is the calling of the Gentiles foretolde. Therefore Iſaiah promiſeth that God will not onely bringe to paſſe, that the Temple ſhalbe reſtored to the former bewtie, but alſo that all the Gentyles ſhall come from euery place thither. It is certeine that he ſpeaketh metaphoricallye: for the Prophetes doe vnder the ſhadowes of the law ſet forth the ſpirituall worſhippe of God, which ſhuld be vnder the kingdome of Chriſt. But this was neuer fulfilled, that all people ſhould come to Ieruſalem to worſhippe. Therfore when he ſaith that the Temple ſhall be the place of prayer for all the Gentiles, is aſmuch as if he ſhould haue ſayde, the Gentiles ſhall be gathered into the Church of God, that togeather with the children of Abrahā they might with one mouth call vpon the true GOD. But becauſe hee maketh mention of the temple, for ſomuch as it was then the viſible ſeate and place of religion, Chriſt dooth worthily reproue the Iewes, for that they moſt vilelye applyed the ſame to other vſes, then thoſe whereto it was ordained.

The meaning therefore is, that God would that the temple ſhould remaine vnto that time as a ſigne or marke, whereto all true worſhippers ſhould be bent. How vnworthily and how wickedly then doe they in turning it into a prophane market? But in Chriſtes time that temple was the houſe of prayer, ſo long as the lawe with the ſhadowes of the ſame was in force: but it beganne to be the houſe of prayer to all nations, when as the doctrine of the Goſpel ſounded from thence, whereby the whole worlde grewe into a conſent of fayth. And though it was ſhortly after deſtroyed, yet vnto this day appeareth the effect of this propheſie.

For

For ſith the law came out of Sion, it is neceſſary that whoſoeuer will pray rightly, ſhoulde looke to that beginning. I graunt that there is no difference of places: for the Lorde will bee called vppon euerye where: but as the faythfull, which profeſſe themſelues to worſhippe the GOD of Iſraell, are ſayde to ſpeake the language of Canaan, and alſo to come into the temple, becauſe that true religion ſprang from thence: and that ſame was the fountaine of waters, which in ſhort ſpace were wonderfully encreaſed and flowed forth in great aboundance, and they that drink of the ſame ſhall liue as Ezechiell maketh mention, chap. 47. 9. and thoſe waters going out from the temple, doe ſpread themſelues to the Eaſt & to the weſt. Though we do vſe churches at this day, for the meeting of ꝑ holy aſſẽblies, yet it is for an other cauſe: for ſince that Chriſt came, he is not propoſed vs in an outwarde and ſhadowiſh image, as hee was in tymes paſt to the fathers vnder the lawe. Furthermore, it is to be noted, that the Prophet by this woord *prayer* meaneth the whole worſhippe of God. For though there was at that time great aboundaunce of ceremonies, yet God in few words taught the Iewes to what end al thoſe ceremonies ſhould be referred: namely, that they might ſpiritually worſhip him, as it is more plainely ſet downe in the fiftie Pſalme. For there dooth God alſo call backe all the exerciſes of godlyneſſe to prayer.

But you haue made it. Chriſte declareth that the complainte of Ieremiah belongeth alſo to his time, wherein the Temple was no leſſe defiled. The Prophet rebuketh the hypocrites, which ſtrengthning themſelues with the temple, tooke themſelues a libertie to ſinne. For where it was the purpoſe of God, to inſtructe the Iewes by outward ſignes, as inſtructions to true godlynes, as it is a common matter for hypocrites to turne trueth into a lye (as if it were ſufficient to apply themſelues to outward ceremonies) they were content with the vaine pretence of the Temple. But the Prophet cryeth out againſt them, that GOD is not tied to the temple, or bounde to ceremonies: and therefore they boaſted in vaine of the name of the temple, which they had made a denne of theeues. For as theeues doe more boldly ſinne in their dennes, beecauſe they hope they ſhall eſcape without puniſhment: ſo the hypocrites grow to be bolde vnder a faigned pretence of godlineſſe, ſo that almoſt they are in hope to deceiue God.

Further, becauſe that the Metaphor of a denne reacheth to all corruptions, Chriſt doth very aptly apply the place of the Prophet to this preſent cauſe. Marke addeth that Chriſt forbadde that no man ſhould cary any veſſell through the temple: that is, hee would not ſuffer anye prophane thing to be ſeene there: for by the word veſſell the Hebrewes doe ſignifie all kinde of furniture for a houſe. In ſumme, Chriſt tooke away whatſoeuer hindered the reuerence and maieſtie of the temple.

14. The blinde and the halte came vnto him. Leaſt that authoritie which Chriſte hadde taken vppon him more then hee was woont, ſhoulde bee ſuſpected of raſhneſſe, hee confirmed the ſame by miracles. Therefore healed he the blinde and the halte in the Temple, that it might be manifeſtly knowne that the right & honour of the Meſsias belonged to him. For the Prophetes doe deſcribe and ſette him forth with theſe markes, whereby wee ſee agayne that which I ſpake of a litle beefore, that it is

not the parte of euerye of the people to immitate this deede of Chriſte, leaſte that vnaduiſedlye that manne ſhoulde lyft vppe himſelfe into the throane of the Meſsias. This is to be noted, that the halt and the blynd, which were healed, were witneſſes of the diuine power of Chriſte, as if God from heauen ſhould ſanctifie with his voyce the ſpeach of the multitude.

15. When the chiefe Prieſtes and Scribes ſaw the miracles. Luke declareth that the Phariſes beganne to murmur now by the way. The diſciples then onely cryed, and they would haue them commaunded to ſilence. Chriſt aunſwered that they laboured in vaine: for God woulde rather make the ſtones to cry, then that hee woulde ſuffer the kingdome of hys Sonne to be ouerwhelmed. It is to be ſuppoſed that when there was no end of crying, but that the children alſo ioyned themſelues to them, the Scribes and Prieſtes waxed more angry: and then they aſſaulted Chriſte againe. And they ſeeme to nippe him very ſcornefully, while they caſte in his teeth that he ſeeketh for praiſe of children. Further, it is to be noted, whereof they toke their offence. That they were malitious, wicked, and deadly conteners of God, it appeareth by this, that they are as much vexed at the myracles, as at the happy and ioyfull cryes. But now I ſeeke after ſome ſpeciall matter, what it was that ſhould vexe them moſt. We know how fiercely they fought for their eſtate: for hottely they ſought to maintaine that tyrannye, which they hadde once vſurped. And this had bene no ſmall impairing of their kingdom, if it ſhuld be lawfull for the people to giue Chriſt the tytle of a king: yea, euen in the ſmalleſt matters they would haue the decrees holden for Oracles: ſo that it ſhuld not be lawfull for to allow or to reiect any thing, but according to theyr pleaſure. Therefore they thinke it an abſurd and peruerſe courſe for the people to giue title of Meſsias to any man, whō they ſhal not think worthy of that degree. And certeinly, it was meete, if they would haue done theyr duety, that they ſhould haue gone before the whole people, as leaders and guydes. For the Prieſtes were created to this end, that al menne might aske for the knowledge of the law of God from their lippes, and alſo that they might be the Aungelles and interpreters of the GOD of hoſtes, Mal. 1.7. But becauſe they had wickedly extinguiſhed the light of the trueth, Chriſt aunſwereth them very aptly, that they ſhal preuaile nothing in ſeeking to ſuppreſſe the doctrine of ſaluation: becauſe the ſtones ſhall rather vtter it. And in theſe wordes is contained a ſecrete graunt: for Chriſt doth not deny this to be a prepoſterous order, that the vnlearned common people and children ſhoulde firſt celebrate with their ſpeach the comming of the Meſsias: but becauſe ỹ they do malitiouſlye choake the trueth, which ſhoulde be the approued witneſſes of the ſame, it is no meruaile if God raiſe vppe others, and to their ſhame chuſe children to doe it. Heereby we reape no litle comfort: for though the wicked labour all the wayes they can deuiſe to darken & hide the kingdome of Chriſt, here we heare that they labour in vaine. They hope that when of that company, which promote the kingdome of Chriſte, they ſhal kil ſome, and reſtraine others with feare, that they ſhal obtaine theyr purpoſe. But the Lord wil deceiue them: for he wil rather giue mouthes and tongues to ſtones, rather then the kingdom of his Sonne ſhall want witneſſes.

16. Reads

16. *Read yee neuer.* The Scribes and Priests tooke occasion to quarrell at this, that Christ suffered the children to call him a king: as the wicked ones doe alwayes disdainfully despise the humility of Christes disciples. Christ reproueth this malice with the testimony of Dauid, who also maketh the very infants preachers of his glory. These are the very wordes: Out of the mouth of babes and sucklinges hast thou ordained strengthe, Psal. 8. 3. whereby Dauid declareth, that though all tongues should kepe silence, God needeth not any other Rethoricians to set foorth his power, then yong infantes, which as yet hang vppon their mothers brests. They are dumbe: but the wonderfull prouidence of G O D, whiche shineth in them, is as eloquence loudly and well speaking his praise. For he that cõsidereth with himselfe, how the fruit is engendered in the wombe of the mother, is nourished there the space of nine moneths, commeth foorth at the length into the lighte, and findeth meate prepared for it assoone as it is borne: must of necessity not only finde & feele that God is the maker of the worlde, but is wholely caried into an admiration of the same. So the Sunne and Moone, thoughe they be creatures without tounges, yet it is sayd that they haue vtterance and speache, to declare and sing the praises of God, Psal. 19. 1. Seeing then that the tounges of infants doe sound foorth the praises of God, Christ doth heereby gather, that it is no absurdity if he haue the voyce of those children which now can speake.

18. *And in the morning as he returned.* Betweene that solemne entrance of Christ, whereof we heard, and the day of the Passeouer, he lodged euery night at Bethanie, and on the day time hee was teachinge in the temple. And Mathewe and Marke doe report a hystory which befel at that time by the way, that Christ as he came into the Citie was an hungred, came to a figge tree: and when he founde nothing thereon but leaues, he cursed it: and the tree beinge cursed with his woorde, withered presentlye. Further, I take this for graunted, that Christ did not faine, but was truely an hungred. For wee knowe that of his owne accorde he became subiecte to our infirmities, though by nature he was free and void of them. But the difficulty standeth in this, howe hee shoulde be deceiued to seeke for frute vppon a tree that was without: especiallye when as the time of frute was not yet come: Further, why is his anger so hot against a harmlesse tree? But no absurdity can follow, if we say, that as a man he knewe not what kinde of tree it was: yet it may be that he not being ignorant of the ende, came vnto it of purpose. But hee is not caried with any heate of anger to curse it: for that were not onely an vnrighteous, but also a childish and ridiculous reuengement. But when as hunger was grieuous vnto him in respecte of the flesh, he sought to ouercome the same with a contrary affection: namely, that he might set foorth the glory of the father, as he sayeth in an other place. My meate is, that I may doe the will of my father, Ioh. 4. 34. for there also he doeth striue with wearinesse and thirste: and I doe rather incline to this opinion, that hunger was as a meanes prouoking him to woorke this myracle, and to teache his disciples. Therefore, when as he was an hungred, and had not meat ready, he fedde himselfe otherwise: namely in setting foorth the glorye of G O D. And his will was by the tree to giue a token, what ende remaineth for hypocrites, and also to declare howe vaine their boastinge is, and to no purpose,

19. *Neuer frute grow on thee hence forwarde.* Heereby we learne what this woord accurſing meaneth: namely, that the tree is condemned to be barren: ſo againe God bleſſeth, when by his woord he maketh frutefull. But it doth more euidently appeare by Marke, that the figge tree did not preſently wyther, or at the leaſt that the diſciples did not marke it, vntill the next day that they ſawe the leaues fallen off. Marke alſo doeth attribute that to Peter alone, which Mathewe doeth commonly referre to all the Diſciples: but when as Chriſt anſweareth in the plurall number, it is eaſie to be gathered that one asked the queſtion in the name of all the reſt.

21. *And Ieſus anſweared.* Chriſt extendeth the vſe of the myracle further, that hee mighte encourage his diſciples to faith and confidence. In Marke there is firſt ſette downe a generall exhortation, that they ſhould haue faith in God. Then followeth a promiſſe, that they ſhall obtaine by faith, what ſoeuer they ſhall aske of God. To haue faith with God, ſignifieth as muche as to promiſſe himſelfe certainly, and to looke for from God, what ſoeuer is needeful. But becauſe that faith, if there be any in vs, doeth preſently breake out into prayers, and peareeth into thoſe treaſures of the grace of God, which are ſhewed in the woorde, that it might enioy the ſame: therefore Chriſte addeth prayer to faith, for if hee hadde onely ſayd that we ſhould haue what ſoeuer we ſhall deſire, faith to ſome might ſeeme to be too imperious, or too ſecure. VVherefore Chriſte declareth that they do then beleeue a right, which truſting in his goodneſſe and promiſſes, doe humbly flee vnto him. This is a notable place to expreſſe the force and nature of faith: namely, that it is a certaine aſſurance reſting in the goodneſſe of God without any doubtfulneſſe. For Chriſt doeth not acknowledge any others to beleeue, but them which doe vndoubtedly account God to be mercifull to them, and doubt not but that he will giue what they doe aske. VVhereby we ſee with what a diueliſhe imagination the Papiſts are bewitched, which doe mixe faith and doubting togither: nay, they charge vs with fooliſh preſumption, if we being perſwaded of the fatherly fauour of God towardes vs, dare be ſo bolde as to preſent our ſelues before him. And Paule doth eſpecially commend this benefite of Chriſte, that by faith in him we haue boldneſſe and entrance to God with confidence, Ephe. 3. 12. Furthermore this place doth teache, that the true examination of faith, is contained in prayers. If any manne doe obiecte that theſe prayers were neuer heard, that mountaines ſhould caſt themſelues into the ſea: The anſweare is eaſie. Chriſte doeth not ſlacke the raynes to mennes prayers, that they ſhoulde deſire what they luſt, while he maketh their prayers ſubiecte to the rule of faith. For ſo is it neceſſary that the ſpirite ſhould bridle all our affections, & bryng them into obedience to the woorde of God. Chriſte requireth a certaine and aſſured confidence in prayer without doubting. And whence ſhall the minde of manne conceiue this, but out of the woorde of God? Nowe then we doe ſee that Chriſte promiſed nothinge to his diſciples, except they keepe themſelues within the boundes of the good will of God.

LVKE. 47. *And he taught daily in the Temple.* Marke and Luke do firſt teache, of what kinde of menne the Church conſiſteth, that is of the ſimple common people: Againe, what ennemies Chriſt hadde: namely, the Prieſts and Scribes, and all the chiefe rulers. And this is a parte of the folliſhneſſe

liſhneſſe of the croſſe, that GOD paſsinge by the excellent thinges of the worlde, chuſeth that whiche is fooliſhe, weake, and deſpiſed. Then they make mention that thoſe good gouernours of the church of God ſought the meanes to deſtroy Chriſte: whereby their wickednesſe and vngodlyneſſe was detected. For thoughe it were graunted that they hadde iuſte cauſe to perſecute Chriſte, yet it was not lawfull for them after the maner of theeues to come out to kill him, or ſecreatly to ſend foorth cutters againſt him. Thirdly, they teache that their wicked conſpiracie was repreſſed: becauſe that Chriſte by the ſecreat counſell of God, was appoynted to the death of the croſſe.

Mathew 21.	Marke 11.	Luke 20.
23. *And when hee was come into the Temple, the chiefe prieſts, and the elders of the people came vnto him, as he was teaching, and ſayde: by what authority doeſt thou theſe thinges? and who gaue thee this authority?*	27. *Then they came againe to Ieruſalem, and as hee walked in the Temple, there came to hym the hie Prieſts, and the Scribes, and the Elders.*	1. *And it came to paſſe, that on one of theſe dayes, as hee taught in the tẽple, and preached the Goſpell, the highe prieſtes and the Scribes came vpon him with the elders.*
24. *Then Ieſus anſweared and ſayd vnto them: I alſo will aske of you a certaine thinge, which if ye tell me, I likewiſe will tell you by what authority I doe theſe things.*	28. *And ſayde vnto hym: By what authority doeſt thou theſe thinges? and who gaue thee this authority, that thou ſhouldeſt do theſe things?*	2. *And ſpake vnto hym, ſaying: tell vs by what authority thou doeſt theſe things, or who is he that hath giuen thee this authority?*
25. *The baptiſme of Iohn, whence was it? from heauen, or of menne? Then they reaſoned amonge themſelues, ſaying: If we ſhall ſay from heauen, he will ſay vnto vs: Why did yee not then beleeue him.*	29. *Then Ieſus anſweared and ſayde vnto them, I will alſo aske of you a certaine thing, and anſweare you mee, and I will tell you by what authority I do theſe things.*	3. *And he anſweared, & ſaid vnto them, I alſo wil aske you one thing, tell me therefore.*
26. *And if wee ſaye of men, we feare the people: for all holde Iohn as a Prophet.*	30. *The baptiſme of Iohn, was it from heauen, or of menne? anſweare me.*	4. *The baptiſme of Iohn, was it from heauen, or of men?*
27. *Then they anſweared Ieſus, and ſayde, wee cannot tell. And he ſayd vnto them, neither tell I you by what authoritye I doe theſe things.*	31. *And they thoughte wyth themſelues, ſaying: If wee ſhall ſay from heauen, hee will ſaye: Why then did yee not beleeue him?*	5. *And they reaſoned with in themſelues, ſaying: If wee ſhall ſaye from heauen, he will ſay, why then beleeued ye him not?*
	32. *But if wee ſaye of menne, we feare the people: for all men counted Iohn, that he had beene a very Prophet.*	6. *But if wee ſhall ſaye, of men, all the people will ſtone vs: for they be perſwaded that Iohn was a Prophet.*
	33. *Then they anſweared and ſayde vnto Ieſus, we cannot tell. And Ieſus anſweared, and ſayde vnto them, neither will I tel you by what authoritie I doe theſe things.*	7. *Therefore they anſweared, that they could not tel whence it was.*
		8. *Then Ieſus ſaid vnto them, neither tell I you by what authority I doe theſe things.*

23. *By what authority doeſt thou theſe things.* Becauſe their other purpoſes and open attempts did not proceede, now the Prieſts and Scribes doe ouerthwartly trie, if they may by any meanes driue him from his maner of teaching. But they quarrell not with him for his doctrine it ſelfe, whether it be true or no, for that they had often tried that in vaine: but they mooue the queſtion of his calling and of the commaundement. And this was a goodly colour: for ſith no manne might thruſt himſelfe either into the honour of the prieſthoode, or into the office of a prophet, but muſte waite for his calling from God: muche leſſe is it lawfull for any manne, to take vppon him the name of the Meſsias, except it may euidently appeare, that he is choſen thereunto of God. For he muſt be appoynted not onely by the woorde of God, but alſo by his othe, as it is wrytten in the Pſalme. 110.4. But they deale very peruerſly and wickedly, becauſe that when the diuine maieſtie of Chriſt had beene declared by many myracles, as though they were ignorant of all things, they inquire frō whence he came. For what is more abſurde when they ſawe the hande of God ſtretched foorth in healing the halte and the blinde, to doubte whether a priuate man hath raſhly taken this authority vppon him. Further, it was more then ſufficiently proued before, that Chriſt was ſent from heauen: ſo that they could do no leſſe, then to allowe of his dedes in their heart, when they acknowledged God to bee the authour of them. Therefore they reſt vppon this, that he is not a lawful miniſter of God, whom they ſhall not chuſe with their voyces, as if the whole power were in theyr handes. But though they were lawfull gouernours of the Churche, yet it were a monſtrous thing for them to liſte themſelues againſte G O D. Nowe we vnderſtand why Chriſt doeth not directly anſweare them: becauſe that wickedly and ſhameleſly, they asked him a queſtion of a matter euidently knowne.

25. *The baptiſme of Iohn.* Chriſte asketh the queſtion of the baptiſme of Iohn, not onely that he might ſhew that they are vnworthy of all authority, becauſe they had deſpiſed the holy Prophet of God: but alſo that he might reproue them in their owne aunſweare, impudently pretendinge ignoraunce of a matter euidently knowen: For it muſt be remembered, wherefore Iohn was ſent, what his meſſage was, what matter he ſpecially bent himſelfe vnto. He was ſent as a crier to proclaime Chriſt: he ſlacked not thoſe things he was ſet about: and he chalenged nothing to himſelfe, but that he might prepare the way to the Lorde. Further, he poynted out Chriſt with his finger, and teſtified that hee was the onely ſonne of God. Nowe then, whence would the Scribes haue the newe authority of Chriſte approoued vnto them, when as the baptiſme of Iohn hadde made a lawfull and aſſured triall of the ſame? Nowe we ſee that Chriſte vſed not any crafty ſubtelty to auoide them, but anſweared the queſtion propoſed wholely and fully: for Iohn coulde not be acknowledged for the ſeruant of God, but that Chriſt muſt be acknowledged for the lord. So he armed not frowarde men, whiche without any commaundement, but of their owne preſumption, dare take a publike office vppon them: neither doeth hee by his example teache any ſophiſticall arte for the concealing of the truth, as many ſubtile men doe falſly alleage him for their authour. I graunt that a man muſt not alwayes anſweare after one maner, eſpecially if the ennemies lay ſnares to catch vs: but their malice muſt

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be ſo wiſely auoided, that truth be not left vndefended. But baptiſme is not taken in this place onely for the outwarde ſigne of waſhing, but for the whole miniſterie of Iohn. For Chriſte would haue had this anſweared, whether Iohn was a true and lawfull Prophet of God, or a deceiuer. Yet this ſentence containeth a profitable doctrine, whether the baptiſme of Iohn be from God or of men: for thereby we gather, that the godly may not admit amongeſt them any doctrine or ſacrament, except it may appeare that the ſame proceeded from God, neither is it in the power of men to coyne any other at their pleaſure. Hee ſpeaketh of Iohn, whome the Lord other where doeth highly commende aboue all the Prophetes. Yet Chriſt ſayeth that his baptiſme may not be receiued, except the ſame be commaunded of God. VVhat then ſhall be ſaid of thoſe fained Sacraments, which are fondly brought in by menne of no value, without any commaundement of God? For Chriſte doeth openly declare in theſe woordes, that the whole gouernment of the Church doth depende vpon the direction of God, ſo that it is wickedneſſe for menne to bring in any thing of themſelues.

They thought amongſt themſelues. The wickedneſſe of the prieſtes is heereby ſhewed, they conſider not what is true, neither doe they aske their owne conſcience: nay, they had rather moſt vilely to tourne backwarde, then to confeſſe that whiche they knowe to be true, leaſt any poynt of their tyrannie ſhould be loſt. So all the godleſſe, though they ſeeme deſirous to learne, yet they ſhut the gate againſt the truthe, if they thinke it to be againſt their gaine. Therefore Chriſt doeth not ſende them away without an anſweare, but ſendeth them away aſhamed and confounded: and alleageth ſo much of the teſtimony of Iohn, as ſufficeth to ſhewe that he doeth it by the power of God.

Mathew 21.	Marke.	Luke.
32. But what thinke yee? A certaine man had two ſonnes, and came to the elder, and ſayde: Sonne, goe and worke to day in my vineyard.		
29. But he anſweared and ſayde, I will not: yet afterward he repented himſelfe, and went.		
30. Then he came to the ſecond, and ſayd likewiſe. And he anſweared and ſayde, I will ſir: yet hee went not.		
31. VVhether of them twaine did the will of the father? They ſayd vnto him. The firſt. Ieſus ſayd vnto them: Verely I ſay vnto you, that the Publicanes & the harlottes ſhall goe before you into the kingdome of God.		
32. For Iohn came vnto you in the way of righteouſneſſe, and ye beleeued him not: but the Publicanes and the harlots beleeued him: and yee, though ye ſaw it, were not mooued with repentance afterward, that yee might beleeue him.		

This clauſe ſheweth to what end this Parable tendeth, when as Chriſt pre-

preferreth them which were notorious, infamous and abhominable people before the Scribes and the priests. For he discouereth these hypocrites, that they should no more boast themselues for the ministers of God, and pretend a vaine shew of godlinesse. For though their ambition, & pride, and cruelty, and couetousnesse, were knowen to all men, yet they would be accounted otherwise. And when as lately they assaulted Christ, they fained themselues very carefull for the order of the church, as if they had beene faithful and carefull preseruers of the same. So, sith they so grosely mocke with God and men, Christ reproueth their impudencie, shewing that they were nothing lesse then suche as they boasted themselues, and were so farre from that dignity wherwith they flattered themselues, that they should sit beneath the Publicanes and harlots. For in that they professed themselues to be the chiefe maintainers of the worship of God, & zealous of the law, Christ sayeth that this is euen like, as if a sonne should only in woord promisse obedience vnto him, and yet should deceiue him. As concerning Publicanes and harlots, he excuseth not their sinnes, but compareth their dissolute life, and the disobedience of an vntoward and disobedient sonne togither, who at the first reiecteth his fathers commãdement: but he sheweth that he did muche better in this, because they doe not continue in their sinnes to the end, but they rather become meete and apt to beare the yoake which they had so disdainfully refused. Nowe we vnderstand the purpose of Christ. He doth not only reproue the Priests and Scribes, for that they doe stubbornly resist God, and doe not repent after so many admonitions: but he spoyleth them of that honour, wherof they were vnworthy: because their vngodlinesse was worse then the wantonnesse of harlots.

30. I will sir. This phrase is borowed of the Hebrew tongue. For when the Hebrewes woulde offer their seruices, and woulde say that they were ready to obey, they vse these wordes: Beholde, I am ready sir. And it is a vertue of it selfe praise worthy, to be willing and ready to obey, assoone as God shal speake the word. Neither doeth Christ in this place cõmend slacknes: but when as there is fault in both, after a mãhath lingred long, at length to goe to his labour, and in wordes to professe that which thou wilt not perfourme, Christ teacheth that this hypocrisie is more intollerable, then that stubbornnesse which in processe of time is tamed.

32. For Iohn came vnto you. Because that Iohn was a faithfull minister of God, Christ referreth what soeuer he taught to god himselfe. This speach had beene more full and plaine, God came preaching righteousnesse in the mouth of Iohn: but because that Iohn spake in the name of God, and not as a priuate man, he is aptly sette in the place of God. And this place giueth no small authority to the preaching of the woorde, while they are accounted stubborne and disobedient against him, who soeuer they are, which shall despise the godly and holy admonitions of a teacher sent by him. Some doe more subtelly expound this word righteousnesse, whome I doe permit to vse their owne sense. But in my iudgement it signifieth nothing else, then that the doctrine of Iohn was sound and right: as if he shoulde haue sayde, that there was no cause why they shoulde reiecte the same. Further, when he sayeth that the Publicanes beleeued, his meaning is, that they did not only allow of the word, but did with earnest affection embrace that which they heard, VVherby we gather that this of it selfe

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is not faith, if any man ſubſcribe to ſounde doctrine: but it comprehendeth a greater and a deeper matter, that the hearer renouncing himſelfe, ſhould giue his life wholely to God. VVhen he ſayeth that they were not mooued with ſuch an example, he amplifieth their obſtinate malice. For this were a token of extreeme deſperation, at the leaſt not to follow harlots and Publicanes.

Math. 21.

33. Heare an other parable, there was a certaine houſholder, whiche planted a vineyearde, and hedged it rounde about, and made a wine preſſe therin, and built a tower, and let it out to husbandmen, and went into a ſtrange country.

34. And when the time of the fruit drewe neare, he ſent his ſeruaunts to the husbandmenne, to receiue the fruites thereof.

35. And the husbandmenne tooke his ſeruaunts, and beate one, and killed another, and ſtoned another.

36. Again, he ſent other ſeruaunts, mo then the firſt: and they did the like vnto them.

37. But laſt of al he ſent vnto them his owne ſonne, ſaynge, they will reuerence my ſonne.

38. But when the husbandmen ſaw the ſonne, they ſaide among themſelues, this is the heire: come, lette vs kill him, and lette vs take his inheritaunce.

39. So they tooke him, and caſt him out of the vineyard, and ſlew him.

40. VVhen therefore the Lorde of the vineyarde ſhall come, what will hee doe to thoſe husbandmen?

41. They ſaid vnto him, he wil cruelly deſtroy thoſe wicked men, and will let out his vineyard vnto other husbandmen, which ſhall deliuer him the frutes in their ſeaſons.

42. Ieſus

Marke 12.

1. And he beganne to ſpeake vnto them in parables, a certaine manne planted a vineyard, and compaſſed it with an hedge, and digged a pit for the winepreſſe, and builte a towre in it, and lette it out to husbandmen, and went into a ſtraunge countrey.

2. And at a time, he ſent to the husbandmen a ſeruaunt, that he might receiue of the husbandmen, of the frute of the vineyeard.

3. But they tooke him, and beat him, and ſent him away emptie.

4. And againe, he ſent vnto them an other ſeruaunt, and at him they caſt ſtones, and brake his head, and ſent him away ſhamefully handled.

5. And againe, he ſent another, and him they ſlewe, and many other, beating ſome, & killing ſome.

6. Yet had he one ſonne, his deare beloued: him alſo hee ſent the laſt vnto them, ſayinge: they will reuerence my ſonne.

7. But the husbandmen ſayd among themſelues, this is the heir: come, let vs kil him, and the inheritance ſhalbe ours.

8. So they tooke him, and killed him, and caſt him out of the vineyeard.

9. VVhat shal the Lord of the vineyeard do? he wil come & deſtroy theſe husbandmen, & giue the vineyeard to others.

10. Haue

Luke 20.

9. Then began he to ſpeake to the people this parable. A certain man planted a vineyeard, and lette it foorth to husbandmen: and went into a ſtraunge countrey for a great ſeaſon.

10. And at a time he ſent a ſeruaunt to the husbandmen, that they sheulde giue him of the frute of the vineyard, but the husbandmenne did beate him, and ſent him away emptie.

11. Againe, he ſent yet an other ſeruaunt, and they did beate him, and ſoule intreated him, and ſent him away emptie.

12. Moreouer, hee ſent the third, and him they wounded, and caſt out.

13. Then ſayd the Lord of the vineyeard, what ſhall I doe? I will ſende my beloued ſonne: it may be that they wil doe reuerence, when they ſee him.

14. But when the husbandmenne ſawe him, they reaſoned with themſelues, ſayinge: this is the heire: come, lette vs kill him, that the inheritance may be ours.

15. So they caſte him oute of the vineyearde, and killed him, what ſhall the Lorde of the vineyearde therefore doe vnto them?

16. He

42. Ieſus ſayd vnto them, read yee neuer in the ſcriptures: the ſtone which the builders refuſed, the ſame is made the heade of the corner? This was the lordes doinge, and it is merueillous in our eyes.
43. Therefore ſayd I vnto you, the kingdome of God, ſhall be taken from you, and ſhall be giuen to a nation, which ſhal bring foorth the fruites thereof.
44. And who ſoeuer ſhall fall on this ſtone, he ſhall be broken: but on whome ſoeuer it ſhal fal, it will grinde him to powder.
45. And when the chief prieſts and Phariſies had heard his parables, they perceiued that hee ſpake of them.
46. And they ſeeking to lay handes on him, feared the people, becauſe they tooke him as a prophet.

10. Haue yee not redde ſo much as this ſcripture? The ſtone which the builders did refuſe, is made the heade of the corner.
11. This was done of the Lorde, and it is merualous in our eyes.
12. Then they went about to take him, but they feared the people: for they perceiued that hee ſpake that parable againſt them: therfore they left him, and went their way.

16. He wil come and deſtroy thoſe husbãdmen, & wil giue out his vineyarde to others. But when they heard it, they ſayd, God forbid.
17. And he beheld them, and ſayd: what meaneth this then that is wrytte, the ſtone that the builders refuſed, that is made the head of the corner?
18. Who ſo euer ſhall fall vppon that ſtone, ſhalbe broken: and on whome ſoeuer it ſhall fall, it will grinde him to powder.
19. Then the hie prieſts, and the Scribes the ſame houre went about to lay handes on him: (but they feared the people) for they perceiued that he had ſpoken this parable againſt them.

33. *Heare another Parable.* The woordes of Luke doe ſomewhat differ frõ theſe, for he ſayeth that Chriſt ſpake to the multitude: and the ſpeach is heere directed to the Prieſts and Scribes. But this is eaſily anſweared, for though Chriſt bent his ſpeach to them, yet he diſcouered theyr ſhame before all the people. When Marke ſayeth that Chriſte began to ſpeake in parables, he omitteth that which was firſt in order: as alſo in other places of the whole, he onely toucheth a parte. The ſumme of the parable is this, it is no new thing, if the prieſts and other gouernours of the church, doe endeuour wickedly to defraude God of his right, for they haue vſed the like theeuery before againſt the Prophets, and now they are ready to ſlay the ſonne, but they ſhall not eſcape vnpuniſhed: for God wil ariſe to reuenge his own right. And this is ſpoken for two principall cauſes: firſt, that he might reprooue the prieſts of vnthankefulneſſe full of infidelitie and wickednes: then that he might take away the offence, which might be taken of his death which was ſo neare at hande. For they had preuailed ſo much by their falſe title, amongſt the falſe & ſimple people, ſo that religion amongſt the Iewes, depended of their wil and pleaſure. Therefore Chriſt prepareth the weake before, and teacheth that ſith the prieſts in times paſt haue ſlaine ſo many Prophets one vppon an other, there is no cauſe why any man ſhoulde be troubled, if the like example be alſo wrought in his owne perſon. But nowe let vs conſider euery parte of the ſame.

Hee planted a vineyarde. This ſimilitude is often founde in the ſcripture. As cõcerning this preſent place, this is Chriſtes only meaning, that when God

God placeth pastours ouer his church, he giueth not ouer his right vnto them, but dealeth in like maner, as if a housholder shoulde set out a vineyeard or a field to a husbandman, who bestowing his labour in dressing it, shoulde pay yearely frute for the same. And as he complained by Isai. 5.4. and Iere. 2.21. that the vineyeard, about the dressing whereof he had bestowed much labour and cost, brought foorth no frute: so in this place he accuseth the keepers of his vineyeard, who as strong theeues tooke al the profit to themselues. This saying of Christ, that the husbandmen receiued the vineyeard well dressed and laboured at the hand of the housholder, doeth not a little encrease their faulte, for the better they were dealt with, the more worthy they are to be abhorred for their vnthankfulnesse. Paule vseth this argument, 1. Tim. 3.15. when he would exhort the pastours diligently to doe their duety, because they were stewardes, chosen to gouerne the house of God, which is the pillar and grounde of truth. And well, for the excellenter and the more honourable their estate is, so muche the more bound are they to God, not to followe his woorke slouthfully, but diligently. So muche the more is their vnfaithfulnesse to be detested (as was sayd euen nowe) which do scornefully abuse so great liberalitye and honour which God hath vouchsafed to bestowe vppon them. But God planted a vineyeard, when he being mindfull of his free adoption, had separated againe the people deliuered out of Egypt as peculier vnto himselfe, and had testified that he woulde be their God and father, and had called them into the hope of eternall saluation. For this is the planting whereof there is mention made in Isa. 60.21. and in other places. By the winepresse and tower, are vnderstoode those meanes and helpes which were ioyned to the doctrine of the law, for the nourishmēt of the faith of the people, as the sacrifices and other ceremonies. For God as a prouident and carefull housholder, vsed all diligence for the fensing of his Church, with all the helpes that might be.

30. *He set it out to husbandmen.* God might of himselfe haue preserued the estate of the Church in good order without the hedge of men: but he taketh men for his ministers, and vseth their hands for helpe. So in times past he appoynted the Priests, that they should be as dressers of the vineyeard. But it is marueile why Christ should compare the Prophets to seruants which are sent at the ende of the vintage to aske for frute. For we know that they also were vine dressers, and had one charge in common with the priests committed vnto them. I answeare, it was not necessary for Christe to shewe what agreement or difference there was betweene these two orders. The priestes were created at the first for this cause, that they might throughly furnish the church with sound doctrine, but when they either of slouthfulnesse or of ignorance neglected the worke committed vnto them, the Prophetes were sent as an extraordinarye supplie, which should purge the vine of hurtfull weedes, shoulde cutte off superfluous loppe, and should supply all thinges that were wanting throughe the negligence of the Priestes: and yet further they shoulde sharpely reprooue the people, restore religion decaied, stirre vppe slouthfull mindes, and bring them backe againe to the woorshippe of God and newnesse of life. And what was this else, but to aske for frute due vnto the Lorde of his vineyeard? the which Christ doeth aptly and truely apply to the pur-

poſe. Neither yet was the continual regiment of the Churche eſtabliſhed in the Prophets, but the prieſtes alwayes kept it in their handes: euen as if a ſlouthfull husbandman forſaking husbandry, ſhoulde yet vnder pretence of the poſſeſſion keepe the place whereunto he was once appoynted.

35. *They beate one.* Marke and Luke doe ſomewhat differ in this place from Mathewe: for when as he maketh mention of many ſeruauntes, and when they were all euill and cruelly handled, there was a greater number ſent againe: they onely ſette euery manne in his ſeuerall order, as if there were not two or three ſent together, but one after another. And though they all had one generall purpoſe: namely, that the Iewes woulde attempt the like againſt the Sonne, of that which they had ſo often done againſt the Prophets: yet Mathewe doeth declare the matter it ſelfe more plainely: that is, that God by ſending many Prophets, ſtroue with the malice of the prieſts. Whereby it appeareth howe outragious their madneſſe was, **whiche** could not be reformed by any meanes.

37. *They will reuereace my ſonne.* This thought doeth not properly belong to God: For he knewe what ſhoulde come to paſſe, neither was hee deceiued with the hope of any better ſucceſſe: but it is a common thing, eſpecially in parables to attribute humane affections to him. Neither yet is this added without a cauſe, for Chriſte would ſhew as in a glaſſe, how deſperate their wickednesſe was, whereof this was too euident a teſtimonye for them with a diueliſhe madneſſe to ariſe againſt the Sonne of God, who came to bring them againe into their right minde. As they hadde done before what lay in them, to driue God out of his poſſeſſion, by the cruell ſlaughter of the Prophets: ſo this was the greateſt ſinne of all, to ſlaye the Sonne that they mighte raigne as in a houſe without an heire. For this was the cauſe why the Prieſts did rage ſo againſt Chriſte, leaſt they ſhoulde loſe their tyrannie as a pray. For it is he whome God the father would haue raigne, and to whome he hath giuen all authoritie. The Euangeliſtes doe alſo ſomewhat vary in the ende. For Mathewe ſayeth that they began to make a confeſsion againſt themſelues, wherein they condemned themſelues: Marke ſimply ſayeth that Chriſte declared what puniſhment ſhoulde light vppon ſo wicked and vngodly ſeruantes. Luke ſeemeth plainly to differ from them both: ſaying that they withſtoode and were againſt the iudgement which Chriſt had pronounced. But if we marke the meaning better, there is no diuerſity amongſt them, for it is not to be doubted, but that they would agree vnto Chriſte, that ſuche ſeruaunts hadde deſerued that plague: but when they ſawe bothe the ſinne and the iudgement laid vppon themſelues, they woulde ſhifte it off.

42. *Reade you neuer in the ſcriptures?* That muſt be remembred which we ſpake a little before, when the prieſtes and Scribes had the people bound vnto them, this principle was common amongeſt them, that they onely were the lawfull arbiters and iudges of the redemption to come: ſo that no man might be receiued for the Meſsias, but he whom they by their liking and conſent ſhoulde allowe of. Therefore they affirme that Chriſt had ſpoken a thing impoſsible, that they ſhould ſlay the ſonne and heyre of the Lord of the vineyeard. But Chriſt confirmeth it by the teſtimonie

of

of the scripture: and he asketh the question very vehemently: as if he had sayd: You account it a great absurdity, that it shoulde come to passe, that the husbandmen to whome the vineyeard was lette, shoulde so wickedly conspire against the sonne of God. VVhat shathe the scripture foretolde that he shoulde be chearefully and ioyfully receiued, and that the rulers themselues should not rather be against him? The place also which he citeth, is taken out of the Psalme 118.22. from whence that happy & ioyfull cry was fetched. O Lorde saue nowe, blessed be hee that commeth in the name of the Lorde. And this was prophesied of the kingdom of the Messias, as it doeth appeare there, in that God created Dauid king, wyth this condition, that his throane should stand for euer, euen so long as the Sunne and Moone should shine in heauen, and being decaied, it should by the grace of God be restored into the former estate. Therefore whereas that Psalme containeth a description of the kingdome of Dauid, it promiseth wythall, that it shall be perpetuall, and restored againe. If this had beene spoken of a temporall kingdome, Christ shoulde haue improperly drawen it vnto himselfe. But this muste alwayes be noted, that the kingdome which God erected in the person of Dauid: was established in the true Messias vnto the ende of the worlde. For that annoynting in times past was but a shadowe of this. VVhereby it is gathered, that that which was begunne in Dauid, was a paterne and figure of Christe. Nowe let vs returne to the woordes of the Psalme. The Scribes and priestes thoughte it incredible, that Christe shoulde be reiected of the rulers of the Church. But he proueth out of the Psalme, that by the wonderful power of God he shoulde bee placed in his throane against the will of menne: and that was figured long before in Dauid, whome God tooke when he was reiected by the mighty powers of the world, that he might declare & shew, what he would woorke at the length in his Christ. And the Prophet boroweth a Metaphore of buildings. For because the Churche is the holy house of God, Christ vpon whom it is builded, is called the corner stone: that is, the stone which beareth the whole weight of the building. Thys similitude holdeth not out square on euery side, if a man should sifte out euery particuler poynt which belongeth to Christe: but it agreeth very well in this, that the saluation of the Church lieth vppon him, and he vpholdeth the estate of the same. So other Prophets also followed the same phrase and maner of speakinge, especially Isaias 28.16. and Daniel. But Isaias alludeth very neare vnto this place, who bringeth in God speaking thus. Beholde, I will lay in Syon a foundation stone, a stone tried and pretious, whereat bothe the houses of Israel shall stumble. And in the newe Testament this maner of speache is often founde. Therefore the summe is, that the kingdome of God shoulde be builded vppon a stone, which the chiefe builders themselues shoulde caste away as rubbishe and nothing woorth. And the meaning is, that the Messias who is the foundation of the saluation of the Church, shoulde not be chosen by the common voyces of menne: but when the chiefe rulers, to whome the care of the buildinge is committed, shoulde be against him, God woulde woonderfully exalte him by a secreate and vnhoped for power. But heere are two thinges for vs to beholde: for God least the endeuours of the wicked, whyche ryse vppe to hinder the buildinge of the Churche shoulde trouble vs, hee admonysheth vs before, that it shoulde so come to passe.

Then hee declareth withall, that in the erection of the kingdome of Chriſte, what ſoeuer menne ſhall labour to the contrary, his power ſhall preuaile, we muſt diligently obſerue bothe. It is wonderfull that the authour of ſaluation ſhoulde be reiected, not by ſtraungers, but by them of the houſhold: and not of the fooliſh people, but of the gouernours themſelues, who hadde the gouernance of the Church in their hands. Againſt ſuche outragious fury of menne, faith muſt be nouriſhed and ſupported, leaſt it ſhoulde faint and fall away at the ſtraungeneſſe of the matter. Nowe we vnderſtande howe profitable that forewarning was, whiche putteth the mindes of the godly out of that feare, which they mighte otherwiſe conceiue, at that ſorowfull ſighte. For there is nothinge more ſtraunge, then the members ſhoulde riſe againſt the heade, the husbandmenne againſt their Lorde, the counſellours againſt their kinge, and the chiefe builders to caſt away the foundation from the building. There is alſo more efficacie in the other clauſe, where God declareth that the wicked ſhall preuaile nothing by reiecting Chriſte, but that he ſhall haue his dignity whole and perfect: namely, that the faithfull truſting in this promiſſe, might ſafely as out of a fort, laugh at the ouerthwart pride of men in reiecting Chriſt. For when they haue done al that they may, yet Chriſt will in ſpite of them holde that place which his father hath giuen hym. Thoughe they which ſeeme to haue honour and power, ſhall forceably ſette themſelues againſt him, yet notwithſtanding he will ſtand in his eſtate, and yeelde nothing at all vnto them for all their wicked contempt. To be ſhorte, the power of God ſhall preuaile, ſo that he ſhalbe the ſtone tried and precious, which ſhall vpholde the Church, kingdome and temple of God.

Further, he is called the heade ſtone of the corner, not as that hee were onely a parte of the foundation (when as it appeareth by other places, that the Churche is firmelye builded vppon him alone) but the ſimple meaninge of the Prophet was this, that he ſhould be the chiefe ſtay of the building. Some doe very curiouſly diſcourſe of the woorde *Corner*, that Chriſte was placed in a corner, that he might ioyne togither two diuers walles: namely, the Gentiles and the Iewes. Yet in my iudgement Dauid hadde no farther reſpecte, then that the corner ſtone vpholdeth the chief weight of the building.

Nowe it is demaunded why the ſpirite ſhould call them *Chiefe builders*, which doe onely ſeeke the ruine and deſtruction of the Church of God. For Paul doeth therefore glory that he is a good maiſter builder, 1. Cor. 3. 11. becauſe he builded the Church vppon Chriſt alone. The anſweare is eaſie. Thoughe they vnfaithfully did diſcharge the charge committed vnto them, yet he graunteth them this title in reſpect of their callinge. So deceiuers haue often the name of Prophets: and they are called ſhepherds which as wolues deuoure the flocke. Neither doe they gette ſo much honour as ſhame by this title, while they roote vppe the foundation of the Churche of GOD, when they were appoynted to be chiefe in buildinge the ſame. Heereof is this profitable leſſon gathered, that notwithſtanding their lawfull calling, they may be wicked and vngodly ennemies of Chriſt, which ſhould be his miniſters.

It is euident that the Prieſthoode of the lawe was ordained of God, and that the Lorde committed the authority of gouerning the Churche

to

to the Leuites: doe they therefore faithfully discharge their office? should it become the godly to deny Christ to obey them? Nowe let the Pope goe with his horned Bishops, and let them boast that they shoulde be beleeued in all things, because they supply the place of shepheardes. If wee shoulde graunte that they are rightly called to the gouernment of the Church: yet it is in vaine that they chalenge vnto themselues more then the titles of the prelates of the Church. But they haue not so much as the title of a callinge: for the whole order of the church was ouerthrowne, that they might lift vppe themselues into this tyranny. But graunt they doe rightly chalenge the ordinarie iurisdiction, yet if they ouerthrowe the holy house of God, they are to be accounted maister builders but only in name. This doeth not alwayes fall out, that they to whome the gouernment of the Church is committed, should reiecte Christe. For there were vnder the lawe many godly priests, and also in the kingdome of Christ, there were pastours, which laboured diligently and faithfully in building of the church: but yet because this must needes be fulfilled, it behooueth vs wisely to discerne betweene them. And the holy Ghost hath purposely forewarned vs, least any man shoulde bee deceiued by a vaine title and dignity of calling.

This was the Lordes doing. Because the common capacitie of man could not conceiue how the pastours of the Church themselues shoulde reiect the sonne of God their Prince, the Prophet calleth them backe to the secreat councell of God, which thoughe we cannot conceiue in our vnderstanding, yet may we beholde and wonder at it. Therefore we must knowe that here is cutte off all occasion of questioning, and expresly forbidden that no man should esteeme or measure the nature of the kingdome of Christ by the reason of flesh. For the simplicity of it, is wonderful, which the Prophet exhorteth vs to reuerence, for that his wil was so to abase it to the capacity of our vnderstanding. Thou wilt allowe no more of the kingdom of Christ, then seemeth probable to thee: and the holy Ghost sayth that it is a mystery worthy of great admiration, because it is hidde from the eyes of menne. Therefore, so ofte as there is mention of the beginning, restitution, state, and the whole preseruation of the Churche, let vs remember not to consult with our senses, but giue the honor to the power of God, and haue his secreat woorke in admiration. Here also is set downe a secreat opposition betweene God and men: for we are not onely commaunded to imbrace the wonderful maner of gouerninge the church, because it is the worke of God, but we are also called back from that fonde estimation of men, which often darkeneth the glory of God. As if the Prophet should haue sayd, though men excell in glorious titles, yet he doth very ouerthwartly that shall oppose thē against God, wherby the diuelish wickednesse of the Papistes is confuted, whiche doubteth not to preferre the determination of their Church before the woord of God. For whereof doeth the authority of the woorde of God depende according to their opinions, but of the pleasures of men, so that there is no more authority left vnto God, then that which he receiueth by the allowance of the Churche. But the spirite teacheth vs farre otherwyse in this place: namely, that assoone as the maiestie of God shal appeare, that all the world keepe silence.

43. Therefore say I vnto you. Christ directed his speache thus farre to the

guids & gouernors, but before the people: but now he ſpeaketh likewiſe to the people themſelues, & he had good cauſe ſo to do, for that they aſſiſted and holpe the Prieſtes and Scribes to hinder the grace of GOD. The Prieſtes were the beginners of this miſchiefe: but the ſinnes of the people hadde already deſerued to haue ſo corrupt and degenerate paſtours: to be ſhorte, the whole bodye was bent with like malice to reliſte God. And this is the cauſe why Chriſt pronounced the horrible vengeance of God ſo generally againſt them all. For as the prieſtes were puft vppe with their authoritye, ſo the reſt of the people was proude of theyr pretenſed title of adoption. Nowe Chriſte declareth that God is not bounde vnto them, and that it ſhall therefore come to paſſe, that the honour which they haue made themſelues vnworthy of, ſhall be beſtowed otherwhere. And this was once ſpoken to them, but it is wrytten for all our ſakes, that if God ſhall chuſe vs for his people, that wee become not wanton with a vaine and wicked confidence of the fleſh: but lette vs againe endeuour to ſhewe our ſelues ſuche children towardes him as he requireth. For if he ſpared not the naturall braunches, what ſhal become of them that are grafted in? Rom. 11.21. The Iewes thought that the kingdom of God belonged vnto them by right of inheritance, & therefore without all care they became hardened in their ſinnes. VVe againſt nature do preſently ſuccede in their place, and therfore it is much leſſe tied vnto vs, except we be roted in true godlines. And as we ought to be afraid of this, that Chriſt ſayth, that they ſhall be depriued of the kingdome of God, which ſhall prophane the ſame: ſo the perpetuitie of the ſame which is here noted, may comfort all the godly. For Chriſte doeth declare in theſe woordes, that thoughe the wicked doe beate downe the worſhippe of God amongſt them, yet they ſhall not bring it to paſſe that the name of Chriſte ſhoulde be aboliſhed, and that true religion ſhoulde periſh: becauſe that God (in whoſe hande all the endes of the earth are) wil finde a ſeat and dwelling place for his kingdome other where. Thys moreouer is to be learned out of this place, that the Goſpel is not therefore preached, that it ſhuld lie barren and idle, but that it might fructifie.

44. *VVhoſoeuer ſhall fall on this ſtone.* Chriſte doeth more fully confirme the former ſentence, that he loſeth nor wāteth not any thing, by that the wicked doe reiecte him, for though their obſtinacy be hard as ſtone or yron, yet he will breake them in their owne hardneſſe, & ſo his glory ſhall the more appeare in their deſtruction. He ſawe a wonderful vntowardneſſe in the Iewes, therefore it was neceſſary that this vengeance ſhoulde in this order be ſeuerely pronounced againſt them, leaſt they ſhould peariſh in their ſecurity. This doctrine doeth partly teache vs with a tender and flexible heart, quietly to deliuer our ſelues to be tamed by Chriſte, partly alſo he confirmeth his againſt the ouerthwart and furious violences of the wicked, whome hee will at the lengthe moſte fearefully deſtroy. They are ſayde to fall vppon Chriſt, which thruſt at him to ouerthrowe him: not that they clime vppe higher then he, but becauſe theyr madneſſe doeth cary them ſo farre foorth, that they endeuour to pull Chriſt downe from on high. But he declareth that they onely preuaile in this, that in this conflicte they themſelues ſhall be broken in pieces. But whereas they ſhal lift vp thēſelues ſo proudly, he telleth them before, that they ſhall bring an other thing to paſſe: namely, that they ſhalbe ground

to pieces vnder that ſtone, againſt the which they haue ſo boldly thruſt.

45. They perceiued that he ſpake of them. The Euangeliſtes do declare how little Chriſt profited among them, leaſt we ſhoulde marueile becauſe the doctrine of the Goſpell doeth not winne all menne at this day to obey it. Let vs alſo learne that it cannot otherwiſe be, but that threates ſhould make the wicked more and more madde. For as God ſealeth his woorde in our hearts, ſo hee alſo woundeth wicked conſciences with his hotte yron. VVhereby it commeth to paſſe that vngodlineſſe doeth the more burne out and ſhew it ſelf. Therfore we muſt pray vnto him to bring vs to a willing feare, leaſt the naked feare of his vengeance ſhuld more exaſperate vs. That the only feare of the people reſtraineth them, that they lay not hands vppon Chriſt, let vs know that it was becauſe God hadde brideled them. VVhereby no ſmal comfort doeth alſo come to the faithfull, when they heare that they are ſhielded by the hande of God, ſo that they eſcape as it were the iawes of death.

Math. 22.

15. Then went the Phariſies & tooke counſell howe they might tangle him in talke.

16. And they ſent vnto him their diſciples with the Herodians, ſaying: Maiſter, we knowe that thou art true, and teacheſt the way of God truely, neyther careſt for any manne: for thou conſidereſt not the perſonne of menne.

17. Tell vs therefore, how thinkeſt thou? Is it lawfull to giue tribute vnto Cæſar or not?

18. But Ieſus perceiued their wickedneſſe, and ſaid: why tempt yee me, yee hypocrites?

19. Shew me the tribute money: and they brought him a penie.

20. And he ſaid vnto them: whoſe is this image and ſuperſcription?

21. They ſayd vnto him, Cæſars. Then ſayde he vnto them: Giue therefore to Cæſar, the thinges which are Cæſars, and giue vnto God, theſe thinges whiche are Gods.

22. And when they heard it, they marueiled, and left him, and went their way.

Marke 12.

13. And they ſent vnto him certaine of the Phariſies, and of the Herodians, that they might take him in his talke.

14. And when they came, they ſayd vnto him: Maſter, we know that thou art true, and careſt for no manne: for thou conſidereſt not the perſon of menne, but teacheſt the way of God truely. Is it lawfull to giue tribute to Cæſar or not?

15. Shoulde we giue it, or ſhoulde we not giue it? But he knew their hypocriſie, and ſayd vnto them: why tempte yee me? Bring me a pennye, that I may ſee it.

16. So they brought it, and he ſayd vnto them: whoſe is this image and ſuperſcription? and they ſayd vnto hym, Cæſars.

17. Then Ieſus anſweared, & ſayd vnto them: Giue to Cæſar, the thinges that are Cæſars, and to God, theſe that are Gods: and they marueiled at him.

Luke 20.

20. And they watched him, and ſent foorth ſpies, which ſhuld faine thēſelues iuſt men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21. And they asked him, ſaying, Maiſter: wee knowe that thou ſayeſt, and teacheſt righte, neither doeſt thou accept mans perſon, but teacheſt the way of god truely.

22. Is it lawfull for vs to giue Cæſar tribute, or no?

23. But he perceiued their craftineſſe, and ſayde vnto them: why tempt yee mee?

24. Shewe me a pennye, whoſe image & ſuperſcription hath it? They anſweared and ſayd, Cæſars.

25. Then hee ſayde vnto them: Giue then vnto Cæſar, the thinges whiche are Cæſars, and to God theſe which are Gods.

26. And they coulde not reproouue his ſayinge before the people: but they marueiled at his anſweare, and held their peace.

VVhē the Phariſies had tried al other waies againſt chriſt, at the laſt they thought this the beſt way to deſtroy him, if they could deliuer him to the

gouernour as a ſeditious perſon, and one that ſought after innouations. Ther was about that time a great queſtion amongſt the Iewes cõcerning tribute (as we haue ſene other wher:) for when as the Romanes had trãſlated to themſelues the tribute, which God in the law of Moſes cõmanded to be paid to himſelf, the Iewes in all places were offẽded, & thought it a hainous offence, and not to be borne, that prophane men ſhoulde pull in this maner to thẽſelues, that which of right appertained to God. Further, when as that paying of tribute appoynted by the law, was a witnes of their adoption, they thought themſelues ſpoiled of the honour due to them. Now, the porer any man was, the bolder he was in hope of his pouerty, to raiſe ſtirres and tumults. Therefore the Phariſies do deuiſe this ſubtelty to catch Chriſt in, ſo that he ſhould enſnare himſelfe, which way ſoeuer he ſhuld anſwer. If he ſhuld deny to pay it, he ſhuld be guilty of ſedition. But if he ſhuld graunt that it ſhuld be paid of right, he ſhuld be accounted as an enemye to his owne nation, and a betraier of the liberty of their countrey. But this was their ſpeciall purpoſe, to alienate the people from him. This is the catching which the Euangeliſtes doe note: for they thinke that they haue ſo laid a ſnare on euerye ſide for Chriſte, that now he could not eſcape. But becauſe they were his profeſſed enemies, & knewe that they were therefore ſuſpected, they ſuborned ſome of theyr own diſciples as Mat. reporteth. But Luke calleth them ſpies, or deceitful perſons, which ſhuld fain thẽſelues to be righteous, that is, they ſhuld pretend a ſimple & honeſt deſire to learne. For this faining to be righteous, is not generally takẽ, but is reſtrained to this preſent cauſe: for they ſhuld not haue ben admitted, but vnder pretence of a ſincere affection & deſire to learne: they ioyne the Herodians to them, who had a greater fauour to the Romane Empire, wherby they were the apter to lay an accuſation to his charge. But it is woorth the labour to note, how they being at ſharpe diſſention amongſt thẽſelues, could yet agree togither to deſtroy Chriſt, ſo great was their hatred againſt him. VVee haue ſhewed other where what maner of ſect this was. For when as Herode was but half a Iew, or a degenerate and adoulterous profeſſour of the law, whoſoeuer woulde kepe the lawe exactly in euery poynt, condemned him and his prophane kinde of worſhipping: and he had his flatterers, which would caſt a colour vppon his corrupt doctrine. So beſides other ſectes, there was alſo ſprung vp at that time a courtly religion.

16. Maſter, wee knowe. This is that righteouſneſſe which they diſſemble, while they do flatteringly crouch vnto Chriſt, as if they were deſirous to learne, and they do not only pretend to be godly, but ſeme alſo to be wel perſwaded of his doctrine. For if they had ſpoken from their heart, this had ben ſincere dealing. So by their wordes there may be a definition gathered of a true and faithful teacher, ſuch as they fain Chriſt to be. They ſay that he is true, & teacheth the way of God: that is, he that is a faithful interpreater of God, and that in truthe, that is without any corruption. The way of God is oppoſed againſt inuentions of men, and all forraine and ſtraunge doctrines: and truthe is ſette againſt ambition, couetouſneſſe, and other wicked affections, which doe vſually corrupte the pure manner of teachinge. Therefore wee muſte accounte him for a lawful teacher, whyche bryngeth not in the deuices of menne, nor departeth from the pure woorde of GOD, but deliuereth as it were by hande, that

that which he hath learned from his mouth: further, with a sincere mind to doe good he applyeth the doctrine to the benefit & saluation of the people, and corrupteth it not with any corruption. As concerninge this last clause, Paule, 2. Cor. 2. 17. in saying that he hath not made merchãdise of the word of God, declareth that there are some, which are verye expert: for they will not openlye ouerthrow true doctrine, neither are they notorious for wicked doctrine: yet they wil defile and corrupt the purity of doctrine: beecause they are eyther ambitious, or couetous, or chaungeable hether and thether after the desire of the flesshe. Therefore he compareth them to vinteners or mixers, becausse they corrupt the sincere vse of the word of God. That also is worthy to be noted, whiche these hypocrites do adde withall, that Christ taught truelye, because hee regarded not the persons of menne. For there is nothing that withdraweth teachers more from faythful and pure dispensing, then the hauing of respect vnto men. For it is impossible that any manne shoulde serue God truely, which desireth to please menne, Gala. 1. 10. Menne must be regarded: but not so as that we shuld curry fauour with them by flattering them. To be short, that we may be sincere, it is necessary that we auoyde acception of persons: for it darkeneth the light, and peruerteth iust iudgment, as GOD dooth often commaunde in the lawe, Deuteronomy, 1. 16. 17. and 16. 19, and experience dooth also declare the same. Therefore Christ in Iohn, 7. 24. compareth togeather iudgement according to the appearance, and righteous iudgment, as things contrary one to the other.

15. *Iesus perceiued their wickednes.* They vsed their wordes so, as if they differed nothing from the sincereſt disciples. Therfore how could Christ know this, but becausse his spirit was the searcher of heartes? For mans coniecture could not smell out their subtilty, but becausse that hee was God, he pearced into their heartes, so that their flatteries and faigned holynesse was but a vaine couer for them. Therefore before he gaue any aunswere, he shewed his deitie in reuealing their secret malice. Now sith the wicked doe dayly lay the like snares for vs, and their inwarde malice lyeth hidde from vs, we must pray that Christ would giue vs the spirit of discretion, and that he would bestow that as a free gift vpon vs, which he had by nature and of his own right. Further, how necessary it is that we should haue this wisdome, it appeareth by this, that if we take not heede of the snares of the wicked, wee shall make the doctrine of God subiect to their slaunders. Also that commaundement of Christe that they should shew their money, though it seemeth at the first to bee of no moment: yet is it sufficient to breake their snares, & to ouerthrow their deuises. For therein he gaue them a plaine graunt of obedience, so that Christ needed not to commaund them any newthing: The image of Cæsar was vpon the money. Therefore the authority of the gouernment of the Romaines was commonly allowed. VVhereby it appeared that the Iewes hadde nowe of theyr owne accorde layde that lawe of payinge trybute vppon themselues: for they hadde graunted the power of the sworde vnto the Romaines. For they coulde not dispute of tribute alone: but this question dependeth of the whole gouernment of the common wealth.

21. *Giue vnto Cæsar, the things which are Cæsars.* Christ declareth that there

is no queſtion to be made of that matter, when as the money declared the ſubiection of their nation: as if he ſhould haue ſayde, if you thinke it abſurd to pay tribute, be not ſubiect to the Romane empyre. But the money (which is a pledge of mutuall fellowſhippe and dealing betweene menne) declareth that Cæſar raigneth ouer you, and your owne ſecrete allowaunce declareth that the lyberty which you pretend, is loſt and taken away. And Chriſtes aunſwere is not ſo indifferent, but that it deliuereth the whole doctrine of the queſtion propoſed. For here is a plaine difference put betweene the ſpirituall and politike gouernment, which teacheth vs that the outward obedience hindereth vs not, but that wee may with a free conſcience ſerue GOD. For the purpoſe of Chriſte was to confute their errour, which thought that they could not be the people of God, except they were ſet free from the yoake of all humane authoritie. As Paule alſo doth diligently apply himſelfe in this matter, leaſte they ſhould thinke that they could not ſerue God alone, if they ſhoulde obey the lawes of menne, if they ſhould pay tributes, and ſhould ſubmit their neckes to beare other burdens. In ſumme hee declareth that the lawe of GOD is not broken, nor his worſhippe hindered, by the obedience of the Iewes to the outwarde polytike gouernement of the Romanes.

He ſeemeth alſo to reproue theyr hypocriſie, for that they careleſly ſuffred the worſhippe of God to be defiled manye wayes: nay, they defrauded God wickedly of his power, and pretended onely this great zeale in a matter of nothing, as if hee ſhoulde haue ſayde: you are very carefull leaſt GOD ſhould loſe any of his honour, if you ſhoulde paye tribute to the Romanes. But you ſhould rather applye your ſelues to ycelde that worſhippe to God, that he requireth of you, and alſo to giue vnto men that which belongeth to them. This ſeemeth not to be a fitte diuiſion, for to ſpeake properly, when we doe our duety to menne, we do thereby yeelde obedience to God. But Chriſt framing his ſpeach to the capacitie of menne, thought it ſufficient to diſtinguiſh the ſpirituall kingdom of God, from the politike order and ſtate of this preſent life. VVherefore this difference muſt alwaies be remembred, when the Lorde wil be the onely lawgiuer for the gouernment of ſoules, the rule and order for worſhipping him muſt be fetched out of his word, and wee muſt onelye reſt in that ſincere worſhippe, which is there deſcribed: and the power of the ſworde, and the lawes and iudgementes are no hynderaunce, but that the worſhippe of GOD may remayne perfect amongſt vs. Now this doctrine reacheth farther, ſo that euery manne according to his calling may diſcharge his duetie to menne, the children to the parentes, the ſeruauntes may ſubmitte themſelues willinglye to their maiſters: other may be duetifull and obedient to others, according to the lawe of charitie, ſo that God may alwayes haue the chiefe gouernment: in reſpect of the which let whatſoeuer is due vnto men be brought vnder, or holden as in a ſecond degree, as menne ſaye. The meaning therefore is, ſith that whoſoeuer doe weaken the politike eſtate, are rebelles againſt GOD, the obedience towardes Princes and Magiſtrates muſt alwayes be ioyned with the worſhippe and feare of God: but againe, if Princes do challenge any thing to themſelues, which belongeth to God: they are to bee obeyed no further, then we may with a good conſcience.

21. *They mernailed.* Here also it appeareth how God turneth the wicked endeuours of his enemies to a contrary end, and he dooth not onely delude their hope and make it frustrate, but also driueth them awaye with shame.

Sometime it shall fall out that though the wicked be ouercome, yet they will not cease to murmurre: but though their frowardnesse wyll not be tamed, how many battailes soeuer they doe make againste the word of God, so many victories are in his hand, that hee may tryumph ouer them and their head Satan. But in this answere the speciall purpose of Christ was to set forth his owne glory, while he compelleth them to depart with shame.

Math. 22	Mark. 12	Luk. 20.
23. *The same daye the Saduces came to hym, (which say, there is no resurrection, and asked him.*	18 *Then came the Saduces vnto him, (which saye there is no resurrection) and they asked him, saying,*	27. *Then came to him certeine of the Saduces (which deny that there is any resurrection) and they asked him,*
24. *Saying, maister, Moses said, if a man dye, hauinge no children, let his brother mary his wife, & raise vppe seede vnto his brother.*	19. *Maister, Moses wrote vnto vs, if anye mans brother die, and leaue his wife, and leaue no children, that his brother sheulde take his wife, and rayse vp seed vnto his brother.*	28. *Sayinge, Mayster, Moses wrote vnto vs, if anye mans brother dye, hauing a wife, and hee die without children, that his brother sheulde take his wife, and raise vppe seede vnto his brother.*
25. *Now there were with vs seauen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.*	20. *There were seauen brethren, and the first tooke a wife, and when hee dyed left no issue.*	29 *Now there were seauen brethren, and the first tooke a wife, and he died without children.*
26. *Likewise also the seconde, and the thirde, vnto the seauenth.*	21. *Then the second took her, and he died, neither did he yet leaue issue, and the third likewise.*	30. *And the seconde tooke the wife, and he died childlesse.*
27. *And last of all the woman died also.*	22. *So seauen hadde her, and left no issue: last of all the wife died also.*	31. *Then the third tooke her: and so likewise the seauen died, and left no children.*
28. *Therfore in the resurrection, whose wife shal she be of the seauen? for al had her.*	23. *In the resurrection then, when they shall ryse againe, whose wife shall she be of them? for seauen had her to wife.*	32. *And last of all the woman died also.*
29. *Then Iesus answered & said vnto them, ye are deceiued, not knowing the scriptures, nor the power of God.*	24. *Then Iesus answered and saide vnto them, are yee not therefore deceiued, because ye know not the scriptures, neither the power of God?*	33. *Therefore at the resurrection, whose wife of them shall shee bee? for seauen hadde her to wife.*
30. *For in the resurrection they neither marye wiues, nor wiues are bestowed in marriage, but are as the Angels of God in heauen.*	25. *For when they shal rise againe*	34. *Then Iesus answered and said vnto them, the children of this world marrie wiues, and are married.*
31. *And concerning the resurrection*		35. *But they which shall bee counted worthye to enioye that worlde, and the resurrection from the dead, neither marrye wiues, neither are married,*
		36. *For*

rection of the dead, haue ye not read what is spoken vnto you of God, saying.
32. I am the God of Abraham, and the God of Isaac, and the god of Iacob? God is not the God of the dead, but of the liuing.
33. And when the people heard it, they were astonyed at his doctrine.

againe from the dead, neyther men marry, nor wiues are maried, but are as the Aungels, which are in heauen.
26. And as touchinge the dead, that they shal rise again, haue ye not read in the booke of Moses, howe in the bushe God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob.
27 Hee is not the God of the dead, but of the lyuing: yee are therefore greatly deceiued.

36. For they can dye no more, for asmuch as they are equall vnto the Aungels, and are the sonnes of God, since they are the children of the resurrection.
37. And that the dead shal rise againe, euen Moses shewed it, beside the bushe, when hee sayd, the Lord is the GOD of Abraham, and the God of Isaac, and the God of Iacob.
38. For hee is not the God of the dead, but of them which liue: for all lyue vnto him.
39. Then certeine of the Pharises answered, and sayde, Mayster, thou haste well sayde.
40. And after that, durste they not aske him any thing at all.

Heere we see how Sathan gathereth all the wicked together, to ouerthrow the trueth of God, which men in other thinges coulde not agree amongst themselues. For though there was great dissention betweene these two sectes, yet they conspire together against Christe: so that the Pharises were not displeased that theyr doctrine was oppugned in the person of Christ. So at this day we see al the bandes of Satan, though otherwise some of them are against others yet they ryse from al places against Christ. And the Papistes do beare so great hatred against the gospell, that they doe gladly nourish Epicures, Libertines, and suche other monsters, so that they may haue their helpe to ouerthrowe the Gospell. In summe we see that they came out of diuers sortes to assault Christ: and this came so to passe, beecause that all menne generally hated the lyght of sounde doctrine. But the Saduces moue the question to Christ, so as vnder the colour of an absurditie, they might eyther drawe hym into an errour, or if hee shoulde dissente, they myght dyffame him, and bringe him into contempte amongste the rude and vnlearned multitude. And it maye bee, that they were woonte to trouble the Pharises before with the same obiection, but now they lay the same snare for Christ.

23 *Which say that there is no resurrection.* I haue shewed before of the beginning of the Saduces. They did not onely deny the last resurrection of the flesh, but also the immortalitye of the soule, as Luke declareth, Act. 29.8. And truely if the doctrine of the scripture be wel considered, without the hope of the resurrection the life of the soule shall seeme to bee a very dreame. For God doth not say that the soules do so liue after death, as if they should now enioy the present glory and blessednes: but he suspendeth theyr hope vnto the latter day. I graunt that the Phylosophers,

which

which were ignoraunt of the reſurrection of the fleſh, ſpak many things of the immortall eſſence of the ſoule: but they ſpeake ſo fondlye of the eſtate of the life to come, that theyr writinges are to no purpoſe. But ſith the ſcripture ſaieth, that the ſpirituall lyfe dependeth of the hope of the reſurrection, and that the ſoules ſeparated from the bodyes haue reſpect to that, whoſoeuer denyeth the reſurrection, doth alſo deny the immortalyty of ſoules. But here is to be ſeene the horryble confuſion of the Iewiſh Church, that the chiefe maiſters of theyr relygion tooke awaye the hope of the lyfe to come: ſo that after death there ſhould be no difference betweene men and beaſtes. They did not deny a holy & righteous lyfe, neither were they ſo prophane as to account the worſhip of GOD a needeleſſe matter, (but they rather acknowledged God to be the iudge of the world, & that al things appertaining to man are gouerned by his prouidence:) but ſith they tyed aſwell the reward of the godlye, as the paynes due to the wicked, to this preſent life, though they had ſayd truely, that euery manne is now handled equally, according to his deſart: yet this was too prepoſterous, to ſhutte vp the promiſes of God into ſo narrow corners.

Now experyence doth euidently declare, that their folly was too groſſe, ſith it is euident that the rewarde which is layde vp for the good, is deferd to an other lyfe, and the puniſhmentes are not powred vppon the wicked in this world. To be ſhort, there cannot be imagined any thing more abſurde then this fantaſie, that menne created after the image of God, ſhould periſh like beaſtes. But howe vile and monſtrous a matter was this, when as ſome opinion at the leaſt of the life to come remained euery where amongſt the prophane and blynde Idolaters of the Gentiles, that this ſeede of godlynes ſhoulde be aboliſhed amongſt the Iewes the peculyar people of God. VVhat ſhould I ſay, that when they ſaw the holy Fathers, that they made haſte to the heauenlye life, and the couenaunte which God made with them is ſpirituall and eternall, muſte they not be more blinde then blockes, which coulde not ſee in ſo cleare a light? But firſt this was a iuſt rewarde for them, which had rente the Church of God into ſectes: then God in this maner reuenged the wicked contempt of his doctrine.

24. Mayſter, Moſes ſayde Sith it might haue ſufficed to haue propoſed the matter ſimply, to what end made they ſuch a preface? namelye, they doe craftily pretend Moſes name, to proue thoſe mariages laweſull, whiche were made not after the pleaſure of menne, but by the commaundement and ordinaunce of God himſelfe: alſo it is neceſſarye that God himſelfe ſhould agree with himſelfe. This therefore was their ſnare, if God will in time to come gather the faithfull into his kingdome, then will he reſtore vnto them that which he had giuen them in the worlde: therefore what ſhall become of that womanne, whom God had giuen to ſeauen men? So all the godleſſe and Heretikes doe frame their cauils, wherwith they could deforme the true doctrine of godlyneſſe, and make the ſeruauntes of Chriſt aſhamed: yea the Papiſtes endeuoring to entrappe vs as paſt all ſhame, doe openly ſcorne at God and his word. Therefore it is not without cauſe that Paule, Tit. 1. 9. would haue the doctor furniſhed with weapons, wherewith he may driue backe the enemies to the truth. As concerning this law, wherin GOD commaundeth the next kinſmen

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in bloud to succeede the dead in marriage, if the first should die without children, this was the reason, that the woman which was married into any family should receiue seede therof. This must not be vnderstoode of naturall brethren, but of cosines and such like: for it were incest to marry within the degrees forbidden by the law.

29. *Yee are deceiued, not knowing the Scriptures.* Though Christ speaketh to the Saduces, yet this reproofe doth generally belong to all deuisers of false doctrines. For sith God doth plainely shew himselfe vnto vs in the Scriptures, the ignaraunce of them is the fountaine and cause of all errours. But this is no small comfort to the godly, that they shalbe safe and out of the daunger of errour: so long as with an humble and modest desire to learne they shall seeke in the scriptures what is right and true.

Christes ioyning the power of God with his word, is to be referred to the circumstaunce of this present matter: because the resurrection far exceedeth the capacitie of mannes vnderstanding, it wil be incredible vnto vs, vntyll our mindes behold the great power of God, which is able to subdue all thinges to himselfe: as Paule teacheth, Phylippians, 3. 11. Further, it was necessary that the Sadduces should be deceiued: because they did falsly measure the glorye of the heauenly lyfe with the presente estate. Yet, in the meane season doe wee teache that they doe iudge and speake ryghtlye and wyselye of the misteries of the kyngdome of heauen, whyche doe ioyne the power of GOD togeather with the scriptures.

30. *They are as the Aungelles of God.* Hee meaneth not that the chyldren of God shalbe when they are rysen, in all thinges lyke vnto the angelles, but so farre as they shall be free from all infirmitie of this presente lyfe: as if he shoulde saye, that they were no more subiecte to the thinges which this transitory and corrupt life hath neede of. Luke dooth more plainely set forth the reason of the similitude, because they could not die againe: therefore they should not bring forth their fruite, as vpon earth. And he speaketh of the faythful onely, because there was no question of the reprobate. But it is demaunded why hee saith, that they shall then bee the sons of God, because they shalbe the children of the resurrection, sith the Lord doth vouchsafe this honour to his faithfull ones, though they be shutte vp in the pryson of the frayle body. And how should we bee the heires of eternall lyfe, if God shoulde not acknowledge vs nowe for children?

I aunswere, after we are grafted into the bodye of Christe by fayth, God adopteth vs for children, and the spirit is a witnesse, seale, marke & pledge of this adoption, so that in hope hereof wee may freely cry, Abba, Father, Rom. 8. 15. Gal. 4. 6. But though wee knowe that wee are the sonnes of God, yet because it doth not yet appeare what we shall be, vntill we be trasfigured, and see him in his glory, as he is, wee are not in effect accounted as sonnes. And though we be regenerate by the spirite of God, yet, because our lyfe is hidde as yet, the manifestation of the same shall make a true and perfect difference betweene vs and straungers. In this sense is our adoption deferd by Paule to the Rom. 8. 13. to the last daye.

LV. 37. *And that the dead shall rise againe.* After Christe had confuted that absurdity obiected against him, now he confirmeth the doctrine of the

the laſt reſurrection by the teſtimonie of the Scripture. And wee muſte keepe this order, that the enemies of the trueth hauing their quarels anſwered, may vnderſtand that they ſtriue againſt the word of GOD. For vntill they be ouercome by the teſtimony of the ſcripture, they may alwaies murmurre and grudge. Chriſt citeth a place out of Moſes, beecauſe he had to doe with the Sadduces, who gaue but ſmall credit to the Prophetes, at the moſt they accounted no better of them, then we do of the booke of Eccleſiaſticus, or the hyſtory of the Machabes. Alſo ſeeing they alleadged Moſes, he had rather turne him backe againe vpon the, then to obiect any one of the Prophetes. Further, hee had not this purpoſe, to gather al the places of ſcripture that ſerued for this purpoſe: as we ſee the Apoſtles in lyke manner did not alwayes vſe all the teſtimonies that ſerued for the ſame matter. Yet Chriſt did not vnaduiſedlye make choiſe of this place before the reſt: but choſe it with great iudgement (though at the firſt ſight it ſeemeth to be hard:) becauſe the Iewes ſhould eſpecially account of that, and remember it: iith it declareth that the Lord did therefore reuenge them, becauſe they were the children of Abraham.

God ſaieth that he came thither to helpe the afflicted people: but hee addeth withall, that he acknowledged that people for his, in reſpecte of the adoption, and for the couenaunt made with Abraham. How commeth it to paſſe, that God ſhould haue regard rather of the dead, then of them which liue: but becauſe he gaue the greateſt honour to the fathers, with whome he had made his couenaunt? But how ſhould they be ſo excellent and honourable, if they were dead? This relation doth euidently ſet forth this matter alſo. For as there can be no father without childrē, nor a king without a people: ſo the Lord cannot properly be called god but of the lyuing. Chriſt doth not reaſō ſo much of the commō maner and phraſe of ſpeach, as of the promiſe which is included in theſe wordes. For the Lord dooth offer himſelfe of this condition to bee our God, that he might haue vs againe to be his people: which one thinge is ſufficient to ſtrengthen the hope of the ful and perfect bleſſednes. Hence came that ſaying of the Church ſet downe by the Prophet, Haba. 1. 12. Thou art our God of old, we ſhall not dye. Therefore when he promiſeth to ſaue all them, whoſe God he ſaieth he is: and this beeing ſpoken of Abraham, Iſaac and Iacob after their death, it followeth that there remaineth hope of life euen for the dead. If any man obiect that the ſoules maye lyue, though the bodyes riſe not againe: I aunſwered a litle beefore, that theſe two are ioyned togeather: beecauſe the ſoules beeinge not yet in their eſtate, doe aſpyre to the enheritaunce layde vppe for them.

38. *For all liue vnto him.* This manner of ſpeach is diuerſlye vſed in the Scriptures: but Chriſt here meaneth, that the faythfull doe lyue in heauen with God after they paſſe out of the world: as Paule to the Ro. 6. 10. ſaieth, that Chriſt after he was receiued into the heauenly glory, liueth to God: becauſe he is exempted from the infirmities and troubles of this tranſitory lyfe. But Chriſt doth purpoſely declare heere, that wee muſt not iudge of the life of the godly after the ſenſe of fleſh and bloud: beecauſe it is hydden in the ſecrete cuſtodye of God.

For

For if they be almoſt like vnto the dead, while they wãder in the world, much leſſe doth there appeare anye token of life in them after the death of the body. But God is faithful, ſo that beyond the capacity of men hee will keepe them aliue before him.

39. *Then certeine of the Phariſes aunſwered.* It is euident that they were all malitiouſly bent, but by the power of God was this confeſſion wreſted out of ſome of the Phariſes. Though they wiſhed that Chriſte myght haue beene ouercome, and haue beene put to ſilence with ſhame: yet becauſe they ſaw themſelues armed by his aunſwere againſt the contrarye faction, ambition cauſeth them to triumph at the victory gotten. It may be alſo that for enuy they would not haue Chriſt ouercome by the Saduces. But by Gods wonderfull prouidence it commeth to paſſe, that euen his greateſt enemies ſhould ſubſcribe to his doctrine. Their boldnes alſo was brydeled, not onely becauſe they ſaw Chriſt prepared to withſtand all their aſſaultes: but beecauſe they feared they ſhoulde haue the foyle with ſhame, as they had oft receiued before. Further, becauſe they were aſhamed, by ſilence they graunted him the victory: ſo that his credit encreaſed ſo much the more amongſt the people. And in Matthewes wordes that they wondred all at his doctrine, it is to be noted, that the doctrine of godlynes was at that time corrupted with ſo many corrupt and colde commentaries, that it might well bee accounted as a wonder, that the doctrine of the reſurrection was ſo readily and ſo aptly proued by the law.

Mat. 22.	Mark. 12	Luk. 10.
34. But when the Phariſes hadde heard that he had putte the Saduces to ſilence, they aſſembled togeather.	*28. Then came one of the Scribes that had heard thẽ diſputing together, and perceiuing that he had anſwered them well, he asked him which is the firſt commandement of all?*	*25. Then beholde a certeine expounder of the lawe ſtoode vp, and tempted him, ſayinge, maiſter, what ſhall I doe, to enherite eternall lyfe.*
35. And one of them which was an expounder of the lawe, asked him a queſtion, tempting him, and ſaying,	*29. Ieſus aunſwered him, the firſt of all the commaundements is, heare Iſrael, the Lord our God is the onelye Lord.*	*26. And he ſayde vnto him, what is written in the lawe? how readeſt thou?*
36. Maiſter, which is the great commaundement in the law?	*30. Thou ſhalt therefore loue the Lord thy God with al thine heart, and with all thy ſoule, and with all thy minde, and with all thy ſtrength: this is the firſt commaundement.*	*27. And he aunſwered, and ſayd, thou ſhalt loue thy Lord God with al thine heart, and with all thy ſoule, and with all thy ſtrength, and with all thy thought, and thy neighbour as thy ſelfe.*
37. Ieſus ſaid to him, thou ſhalt loue the Lorde thy God with all thine heart, with all thy ſoule, and with all thy minde.	*31. And the ſecond is like: that is: thou ſhalt loue thy neighbour as thy ſelfe. There is none other commaundement*	*28. Then hee ſaid vnto him, thou haſt anſwered right: this do, & thou ſhalt liue.*
38. This is the firſte and the great commaundement.		*29. But he willing to iuſtifie himſelf, ſaid vnto Ieſus, who is then my neighbour?*
39 And		*30 And Ieſus aunſwered, and ſaid. a certeine man went downe from Ieruſalem to Iericho, and fell amonge theeues,*

39. And the seconde is like vnto this, thou shalte loue thy neighbour as thy selfe.
40. On these two commandements hangeth the whole lawe and the Prophets.

ment greater then these.
32. Then the Scribe saide vnto him, well maister, thou hast saide the trueth, that there is one God, and that there is none but he.
33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with al the strength, & to loue his neighbour as himself, is more then all burnt offrings and sacrifices.
34 Then when Iesus sawe that he answered discretely, hee said vnto him, thou art not far from the kingdom of God. And no man after that durst ask him any question.

theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him half dead.
31. And by chaunce there came down a certein priest that same way, and when hee saw him, hee passed by on the other side:
32 And likewise also a Leuit, when hee was come neere to the place, went and looked on him, and passed by on the other side.
33 Then a certeine Samaritan, as he iourneied, came neere vnto him, and when he saw him, he had compassion on him.
34. And went to him, and bound vp his woundes, and powred in oyle and wine, and putte him on his own beast, & brought him to an inne, and made promision for him.
35 And on the morowe, when he departed, hee tooke out two pence, and gaue them to the host, & said vnto him, take care of him, and whatsoeuer thou spendest more, when I come againe, I wil recompence thee.
36. Which now of these three, thinkest thou, was neighbour vnto him ꝑ fel amõg the theeues?
37. And he said, he that shewed mercy on him, thẽ said Iesus to him, goe, and doe thou likewise.

Though those thinges which Matthew in the 22. chapter, and Marke in the 12. doe reporte, haue onely something in them like to this hystory, and be not one: yet I haue chosen to set it down in this place, because that when Matthew and Marke doe say, that this was the last question, wherewith the Lord was tempted, Luke maketh no mention of that matter: And he seemeth to omit it of purpose: because that he hadde reported it other where. Yet I doe not saye that it is one and the same hystory: for Luke hath some thinges diuerse from the other two. They all agree in this, that a Scribe moued this question to tempt Christe. But hee whom Matthew and Mark do make report of, at the length departeth well affected: for he yeeldeth to Christes aunswere, and sheweth a token of a mild spirit apt to be taught. Note also that Christ likewise saith, that he is not far from the kingdome of heauen. But Luke bringeth in an obstinate man, swelled with pride, in whome there appeareth no to-

ken of repentaunce. And it may be sayde without absurditie, that this question of the true righteousnesse and obseruation of the lawe, and of the rule of good lyfe was ofte moued to Christ. But whether Luke reporteth this in an other place, or whether he pretermitted that other question (because that former history was sufficiet in respect of the doctrine) the likenesse of the doctrine seemeth to require, that I should confer the three Euangelists together.

Now it must bee considered what occasion moued this Scribe to aske this question of Christ: which was because he was an interpreter of the law, and was offended at the doctrine of the Gospel, because he thought that the authoritie of Moses was thereby diminished. But hee did it not so much of zeale to the law, as that hee tooke it disdainefully, that hys maister should lose any honour. Therefore hee demaundeth of Christe whether he would professe any thing more perfecte then the lawe. For though hee vttereth not this in wordes, yet his captious question tendeth to this, to bring Christ to be hated of the people. Further, Mathew and Marke doe not attribute this subtiltie to one man onely, but they do teach that the matter was done by agreement: and that one was chosen out of the whole company, who seemed to excell the reste in witte and learning. Luke also doth somewhat differ from Matthewe and Marke in the manner of mouing the question. For in him the Scribe demaundeth what men should doe to attaine eternall life: and in the other two, what is the greatest commaundement in the law. Yet it is to one end: for hee assaulteth Christ subtilly, so that if hee could draw any thing out of hys mouth that differed from the law, he might shake him vp as an Apostata, and an authour of wicked backsliding.

L V. 26. *What is written in the law?* He heareth another maner of aunswere of Christ, then he looked for. And Christe shewed no other rule of a holy & righteous life, thē that which was deliuered in the law of Moses: because that the chiefe perfection of righteousnesse is contayned vnder the perfect loue of God, and of our neighbours. Yet it muste be noted that Christ spake here of the meanes to obtaine saluation, according to the question that was moued to him. For he doth not plainely teach here as he doth otherwhere, how men shoulde come to eternall lyfe: but how they shoulde liue, that they might be accounted righteous before God. It is euident that the law teacheth men howe they shoulde frame theyr lyfe, to purchase their owne saluation before God. But that the law can do nothing but condemn, and is therfore called the doctrine of death, and is saide to encrease transgressions (Rom. 7. 13.) the fault is not in the doctrine, but in vs, because it is impossible for vs to performe that which he commaundeth. Therefore though no manne is iustified by the law: yet the law it selfe containeth the chiefe righteousnesse: for it doth not deceitfully promise saluation to them that follow the same, if any man doth fullye obserue whatsoeuer it commaundeth. Neyther should this manner of teaching seeme absurd to vs, that God should first require a righteousnes of workes, and shoulde after offer it freely without good workes: because it is necessarye for men to acknowledge theyr owne iust damnation, that they might be driuen to flye to the mercy of God. Therfore Paule dooth compare both the righteousnesses togeather (Rom. 10. 5.) that we might know that God iustificth vs freely, because

cause we haue no righteousnesse of our owne. But Christ applyed himselfe in this aunswere to the Lawyer, and had respect to the manner of the question mooued. For he demaunded not whence they should seeke their saluation, but by what works it should be attained.

MAT. 38. *Thou shalt loue the Lorde.* Marke setteth downe a preface, and saieth that the God of Israel is the only Lord. In which words GOD would sette forth the authority of the law two wayes. For this should be both a sharpe spurre to stirre vs vp to worship God, while wee are certeinly perswaded that we worshippe the true maker of heauen & earth, for doubting dooth naturallye make vs slouthfull, and it dooth sweetely allure vs to loue him, because that hee adopteth vs of hys free grace to be his people. Therefore least the Iewes should be afrayde (as it commonly vseth to be in thinges that are doubtfull) they heare that the true and onely GOD prescribeth them this rule for them to liue by. And least that distrust should draw them backe, God commeth to them familiarly, and commendeth his free couenaunt vnto them. Yet notwithstanding it is not to be doubted, but that God would make himselfe known from all Idolles, least the Iewes should be drawne away, but should keepe themselues in the true worshyppe of him alone. But nowe if no vncerteinety canne hynder the miserable Idolaters from following their loue with a madde heate, what excuse shall the hearers of the Law haue, if they become slouthfull, when God hath reuealed himselfe vnto them? That then which followeth is a briefe summe of the lawe, which Moses also setteth downe. For when as the lawe was deuided into Tables, of the which the first commaundeth the worship of God, the seconde charitie, Moses gathered this summe well and wisely, that the Iewes might knowe what GOD required in euerye of the commaundementes. But though it is meete that GOD shoulde bee beloued farre otherwise then menne: yet it is not without cause that for worshyppe or honour God shoulde require vs to loue him: for by this meanes he declareth that no other worshyppe pleaseth him, then that which is done of a free wil. For he will yeelde himselfe to a ryght and true obedience to God, that loueth him.

Furthermore, because the wicked and corrupt affections of the flesshe do withdraw vs frō a right course, Moses declareth that our lyfe shal thē be well brought into order, when the loue of God shall possesse all our senses. Let vs therefore learne that the loue of GOD is the beginning of godlynes: for God refuseth al obedience of mē, which cōmeth of constraynte, and will be worshipped wyllingly and freely. Yet let vs learne that vnder the loue of GOD is noted the reuerence which is due vnto him. Moses addeth not the minde, but onelye maketh mention of the hearte, the soule and the strength. And though this partition into these foure partes is the fuller, yet it altereth not the sense. For when Moses would summarilye declare that God should be beloued perfectlye, and that what power soeuer is in men, should be imployed this waye, it was sufficient for him to adde strength to the soule & hart, and so to leaue no part of vs voyd or without the loue of God. Also we know that the Hebrewes do somtime note the mind by this word *heart*, especially where it is ioyned with this word soule. But I do not labour much to shew what

the minde doth differ from the hearte aſwell in this place, as in that of Matthew, except that it ſignifieth a higher ſeate of reaſon, from whence all counſelles and thoughtes do proceede. But by this ſhort ſumme it appeareth that God in giuing the lawe and commaundementes reſpecteth not what men can doe, but what they ſhould doe. For it cannot be that the perfect loue of God ſhould reigne and rule in this infirmitie of the fleſh. For we know how all the ſenſes of our minde are bent to vanitie. Laſtly we do gather hereby that God doth not ſtay vpon the outwarde ſhew of works, but doth eſpecially ye require the inwarde affection, that good fruits may grow of a good roote.

39 *The ſecond is like to this.* He placeth loue and charity amongſt men in the ſecond place, beecauſe the worſhippe of GOD is firſte in order. And he ſaieth that the commaundement of louing the neighbours is like to the firſt: becauſe it dependeth of it. For ſith euerye manne is giuen to ſelfe loue, true charitie towardes our neighbours cannot be founde anye where, but where the loue of God reigneth. For the loue wherewith the children of the world doe loue one another is to bee bought and ſolde: for euery manne careth for his owne profitte. Againe, it is impoſsible that the loue of God ſhoulde reigne, but that brotherlye loue amongſte menne ſhould ſpring out of it.

Alſo, when Moſes commaundeth vs to loue our neighbours as our ſelues, hee woulde not ſet the loue of our ſelues firſt, that euerye manne might loue himſelfe firſte, and then his neighbours (as the Sorbonicall Sophiſters doe cauill, that the ruled is inferiour to his rule) but ſith wee are giuen too much to our ſelues, Moſes reprooueth this faulte, ſette our neighbours in equall degree with vs: as if hee ſhould forbid euerye man neglecting others, to haue care of himſelfe: becauſe that charitie ioyneth all into one body. And correcting ſelfe loue, which deuideth men aſunder, hee bringeth them all backe to a common ſocietie, and as it were to a mutuall embraceing one of another. VVhereby we gather that Paule doth not without cauſe call it the band of perfection, Coloſſ. 3. 14. and the fulfilling of the law, Romans, 13. 10: Becauſe that all the commaundementes of the ſecond Table ſhould be referred to it.

LV. 28. *Doe this, and thou ſhalt lyue.* I haue ſhewed ſomewhat beefore how this promiſe agreeth with the free iuſtification by fayth. For God doth not therefore iuſtifie vs freely by grace: becauſe the lawe doth not ſhewe and deſcribe a perfecte righteouſneſſe, but beecauſe that wee fayle in the obſeruation of the ſame: and therefore hee ſaieth, that wee cannot lyue by the ſame, beecauſe it is weake in our fleſſe. So that theſe two doe agree well togeather: the lawe teacheth howe menne ſhall bee iuſtified by workes, and that no manne ſhal be iuſtified by workes, beecauſe the want is not in the doctrine of the lawe but in men. Yet was it Chriſtes purpoſe to take awaye that obiection: becauſe he knew that the rude and vnlearned people murmured againſt him, as if that he ſhuld goe about to ouerthrowe the lawe, as it is the perpetuall rule of righteouſneſſe.

29. *But he willing to iuſtifie himſelfe.* This queſtion might ſeeme to ſerue nothing to the iuſtifying of man. But if we remember that which is ſaid other where, that mens hipocriſie is moſt found out in the ſecod table (for where

For preſently euen from the beginninge, Sathan endeuoured by all the meanes he coulde, to thruſt in ſome fained Chriſt, who ſhould not be the true mediatour betweene God and men. Becauſe that God had ſo often promiſed that Chriſte ſhoulde come of the ſeede or loynes of Dauid, this perſwaſion was ſo deepely ſetled in the hearts of all menne amongſt the Iewes, that they would neuer be drawen from this perſwaſion, to beleue that he ſhoulde not haue the nature of man. Therefore Sathan ſuffered them to acknowledge Chriſte to be very man, and the ſonne of Dauid, becauſe he ſhould haue tempted in vaine, to ouerthrow this article of the faith, but that which was worſe, he ſpoyled him of his Godheade, as if he ſhoulde bee ſome one of the ſonnes of Adam. And by this meanes the hope of the eternall life to come, and the ſpirituall righteouſneſſe was aboliſhed. But ſince that Chriſte came into the worlde, heritikes haue endeuoured by many engines or ſnares to ouerthrowe ſometime his manhoode, ſometime his Godheade, leaſt that hee ſhoulde haue full power to ſaue vs, or leaſt that we ſhoulde haue familiar acceſſe vnto hym. Further, ſith that the hower of death was now at hand, the Lorde himſelfe would make his Godheade knowen, that all the godly might without feare put their confidence in him. For if he were only man, it were neither lawfull to glory in him, nor to hope to be ſaued by him. Now we vnderſtand his purpoſe, that he ſhewed himſelfe to be the ſonne of God, not ſo much for his owne ſake, as that he might eſtabliſh our faith on his heauenly power. For as the infirmity of the fleſſhe, wherein he came neare to vs, maketh vs bolde to approche neare vnto him: ſo if that onely ſhoulde be before our eyes, it would rather fill vs with feare and deſperation, then make vs to be of good hope. Yet it is to be noted, that the Scribes are not reprehended, becauſe they taught that Chriſt ſhoulde be the ſonne of Dauid, but becauſe they imagined Chriſt to be meere manne, who ſhoulde come from heauen, to take vpon him the nature and perſon of a man. Neither doeth the Lord ſpeake theſe woordes expreſly of himſelfe: but he ſimply ſheweth that the Scribes were in a wicked errour, which only loked for a Redemer from the earth, and of the progenie of man. But thoughe it was an olde opinion amongſt them, yet we gather by Mathew, that they were asked before the people what they thought.

℣ 43. *Howe then doeth Dauid in ſpirite.* The ſaying of Chriſte that Dauid ſpake in ſpirit, is a forceable and vehement ſpeache. For he oppoſeth the propheſie of a thing to come, to the teſtimony of a thing preſent. For by this ſaying he preuenteth the cauill wherewith the Iewes doe flee away at this day. They ſay that the kingdom of Dauid was commended with this commendation, as if that God who had appoynted him to raigne, would riſe againſt the furious endeuours of his ennemies, and hee ſayeth they ſhall preuaile nothinge againſte the will of God. Leaſt the Scribes ſhould obiecte any ſuch thing, Chriſt ſayeth before, that the Pſalme was not made nor ſpoken of the perſon of Dauid, but was ſpoken by the ſpirite of propheſie, deſcribing the kingdom of Chriſt which was to come: ſo alſo it is eaſie to be prooued out of the text, that the words which are read in that place, can neither agree vnto Dauid, nor to any other earthly kings. For Dauid in that place doth bring in a king adorned with a newe prieſthoode, whereby it was neceſſary that the olde ſhadowes of the law ſhoulde be abrogated.

Nowe it is to be ſeene how he proueth that Chriſt ſhould be of greater excellency, then that he could be begotten of the ſeede of Dauid onely: Namely, becauſe that Dauid, who was the king and heade of the people, calleth him Lord. VVhereof it followeth, that in him there was ſomwhat more then a man. Yet the reaſon ſeemeth to be very weake & cold: becauſe it may be excepted, that when hee gaue this Pſalme to the people to be ſong, not hauing reſpect of his own perſō, he gaue Chriſt authority ouer others. But I doe take exception to the contrary, when as hee was one of the mēbers of the Church, there was nothing more vnlikely, then that he would depriue himſelfe of the common doctrine. Here he commandeth all the children of God to reioyce as it were with one voice, for that they ſhuld be ſafe vnder the defence of the heauenly and victorious king. If he ſhould be ſeparate from the body of the church, he coulde not be a pertaker of the ſaluation promiſed in Chriſt. If this were the ſpeach of a few, the kingdom of Chriſt ſhould not extend ſo farre as to Dauid. But nowe neither he, nor any other, can exempt himſelfe from his ſubiection, but that withall he muſt fal away from the hope of eternall ſaluation. Therfore ſith a better thing could not befall vnto Dauid, then to be comprehended within the compaſſe of the churche, he made this Pſalme aſwel for himſelf as for the reſt of the people. In ſum, by this title Chriſt is appoynted to be the chiefe and only king, that ſhould raigne ouer all the faithful. Neither may there be any exception admitted, but where the redemer is made gouernour of the churche, all men ſhould be brought to one order. VVherefore it is not to be douted but that Dauid would ſubmit himſelf to his gouernment, that he might be accounted amongſt the people of God. But now heere ariſeth an other queſtion: coulde not God haue raiſed vp ſome man whom he might haue made the redeemer, that might haue ben Dauids Lord, though he was his ſonne: For the ſubſtantiall name of God is not here ſet downe, but only *Adonai*, which is oftentimes giuen alſo to men. I anſwer, Chriſte taketh it for graunted, who is exempted from the number of men, & is exalted to that degre of honor, that he ſtuld be the chief head of the church, that he was not meere man, but alſo endued with the maieſty of God, for the eternall God who chalengeth this with an oth to himſelf alone, that euery knee ſhuld bow before him, Iſa. 45. 23. & 42. 8. He alſo ſweareth that he wil not giue his glory to another, Ro. 14. 11. And Paul ſayth, Phil. 2. 9. while Chriſt was made king, he hadde a name giuen him, which is aboue euery name, that before him euery knee ſhould bow. And though Paule had neuer ſpoken it, yet ſo it is, that Chriſt is therfore aboue Dauid & all other holy kings, becauſe that he is alſo aboue angels. VVhich could not befall to any man which is a creature, except the ſame were alſo G O D manifeſted in the fleſh. I graunt that he doeth not heere expreſly, and in woorde expreſſe his diuine power, but it maye eaſily bee gathered that hee is God, who is placed aboue all creatures.

44. The Lorde ſaid to my Lorde. The holy ghoſt beginneth here a triumphant ſong to al the godly, ſo that they might boldly ſtand againſt ſathan & all the wicked. and might laugh their madnes to ſcorne, for aſmuche as they goe about to throwe Chriſt out of his throne. Therefore, leaſt they ſhould be amaſed or afraid, when they ſhould ſee great ſtirres vppon the earth, they are commaunded to oppoſe the holy and inuiolable decree of

God

God againſt all their endeuours to the contrary. Therfore the meaning is, though men become mad, yet what ſoeuer they dare attempt for the ouerthrow of the kingdom of Chriſt ſhalbe in vaine, becauſe that it ſtandeth not vpon the pleaſure of men, but is erected by god to ſtād for euer. Therfore, ſo oft as this kingdom is violently aſſaulted, let vs remēber this heauenly oracle: for certainly this promiſſe was laid vp in Chriſtes hand, that euery of the faithful might apply the ſame to their own profit. And God is neither variable nor deceittful to call backe that whiche hee hathe once ſpoken with his mouth. The ſitting alſo on the right hād, is metaphorically taken for the ſecond or next degree, which Gods vicar or deputy holdeth. VVherfore it ſignifieth aſmuch as to get great authority & power in the name of God: as we know that god committed theſe things to his only ſonne, that he might gouerne his church by his hande. So this ſpeache appoynteth not any place, but rather includeth both heauen and earth vnder the dominion of Chriſt. And God ſayth that Chriſt ſhall ſit vntil his enemies be ouerthrowne, to let vs vnderſtand that his kingdom cannot be vanquiſhed nor beaten downe, not that he ſhould be depriued of the power that is giuen him, when his ennemies are ouerthrowen: but becauſe that he ſhal ſtand ſound for euer, when al his enemies are fallen. Yet the eſtate of the kingdome which is ſeene at this day muſt be noted, leaſt we ſhould be troubled, when we ſee it aſſaulted on euery ſide.

Mathew 23.

1. Then ſpake Ieſus to the multitude, and to his diſciples:
2. Saying, the Scribes and the Phariſies ſit in Moſes ſeate.
3. All therefore, what ſoeuer they bid you obſerue, that obſerue and doe: but after their workes doe not, for they ſay and doe not.
4. For they binde heauye burdens, and grieuous to bee borne, and laye them on mennes ſhoulders, but they themſelues wil not moue them with one of their fingers.
5. All their woorkes they doe for to be ſeene of men: for they make their phylacteries broade, and make long the fringes of their garments.
6. And loue the chiefe place at feaſtes, and to haue the chiefe ſeates in the aſſemblies,
7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.
8. But be not ye called Rabbi: for one is your doctour, ta witte, Chriſt, and all ye are brethren.
9. And call no man your father vppon the earth: for there is but one, your father which is in heauen.
10. Be

Mar. 12.

38. Moreouer, he ſayd vnto them in his doctrine: Beware of the Scribes which loue to goe in long robes, and loue ſalutations in the markets,
39. And the chief ſeates in the ſynagogues, and the firſt roumes at feaſtes.

Luke 11.

45. Then anſweared one of the expounders of the lawe, and ſayd vnto him: maiſter: Thus ſaying, thou puttſt vs to rebuke alſo.
46. And he ſayd: woe be to you alſo, yee interpreaters of the lawe: for ye lade menne with burdens grieuous to be borne, and yee youre ſelues touche not the burdens with one of your fingers.

A little before.

43. VVoe be to you Phariſiet: for yee loue the vppermoſt ſeates in the Synagogues, and greetings in the markets.

Luke 20.

45. Then in the audience of all the people, hee ſayde to his diſciples:

46. Be-

10. Be not called doctours: for one is your doctour, euen Christ.
11. But he that is greatest amongst you, let him be your seruaunt.
12. For who soeuer wil exalt himselfe, shal be brought low: and who soeuer will humble himselfe, shalbe exalted.

46 Beware of the Scribes which desire to go in long robes, & loue salutations in the markettes, and the highest seates in the Synagogues, and the chiefe roumes at feastes.

1. *Iesus spake to the multitude.* This was a very profitable admonition, that amongst so many dissentions, and grudging contentions, amongest the troubled and confused estate of things, in the desolation of a right & lawfull gouernment, yet the authority of the woord of God shoulde remaine safe. For to this ende bent the purpose of Christe, least the people being offended with the sinnes of the Scribes, shoulde cast of all regarde and reuerence of the law. For we know how readily mennes mindes are bent to loath and despise the same. Especially, where the life of the pastours is dissolute, all men commonly fall to wantonnesse after theyr example, as if they had a graunt to doe it freely. The same also (nay somewhat woorse) falleth out in dissentions: for the greater part shaking off the yoake, powre foorth their lustes, and breake forth into extreme contempt. Furthermore, at that time the Scribes were euen enflamed wyth couetousnesse, they swelled with ambition, their extortiõs were knowne, their fearful cruelty and corruption of their liues were so great, that they seemed to haue conspired the ouerthrowe of the lawe. Moreouer, they had peruerted the right and naturall sense of the lawe, with their corrupt commentaries, so that Christe was compelled sharply to contende wyth them: because they were caried with a wonderfull madnesse to quenche the light of the truthe. Therefore, because it was to be feared least that many shoulde growe into contempt of all godlinesse, partly by reason of such corruptions, partly because of tumultuous contentions, Christ meeteth with them in good time, and sayth that it should be wickedly done, if for the corruptions of men, true religion should be beaten downe, and the law should be any thing the lesse regarded. Sith that the Scribes were moste obstinate ennemies againste the truthe, because they oppressed the Church with their tyranny, Christ was compelled to discouer their corruptions. For except that good and simple men had bene drawen out of their bondage, the gate had beene shutte vppe against the Gospel. There was also another reason: because the people thoughte that lawfull for them, which they sawe theyr rulers do, they made a law vnto themselues of their corrupt liues. But least any man should wreste those things which he should speake into a diuers sense, he vseth this speach before, what maner of men soeuer the doctours be, yet it is not meete that the woorde of God should receiue any blotte or blemishe because of their filthy liues, or that they should take the liberty to sinne of their wicked examples. And this wisedome must be diligently noted. For many while they take holde of one thing, that they might bring the vngodly and the wicked into hatred and infamie, doe with an vnaduised zeale mixe and confounde all things togither. For all discipline is despised, shame is troden downe: to be shorte, there remaineth no regard of honestie: yea; many become impudent, and doe of purpose spread abroade the sinnes of the Priestes, that they

while they faigne themſelues to be great ſeruers of God, they doe openly deale vncharitably towardes their neighbours) and thereby it may be eaſily gathered that the Phariſe vſed this ſhift; that being couered vnder this falſe cloake and colour of holines, hee might not be brought foorth into the light. Therefore when hee perceiueth that the examination of his charitie would make againſt him, leaſt that he ſhuld be found a tranſgreſſour of the law hee ſeeketh ſtarting hoales in the name of a neighbour. And firſt we ſee that the Scribes had herein corrupted the law, becauſe they accounted none others for their neighbours, but they which were worthy of it. And thereof was that as a generall rule receiued amongſt them, that it was lawfull to hate their enemies. For this was one meanes that the hipocrits vſed to cleare themſelues of guiltines, to draw back as much as they could, leaſt their life ſhuld be brought to be iudged by the law.

30. Ieſus aunſwered. Chriſte might haue taught ſimply that the name of a neighbour doth generally belong to euerye manne, beecauſe that all mankinde is ioyned and knitte togeather with a certeine holy bande of fellowſhippe. And ſurely the Lord ſet downe this name in the lawe for no other cauſe, but that he might gently allure vs to loue one another. The commaundement had beene playner thus, Loue euery man as thy ſelfe: but becauſe that men are ſo blinded in their owne pride, that euery man lyketh ſo wel of himſelfe, that he ſcarſe thinketh others worthy of the lyke eſtate, but withdraweth their dueties from them, the Lorde therefore of purpoſe calleth all neighbours, that the affinity it ſelf might ioyne them together one to another. Therefore that any man may become our neighbour, it ſufficeth that hee is a man: for it is not in our power to blotte out that nature common to all. But the purpoſe of Chriſt was to drawe ſuch an aunſwere out of the Phariſee, as that hee myght thereby condemne himſelfe. For ſith that this maiſterly determination had taken place amongſt them, that no man is our neighbour, but hee which is our friend: if Chriſte had preciſely asked him the queſtion, at one word he would neuer haue graunted, that all menne are comprehended vnder this name neighbour: which he vrgeth him to confeſſe by the ſimilitude, which he bringeth forth. And the ſumme is, that the greateſt ſtraunger is our neighbour: beecauſe GOD hath ſo tyed all men togeather, that euery of them ſhoulde helpe others. Yet at the firſte hee doth properly rebuke the Iewes and Prieſtes, beecauſe that when they boaſted themſelues to bee the Sonnes of one Father, and that they were ſeparate from all other nations by a prieuledge of adoption, that they might be God his holye inheritaunce: yet they deſpyſed and had eache other in barbarous and beaſtly contempt, as if there were no neighbourhood betweene them. For it is not to be doubted but that Chriſte deſcribeth this cruell neglect of charitie, whereof they were guiltie. But, as I ſayde, this is the chiefe purpoſe, the neighbourhood which bindeth vs to doe each for other, is not tyed to friends or kinſefolkes, but to belong to al mankinde.

To proue this, Chriſt compareth the Samaritã to the prieſt & the Leuit. It is very well knowne howe the Iewes hated the Samaritanes with a mortal hatred: ſo that there was great diſcord euen amongſt them that dwelt neere together.

Now, saieth Christ, a Iewe, a citisen of Iericho, when as he iourneyed to Hierusalem, being wounded of theeues, was neglected aswell by the Leuite as by the Priest, which came by him, as hee lay halfe dead: but he was louingly prouided for by the Samaritan: and at the length hee asketh which of the three was neighbour to this Iew. This subtil Doctour could not shift away, but that he must preferre the Samaritan beefore the other two. For here may be seene, as in a glasse the felowshippe and neighbourhood of menne, which the Scribes endeuoured to wipe away with their wicked cauill. And the mercy which this enemy shewed to the Iewe, declareth by the direction and instruction of nature, that manne was made for mannes sake: whereof the mutual bond of neighbourhood amongste all menne is concluded. The Allegory whiche the patrons of free will doe coyne out of this place is so foolish, that it needeth not to be confuted. In their opinion the condition of Adam after his fall is described vnder this figure of the wounded manne. VVhereof they inferre that the power to doe well was not altogeather quenched in him: beecause it is sayde onely, that hee was halfe dead. As though that it should be Christes purpose to speake in this place of the corruption of mannes nature, and to shewe howe deadly or curable a wound Sathan gaue Adam: and as though hee sayde not plainelye, and without a figure, Iohn 5.25. All menne are dead, but they whom hee maketh aliue by his voice.

The other Allegory hath no more colour in it: which yet is so much accepted, as that it is receiued for an oracle almoste by all mennes allowaunce. They imagined this Samaritan to bee Christe, because hee is our keeper: they say that wine and oyle were powred into the wound, because that Christ healeth vs with repentance and the promise of grace. They haue forged a thyrde subtiltie, that Christe dooth not restore to health presently, but committeth vs to the Churche, as to an Inne keeper, to bee healed by litle and a litle. I graunte that euerye of these is very plausible: but the Scripture must bee more reuerenced, then to take this libertie thus to alter the sense of the same. But it is manifest to euery man, that these imaginations were deuised by curious men againste Christes minde.

MAT. 40. *In these two commaundementes.* Nowe I returne to Matthew, where Christe saieth, that all the lawe and the Prophetes dependeth vppon these two commaundementes: not that he would restraine the whole doctrine of the Scripture to this: but because that whatsoeuer is commaunded anye where of the rule of holye and righteous lyfe, shoulde be referred to these two heades. For Christe dooth not generallye declare what the lawe and the Prophetes doe containe: but in his speach hee saieth that nothinge elsse is requyred in the lawe and the Prophetes, but that euery manne should loue God and his neighbours: as if hee shoulde haue sayde, the summe of a godlye and vpright lyfe is contayned and included in the worshippe of GOD and loue of men: as Paule saieth, Romans, 13. 10. that loue is the fulfillinge of the lawe. VVherefore certeine ignoraunt people doe wickedly snatch at this saying of Christe: as if that wee shoulde search no further in the law and the Prophetes. For, as there is a difference betweene the promises and the commaundementes; so Christ doth not generallye declare in this place what

what must be learned out of the word of God: but according to the circumstaunce of the matter he sheweth to what end all the commaundementes are directed: yet the free remission of sinnes, whereby wee are reconciled to God, the hope of calling vppon God, the marke of our enheritaunce to come, and all other partes of fayth, though they haue the highest place of the law, doe not depende vppon these two commaundementes. For it is one thing to demaunde that, which is due, and another thing to offer, that which wee want. Mark noteth the same thing in other wordes, that there is none other commaundement greater then these.

MAR. 32. *Well Master, thou hast sayde the trueth.* Onelye Mark maketh mention that the Scribe was humbled. And it is worthy to bee noted, that he which malitiously and deceitfully assaulted Christe, did not onely with silence giue place to the trueth, but hee subscribeth to Christe openly and freely. So we see that hee was not one of that sorte of enemies, whose obstinacie was incurable: for though they shoulde be ouercome a hundred tymes, yet they doe not cease to sette themselues against the trueth euery waye. But it is to bee gathered by this aunswere, that Christ did not precisely comprehend the rule of lyfe in two words onely: but as occasion was giuen, he enueighed against the feigned & counterfeit holynesse of the Scribes: who giuing themselues only to outward ceremonies, made no account almost of the spirituall worship of God: and there was no great reckoning of charity amongst them. And though the Scribe had some such corruptions: yet, as it commeth sometymes to passe, hee had conceiued the seede of true knowledge out of the Lawe, which laye hydde and smothered in his heart, and by reason heereof hee yeeldeth & suffereth himselfe to be reclaymed from that corrupt course. This yet seemeth not to fall out well, that the sacrifices, which are parte of the worshippe of God, and apperteine to the firste table of the law, should be lesse esteemed then charity towardes menne. The aunswer is, though the worshippe of God is farre more excellent and pretious then all the dueties of a ryghteous lyfe: yet the outwarde exercises of them are not of themselues of that value, as to ouerthrowe charitie. For wee knowe that charitie pleaseth GOD simplye and of it selfe, when as hee doth not regarde nor allowe of sacrifices but to an other ende. Note that hee speaketh heere of naked and vaine sacrifices: for Christ dooth oppose a faygned kynde of holynesse against true and sincere honestye.

The same doctrine is found also in diuerse places of the Prophets, that the hypocrites might know that the sacrifices are of no value, which are not offred in spirite and trueth: for God is not pleased with the sacrifices of beastes, where charitie is neglected.

34. Then, when Iesus sawe. It is vncerteine whether this Scrybe did profitte anye further afterwardes or no: but beecause hee sheweth himselfe apt to be taught, Christ reached his hande forth vnto him, and teacheth vs by his example to helpe them, in whome there appeareth some beeginning eyther of readinesse to be taught, or of right vnderstanding. For it seemeth that Christ said, that this Scribe was not farre from the kyngdome of heauen for two causes: namely, becaus he would yeeld to

his duety, and did wisely discerne the outward profession of the worship of God, from the necessary dueties of neighbourhood. Further, Christe tolde him that hee was not farre from the kingdome of GOD, not so much to praise him, as to exhort him to goe forwarde, and in his person he encourageth vs al, that being once entred into the right way, we shuld goe the cheerefullier forward. By these wordes we are also taught, that many while they are yet in errour, doe yet with closed eyes come to the waye, and are by this meanes prepared, to runne in the race of the Lord when tyme shall serue. That which the Euangelistes doe saye that the mouthes of the aduersaries were stopt, so that they durste not tempte Christ any more, must not so be taken, as if they ceased and left of their obstinate frowardnes. For they fretted inwardly as wilde beastes vse to doe, when they are shutte vp in caues, or as fierce horses doe byte vppon the brydle. But the more they shewed themselues hard harted, and their rebellion not to be vanquished, the more notable triumph did Christ get vpon them both.

And this his victory must not a little encourage vs, neuer to bee amased in defending of the trueth, being sure of the successe. It shal come oft times to passe, that the enemies shall frowardlye lift vp themselues euen to the end: but God will bring it to passe at the length, that this madnesse shall fall vppon their own heades, and the trueth shall notwithstanding proceede with the victory.

Math. 22.	Mark. 12.	Luk. 20.
41 VVhile the Pharises were gathered togeather, Iesus asked them.	*35 And Iesus aunswered and saide, teaching in the Temple: How say the Scribes that Christe is the sonne of Dauid?*	*41 Then hee saide vnto them, howe saye they that Christ is Dauids sonne?*
42. Saying, what thinke yee of Christ? whose Sonne is hee? They sayde vnto him Dauids.	*36 For Dauid himself said by the holy Ghost, the Lorde said to my Lord, sitte at my right hand, till I make thine enemies thy footestoole.*	*42 And Dauid himself saith in the booke of the psalmes, The Lorde saide vnto my Lord, sitte at my right hand,*
43 Hee sayd vnto them, how then doth Dauid in spirite call him Lord, saying,	*37 Then Dauid himselfe calleth him Lorde: by what meanes is he then his sonne? And much people heard him gladly.*	*43. Till I shal make thine enemies thy footestoole.*
44 The Lorde saide to my Lord, sitte at my right hande, till I make thine enemies thy footestoole?		*44 Seeing Dauid calleth him Lord, howe is hee then his sonne?*
45 If then Dauid called him Lorde, howe is hee his sonne?		
46 And none could answere him a word, neither durste anye from that daye forth aske him any moe questions.		

42. VVhat thinke ye of Christ? Marke and Luke doe more plainly declare, why Christe asked this question: namelye, beecause the Scribes had this corrupt opinion amongst them, that the promised Redeemer should bee some one of the sonnes and successours of Dauid, who should not bring with him any thing more excellent then the nature of manne.

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they might haue the better cloake for their ſinne. But Chriſt doeth inuey ſo againſt the Scribes, that firſt he deliuereth the law of God from contempt. Therefore wee muſt learne to vſe the ſame wiſedome, if we deſire that our reprehenſions ſhould do any good: yet againe it is good to note, that Chriſt was not afraid of offending any man: whereby he ſhoulde be kept from diſcouering thoſe vngodly Doctours, as they had deſerued. He onely helde this moderation, leaſt the woord of God ſhoulde grow into contempt through the wickednesſe of men. Further, to let vs vnderſtand that he ſpake of the ſinnes, and not to procure hatred to the perſonnes of men, but leaſt that infection ſhould ſpread further, Marke ſayeth expreſly, that he ſpake *in his doctrine*. By which words he declareth, that he wold haue the hearers profit by theſe admonitiõs, that they might take hede to themſelues. And though Luke ſemeth to reſtrain this to the diſciples, yet it is probable that he directeth this ſpeach generally to the whole multitude. The which doeth alſo more euidently appeare by Mathewe: and the matter it ſelfe required that Chriſt ſhoulde haue reſpecte to all men in generall.

2. *They ſitte in Moſes ſeat.* It is not without conſideration that I haue ſet that heere whiche Luke rehearſeth in another place. For beſides that it is the ſame doctrine, I doubt not but that Luke after he hadde ſaid that the Lorde had ſeuerely and hardly reproued the Scribes, he added alſo other reprehenſions, which Mathewe deferde to a proper place. For nowe we haue ſeene how the Euangeliſts haue placed diuers ſayings of Chriſt together, as occaſion required. But becauſe that Mathewe wryteth more at large, I will rather interpreat that which he wryteth. The Lorde in ſum exhorteth the faithfull, ſith the Scribes liued moſte wickedly, not to leade their life after their corrupt maners, but rather to frame it accordinge to the rule of the lawe, which they heare out of the mouthes of the Scribes. For it was neceſſary (as I touched euen nowe) that he ſhould reprehende many corruptions in them, leaſt they ſhoulde infecte the whole people. Therefore, leaſt their wickednesſe ſhould robbe away the force from the doctrine whereof they were miniſters and preachers, hee commaundeth the faithfull to attend to their wordes, but not to their deedes: As if that he ſhould haue ſayd, there is no cauſe why the euill examples of the paſtours ſhould hinder the children of God from liuinge well. Vnder the name of the Scribes are the Doctours or the interpreaters of the law noted, and it agreeth very well with the Hebrewe phraſe. And it is certaine that Luke calleth the ſame men lawyers. But the Lorde doeth eſpecially reproue thoſe Pharilies which wer of the number of the Scribes: becauſe that at that time this ſecte had the chiefe place in the gouernment of the Church, and in the interpretation of the ſcripture. For we ſheweo other where that when the Sadducees and the Eſſenes would be accoũted learned, according to the learned, the Phariſies followed an other maner of teaching deliuered vnto them from their elders, as it were from hande to hand, ſo that they would ſearche out more ſubtilly the myſticall ſenſe of the ſcripture. And thereof they had their name giuen them: for they are called Pheruſim as interpreaters. And though they had defiled the whole ſcripture with their inuentions: yet becauſe they gloried in that popular kinde, they had moſt authority in ſetting forth the worſhip of God, and the diſcipline of holy life. Therefore the ſentence muſt be reſolued thus:

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the Phariſies & the reſt of the Scribes: or the Scribes amongſt whom the Pharilies haue the greateſt honor, are in their words, good maiſters of an vpright life: but in their vngodly dedes they teach you very yl: wherfore marke rather their mouthes then their hands. Now it is demanded whether we muſt obey what ſoeuer the doctors do cõmand without putting any differẽce. For it ſufficiently appeareth that the Scribes of that age had wickedly & vngodly corrupted the law with their vngodly fantaſies, & had laden the miſerable ſoules with vnrighteous lawes, & had defiled the worſhip of God with many ſuperſtitions, and Chriſt woulde haue their doctrine kept, as if that it were not lawful to reſiſt their tyranny. The anſwer is eaſie, he doeth not ſimply compare euery doctrine with their life: but this was Chriſtes purpoſe to put a difference betweene the holy law of God & their prophane works: for to ſit in Moſes chaire, is nothing els then to ſhew out of the law of God how they ſhould liue. And though I do not certainly know whẽce this maner of ſpeach is borowed, yet their cõiecture is probable which do refer it to the pulpit which Eſdras ſet vp, whẽce the law was red. Neh. 8. 4. And when the Rabbines would ſpeake of the ſcripture, they of the cõpany which were to ſpeake, aroſe in order. But it may be that the cuſtome was to read the law it ſelf out of a higher place. He therfore ſitteth in the chaire of Moſes, which commandeth not of himſelf, or of his owne iudgement, but of the authority and woord of God. Yet herewithal is noted a lawful calling: for Chriſt doeth therfore command that the Scribes ſhuld be heard, becauſe they were the publike teachers of the church. The papiſts which do giue lawes, think it inough to haue the title and the place: for to this ende doe they wreſt Chriſtes words, as if it were neceſſary for men to receiue obediently what ſoeuer the ordinary prelates of the church do cõmand. But this cauil is confuted againe & againe, in another cõmandement of Chriſtes, where he willeth to take heede of the leauen of the Phariſies. If by the authority of Chriſt it is not only lawful, but alſo behouefull to reiect what ſoeuer the Scribes do adde of their owne to the pure doctrine of the lawe: it is euident that what ſoeuer they pleaſe to cõmande, may not be receiued without choiſe & iudgement. Furthermore, if Chriſt wold haue tied their conſciences to the precepts of men, he had ſpokẽ falſly other where, ſaying that god was worſhipped in vain with the precepts of men. Heereby it appeareth, that chriſt exhorted the people that they ſhuld ſo far obey the Scribes, as they continued in the ſimple & pure interpretation of the law. For Aug. doth very wel & aptly according to the mind of Chriſt, expoũd the ſitting of the Scribes in Moſes chair, to be that they taught the lawe of God: and therfore the ſhepe ought to hear the voice of the ſhepherd by them as by men appoynted to that office. To the which words he preſently addeth, therfore God teacheth by them: but if they will teache their owne, heare them not, do not after them. In the treatiſe vpõ Ihon 46. To the which ſentence that which the ſame man ſaith in his 4. boke *de doctrina Chriſtiana*, anſweareth: Becauſe the good faithful men do not hear all men, but they hear God himſelf obediẽtly, therfore they are heard profitably, who alſo do profitably abſtain from thoſe things they ſhould not do. Therfore the chair not of the Scribes but of Moſes cõpelled them to teach good things yea though they did thoſe things which were not good. In their life they did their own works: but the chair which was none of theirs, ſuffred thẽ not to teach their owne doctrines.

4. For they binde burdens. He accuſeth not the Scribes,as if they ſhould tyrānically oppreſſe the ſoules with hard & vnrighteous lawes:for though they had brought in many ſuperfluous rites(as it appeareth by other places)yet Chriſt doth not touch that fault now:for he compareth true doctrine with a corrupt and diſſolute life. Alſo it is no maruel that the law of God is called a heauy burden,and hard to bee borne,and eſpecially in reſpect of our infirmity. But thogh the Scribes required nothing,but that which God had cōmanded:yet Chriſt doth here reproue their ſtrait and auſtere kind of teaching,which is cōmon with theſe proud hypocrites,ſo that they do imperiouſly require of others whatſoeuer is due to god:they are not to be entreated frō vrging others in their duelies,& they do flatteringly ſpare thēſelues,euen in thoſe things which they doe ſeuerely enioyne to others,& careleſly they giue themſelues to any thing. In which ſenſe Ezechiel reproueth them,for that they ruled with auſterity & power. For they which doe earneſtly feare God, though they endeuour to frame their diſciples to obey him ſincerely and perfectly, yet becauſe they are ſeuere,rather towards thēſelues then towards others, they are not ſo preciſe exactors:further,becauſe they know their own infirmity,they do louingly forgiue the weak. But none cā be imagined more bold or more cruel in cōmāding,then the blockiſh conteners of God:becauſe they care not for the difficulty of that,from the which they do exempt themſelues. VVherfore no man can orderly rule others,but he which firſt hath ruled himſelf. *5. All their werks they do.* He had ſaid euen now that the Scribes liued far otherwiſe then they taught:but now he addeth,that if they had a ſhew of any good thing,euen that was but fained and toyiſhe:becauſe they had no other purpoſe but to pleaſe men and to glorye of thēſelues. And here he doeth ſecreately oppoſe the diſguiſed viſer of their workes which ſerue but for oſtentation againſt the ſtudy of godlineſſe and of a holy life. For a ſincere worſhipper of god wil neuer giue himſelf to theſe vainglorious boaſtings,wherwith the hypocrits are puffed vp:ſo he doth not only reprooue ambit on in the Scribes and the Phariſies: but ſith the Lord had condemned the tranſgreſsion and contempt of the law of god in their whole life,leaſt they ſhould obiect their fained holineſſe as a defence, he anſwereth it before it be obiected,that theſe things wherof they glory,are but friuolous trifles,& not to be accounted of,becauſe ther raigned nothing in them,but mere boaſting. Afterward he bringeth foorth one kind wherby ſuch ambition was eaſily knowen,for that euen in the hems of their garmēts they wold ſhew before the eies of mē that thei wer good obſeruers of the law. For to what end wer the borders of their garments broder,& their philacteries excēding the common cuſtome of the people,but to make a vaine ſhew? The Lord had commanded the Iewes to weare certaine choyſe ſentences,both in their forhead and vppon their garments:for becauſe that man woulde eaſily forget the lawe,therefore the Lord would that his people ſhould thus be put in minde therof. And therefore were they alſo commaunded to wryte ſuch ſentences vpon the poſtes of their houſes, that whether ſoeuer they turned their eyes, they might preſently haue ſome godly admonition. But what did the Scribes? They wore the commaundements of God more gorgeouſly wroughte vppon their garments,that they might differ from the reſt of the people. And in this their glorious boaſting,their filthy ambition was beyrayed.

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But hereby we do alſo learne, how wiſe men are,to adde their own vain fantaſies,to the ende they might couer their owne ſinnes vnder ſome colour and cloake of vertues:as in this,that they wreſt to ſerue their hypocriſie,thoſe exerciſes of godlineſſe which God commaunded. There was nothing more profitable then to exerciſe all the ſenſes in meditating of the lawe: neither was that commaunded of the Lord in vaine. But they were ſo farre from profiting by ſuch inſtructions, that they put a perfect righteouſnes in the decking of their garments,and deſpiſed the law in al their life. For the lawe of the Lord coulde not more reprochefully be derided,then when as in a ſtagelike habite they woulde faine to keepe the ſame,and woulde call to be the keepers of it perſons prepared to playe a comedy. That which Marke and Luke do ſpeake of the robes,doth tend to the ſame ende: for we know that the people of the Eaſt vſed long garments euery wher,which faſhion they alſo kepe at this day. But it appeareth by Zach. 13.4.that the prophets had a certain kind of cloke wherby they wer diſtinguiſhed frō the reſt of the people. And it was not without a cauſe,that the teachers ſhuld be ſo apparelled, that there might be more grauity and modeſty in their apparell,then in the common ſort. But the Scribes had wickedly turned that to ſerue their pleaſure and pomp. The which example the popiſh ſacrificers wreſted to ſerue them,whoſe robes appeare to be nothing elſe but badges and tokens of their proud tyrannie.

6. *And they loue the chiefe roumes.* He proueth by manifeſt ſignes,that the Scribes had no deſire of godlineſſe in them,but were altogither giuen to ambition. For none do deſire the chiefe roumes,and the chiefe ſeates,but they which had rather to be proudly extold amongſt men,then to be approued of God. But Chriſt doeth condemne this eſpecially in them, that they defired to be called maſters. For though the name Rabbi ſignified of it ſelf excellency,yet it was growen at that time into ſuch an vſe amongſt the Iewes, that they called the maſters and teachers of the lawe by that name. But Chriſt ſayeth that this honour belongeth not to any manne, but to himſelfe alone: whereof it followeth, that it can not be giuen to men without doing iniury to him. But this ſeemeth to be too harde and abſurde,ſith that Chriſt doeth not teache vs now by himſelfe,but ordaineth and ſetteth maſters ouer vs: and it were a follye to take away the name from them,to whom he giueth the office. Yea,when hee was conuerſant vpon the earth,he ordained Apoſtles which ſhould go and teach in his name. If that the queſtion be of the title,Paul certainly would not haue gloryed in that which hee vſurped by doing iniurie and ſacriledge to Chriſt,when hee called himſelfe the maiſter and doctour of the Gentiles, 1. Tim. 2. 7. But becauſe that Chriſtes purpoſe was to bring al from the leaſt to the greateſt into order, that euery one might haue his owne right,there is no cauſe why any manne ſhould ſtriue about the woorde. Therfore Chriſt regardeth not how they be called, which diſcharge the office of teaching,but he tieth them within their bondes, leaſt they ſhuld raigne ouer the faith of the brethren. For this diſtinction muſt alwayes be holden,that Chriſt onely muſt be obeyed,becauſe the voyce of the father ſpake from heauen of him onely.

Heare him. And the doctours muſt be his miniſters, ſo as he may be heard in them,and they may be maſters vnder him,becauſe that they ſupply his roume.

roume. The ſumme is, that he may haue his authority wholely to himſelfe, and that no mortall man ſhould take the leaſt part of it away from him. So he is the onely paſtour: but yet hee admitteth many paſtours vnder him, ſo that he only may be aboue all, and may gouerne the churche by them. So the cõtrary muſt be noted: for becauſe that we are brethren, no man muſt ſtriue to vſe maſterſhippe ouer others. And ſo it followeth, that ſuch maſterſhip as doth not violate brotherly felowſhip amõgſt the godly, is not condemned. To be ſhort, heere is nothing els commaunded, but that all men ſhould depend of Chriſtes mouth only. Paul reaſoneth almoſt after the ſame maner, when hee ſayeth that we are forbidden to iudge raſhly one of an other, becauſe we are all brethren, and we all ſhall appeare before the iudgement ſeat of Chriſt. Rom. 14. 10.

9. *And call no man your father.* He chalengeth the honour of a father to God alone, almoſt in the ſame ſenſe, in which he ſayd euen nowe that he was the onely maiſter. For men tooke not this name to themſelues, but it was graunted them by God. VVherefore it is not only lawfull to call them our fathers vppon earth, but it is a wicked thing to depriue them of that honour. Neither is that diſtinction whiche ſome doe make, to any purpoſe, that menne which doe begette children, are fathers accordinge to the fleſh: but that God onely is the father of the ſpirites. I graunte that God is ſo diſtinguiſhed ſometime from men (as to the Hebrewes 12. 9.) but ſith Paule doeth often call himſelfe a ſpirituall father, 1. Corrinthians 4. 15. and to the Philippians 2. 22. it muſt be ſeene howe that agreeth with the woordes of Chriſte. Therefore this is the true meaninge, the honour of a father is giuen wrongfully to men, if the glory of God be thereby darkened. And that doeth come to paſſe ſo oft as mortal man will be accounted a father of himſelfe without God, when as all degrees of kinred doe depende of God alone through Chriſt, and they doe ſo agree amongeſt themſelues, that God is properly the onely father of all menne. So the former ſentence of the maiſterſhippe of Chriſte is againe rehearſed the ſeconde time, that we might know this to be the lawful order, if God alone doe rule and enioy a fatherly right and authority ouer all menne: and Chriſt woulde haue all menne ſubiecte, and become diſciples to his doctrine. As it is ſayde other where, that Chriſte is the onely head of the Churche, Epheſ. 1. 22. becauſe that it is meete that the whole body be ſubiect and obedient to him.

11. *But he that is the greateſt amongeſt you.* In this ſentence he declareth that he doeth not Sophiſtically quarrell about woordes, but hath rather reſpecte to the matter: leaſt any manne forgetfull of his eſtate, ſhould take vppon him more then is meete. Therefore he ſayeth that the greateſt dignity in the Churche is not to rule, but to miniſter. VVho ſoeuer keepeth himſelfe in this meaſure, robbeth neither God nor Chriſte of any thing, what title ſoeuer he haue. So againe that authority whiche derogateth from the maiſterſhippe of Chriſte, doeth pretende the title of a ſeruaunt in vaine. For what profiteth it the Pope when hee hath oppreſſed poore ſoules with tyrannous lawes, to call himſelfe the ſeruaunt of the ſeruants of God, but that he might openly riſe vppe againſt God, and opprobrioufly laugh menne to ſcorne?

But as Chriſte doeth not ſtande vppon woordes, ſo hee gaue this pre-

ciſe commaundement to his Diſciples, that they ſhould not aſpire nor deſire to clime higher, that they may equally maintaine a brotherly fellowſhip vnder the heauenly Father: and that they which do excell in honour, ſhoulde become ſeruaunts to others. Hee addeth that notable ſentence whych is expounded in an other place. He that exalteth hymſelfe, ſhall be brought lowe, &c.

Mathew 23.	Mar. 12.	Luke 11.
13. VVo therfore be vnto you Scribes & Phariſies, hypocrites, becauſe ye ſhut vp the kingdome of heauen before menne: for yee your ſelues gee not in, neither ſuffer yee them that would enter, to come in. *14. VVoe be vnto you Scribes and Phariſies, hypocrites: for yee deuoure widowes houſes, euen vnder a colour of long prayer, wherefore yee ſhall receiue the greater damnation.* *15. VVoe bee vnto you Scribes and Phariſies, hypocrites: for yee compaſſe sea and lande to make one of your profeſſion: and when hee is made, yee make him two folde more the childe of hell, then you your ſelues.*	*40. VVhich deuoure widowes houſes, euen vnder a colour of longe prayers. Theſe ſhall receiue the greater damnation.*	*52 VVoe be to you interpreaters of the lawe: for yee haue taken away the key of knowledge: yee entred not in youre ſelues: and them that came in, yee forbade.* Luke 20. *47. which deuour widows houſes, euen vnder a coloure of longe prayinges: theſe ſhal receiue greater damnation.*

Hee inueigheth yet more ſharpely againſte them, and hee doeth it not ſo muche for their cauſe, as that he might call backe the common and ſimple people from their ſecte. For though we ſee the vengeance of God againſt the reprobate propoſed oft times in the ſcripture, that they might be the more inexcuſable: yet vnder the perſonne of them, the children of GOD doe receiue profitable admonitions, leaſt they ſhoulde intangle themſelues in the ſame ſnares of wickedneſſe, but that they ſhoulde beware of the like deſtruction. For when the Scribes hauing ouerthrowne the woorſhippe of GOD, and corrupted the doctrine of godlineſſe, woulde beare no correction, and in a deſperate madneſſe oppoſed themſelues (to the deſtruction of themſelues and the whole people) againſte the redemption profered, it was meete that they ſhoulde be made odious and deteſtable to all menne. Thoughe Chriſte did not ſo muche reſpecte what they hadde deſerued, as what was profitable for the rude and vnlearned people. For his will was, at the ende of his life, to leaue ſome ſolemne teſtimonie, that no manne might but he which wittingly and willingly woulde, be deceiued by thoſe vngodly knaues. And wee knowe what a hinderaunce the fooliſh reuerence of the falſe teachers was to the ſimple, leaſt they ſhoulde bee deliuered from errours. The Iewes were then defiled with falſe doctrine, yea they hadde drunke vppe many ſuperſtitions euen from their infancie. Sith it was a difficult and hard matter of it ſelfe to drawe them backe into the way, they were moſte hindered by a prepoſterous opinion whiche they hadde conceiued of the falſe teachers, for that they thought the falſe teachers to bee the lawfull paſtours

ſtours of the Churche, the chiefe maiſters of the woorſhippe of G O D, and pillers of godlineſſe. Adde alſo, that they were ſo bewitched, that they coulde ſcarce be drawen from thence, but by a violent feare. Therfore Chriſte denounceth the horrible iudgement of God againſte them, not that hee might heale the Scribes, but that hee might driue the reſt by feare from their deceitfull practiſes. As at this day wee are enforced to thunder the ſharplyer againſte the Popiſhe clergie, not for any other cauſe, but that they which are apte to bee taught, and not altogither caſt awaye, ſhoulde giue eare to their ſaluation, and being ſmitten wyth the iudgement of G O D, ſhoulde breake thoſe deadly ſuperſtitious ſnares wherein they are holden priſonners. VVhereof it may be gathered, that their tender daintineſſe is crueltie, whiche are troubled with our earneſt vehemencie. It diſpleaſeth them that the wolues ſhoulde bee ſo ſharpely and hardly handled, whiche doe daily ſeeke to kill and to deuoure the ſheepe: and yet they ſee the miſerable ſheepe deceiued with a vain pomp, caſt themſelues willingly into the wolues iawes, except the Paſtour who deſireth that they ſhoulde be ſafe, and endeuoureth to deliuer them from deſtruction, ſhoulde driue them away wyth a loude crying voice. Therefore the purpoſe of Chriſte muſt bee remembered, that we after hys example might ſeuerely threaten thoſe wicked deceiuers, & cry out aloud againſt them: that who ſoeuer are curable might flee from them for feare of deſtruction. For thoughe the ennemies of the truthe doe not profitte thereby, yet they muſt be cited to the tribunall ſeat of God, and others muſt be warned, that the ſame curſſe is ready to fall vppon them, if they depart not ſpeedily from that wicked company.

13. *You ſhutte vppe the kingdome of heauen.* Chriſt pronounceth a curſſe againſt them, becauſe they peruerte their office to the generall deſtruction of all the people. For ſith the gouernment of the Churche was in theyr handes, they ſhoulde haue beene as porters of the kingdome of heauen. For where vnto belongeth religion and ſacred doctrine, but to open the heauens for vs? For we knowe that all mankinde is baniſhed from God, and ſhutte out of the inheritance of eternall ſaluation. And the doctrine of godlineſſe, is as the gate whereby we enter into life, therfore the ſcripture ſayeth Metaphorically, that the keyes of the kingdome of heauen, are giuen to the paſtours: as I haue ſhewed more at large in the ſixteenth Chapter. And this definition muſt be remembered, which is more plainly deliuered in Lukes woordes, where Chriſte vpbraideth the Lawyers, becauſe they tooke away the key of knowledge: Namelye, becauſe that they being the keepers of the lawe of God, defrauded the people of the true vnderſtanding of the ſame.

Therefore, as at this daye the keyes of the kingdome of heauen are committed to the paſtours, that they ſhoulde admitte the faithfull into eternall lyfe, and ſhould driue the vnfaithfull from all hope of the ſame: ſo in times paſt was the ſame office committed to the Prieſts and Scribes vnder the lawe.

Further, by the woorde knowledge we doe gather howe fooliſhly the Papiſtes doe make theyr fantaſticall keyes: as if it were a certaine magicall power without the woorde of G O D. For Chriſt ſayeth that none ſcanne vſe theſe keyes, but they whiche are minyſters of the woorde.

If any manne wil obiecte, that the Phariſies, though they were corrupt interpreaters of the lawe, hadde yet the keyes: I anſweare, thoughe they were committed vnto them in reſpecte of their office, yet they were ſo ouerwhelmed with malice & deceit, that there remained no vſe of them. Therefore Chriſte ſayeth that they had taken away, or ſtolne away the key of knowledge, wherewith they ſhould haue opened the gate of heauen. As at this day heauen is ſhut vp in Popery againſt the miſerable people, while the porters (at the leaſt they to whome this charge was cõmitted) doe by their tyranny hinder the opening of the ſame. So that vnleſſe we were very blocks, we would not willingly giue our hands to vngodly tyrants, who do cruelly hinder vs from entring into life.

14. *For ye deuoure.* Nowe he proceedeth further. For he doth not only lay open their ſinnes, which were woorthy of hatred and deteſtation, but alſo he diſcoucreth their fained and diſſembled vertues wherewith they deceiued the people. If any man wold ſay, that it was not nedeful to reprooue thoſe thinges, the example whereof were not hurtfull, it muſt be remembred, that the ſaluation of them coulde not otherwiſe be prouided for, which were intangled in the errours of the Scribes, except they ſhuld altogither depart from them. This cauſe therefore compelled Chriſte to ſpeake againſt their vaine ſhewe of holineſſe, which was the nurſſe of ſuperſtitions. Therefore he ſayeth in ſumme, that euen there where they ſeemed to doe well, they did wickedly abuſe the pretence of religion. There was ſome ſigne of rare godlines in their long prayers: for the holier a man is, the more he is giuen to the exerciſe of prayer. But Chriſte ſayeth that the Scribes and Phariſies are ſo wicked, that they coulde not vſe the chiefe part of religion without ſinne: for their cuſtome to pray was for filthy gaine ſake. For they ſolde their prayers as hired labourers doe their daies workes. VVhereof we doe alſo gather that he doeth not preciſely forbidde long prayers, as if the thing it ſelfe were ſinfull (eſpecially ſith it behoueth the paſtours of the church to be much bent to prayer:) but this corruption is cõdemned, that a thing which of it ſelf is commendable, ſhould be turned to a wicked ende. For where as gaine is gotten by ſetting prayers out to hire, the more feruent (as they ſay) and deuout they ſeeme to be, the more is the name of God prophaned. But becauſe the mindes of the people had bene wrongfully perſwaded a longe time, Chriſt doth therfore threaten them the ſharplier. For the pollution of ſo holy a thing could not be any ſmall fault. And it is no maruell that they eſpecially went about to entrap widowes: for ſith ſimple women were bent to ſuperſtition, it was alwaies a common matter for lewd men to make their gaine of them. So Paule obiecteth againſt the falſe teachers of his time, that they ledde captiue ſimple women laden wyth ſinnes, 2. Tim. 3. 6.

15. *For yee compaſſe ſea and lande.* The Scribes had gotten them fauour by this their zeale, for that they labored to bring ſtrangers and the vncircũciſed to the Iewiſh religion. And ſo if they had gotten any man by theyr ſwete perſwations or any other ſubtilty, they triumphed wonderfully as though the church were encreaſed. For this cauſe alſo had they much allowance of the cõmon people, for that by their induſtry & the power of God they had brought ſtrangers to the Church. But Chriſt ſayeth to the contrary, that they are ſo far from being worthy of praiſe for their labor

that they rather prouoke the vengeance of God thereby more and more againſt themſelues: for they draw them which ioyne themſelues to theyr ſecte, into a greater deſtruction. For it muſt be noted how corrupt the eſtate, and howe confuſed religion was at that time: for as it was a notable woorke and a godly, to bring diſciples to God: ſo to bring the Gentiles to the Iewiſh religion (which was at that time degenerate and ſtuffed full of wicked prophanations) was nothinge elſe but to drawe them out of Scylla into Charybdis. Furthermore, by their ſacrilegious abuſing of the name of God, they prouoked the greater vengeance againſt themſelues, for that by reaſon of religion they tooke the greater libertie to ſinne. The like example may be ſeene at this day amongeſt the Monkes, for they doe buſily ſcrape togither Proſelites from all places: but ſuche as of wantons, and of men of a wicked life they do make very deuils. For ſuch is the corruption of thoſe dennes wherein they keepe their Bacchus bankets, as woulde corrupt euen the Angels of heauen. Yet euery kinde of the Monkes apparrell, is a fit couer for their ſinnes.

Mathew 23.	Marke.	Luke.
16. VVoe be to you blinde guides, which ſay: whoſoeuer ſweareth by the Temple, it is nothinge: but whoſoeuer ſweareth by the golde of the temple, hee offendeth.		
17. Ye fooles and blinde, whither is greater, the gold or the temple that ſanctifieth the golde?		
18. And whoſoeuer ſweareth by the altar, it is nothing: but whoſoeuer ſweareth by the offering that is vppon it, offendeth.		
19. Yee fooles and blinde, whether is greater, the offering, or the altar which ſanctifieth the offering?		
20. VVhoſoeuer therefore ſweareth by the altar, ſweareth by it, and by all things thereon.		
21. And whoſoeuer ſweareth by the temple, ſweareth by it, and by him that dwelleth therein.		
22. And hee that ſweareth by heauen, ſweareth by the throne of God, and by him that ſitteth thereon.		

16. VVoe be to you blinde guides. As ambition is almoſte alwayes ioyned with hypocriſie, ſo the couetouſneſſe and extortion of the paſtours is woont to nouriſh the ſuperſtitions of the people. The world doeth willingly runne into errours: yea, it doeth as it were procure it ſelfe to be deceiued and beguiled euery way: but then doe falſe and corrupt woorſhippings take place amongeſt them, when the chiefe maiſters of religion doe confirme them. And it commeth to paſſe for the moſt parte, that the gouernours doe not only fauour thoſe errours by winking at them, but they doe rather kindle them, and ſette them the more on fire wyth their bellowes, becauſe they ſee them gainful for them. So we ſee in Poperie, that when the ſacrificers doe gape for gaine, ſuperſtition encreaſeth many wayes: for they doe yet daily deuiſe many things wherewith they might the more bewitche the ſimple multitude.

And when Sathan hath once darkened their eyes with his miſts, there is nothing ſo abſurd or monſtrous that they wil not receiue euen with gredines. Hereof it came to paſſe that the Iewes gaue more reuerẽce to the golde of the temple, and to the holy offrings, then to the temple or to the aultar. But the holines of the offrings depended vpon the temple and the aultar, and this was only a meaner addition to the ſame. And it is to be ſuppoſed that the Scribes and Prieſts were the authors of this fanſie: for it was a very fitte way for to gette them gain. But the errour was no leſſe daungerous then fooliſh, becauſe that it caried the people to groſſe imaginations. There is not any thing more eaſie then for menne to fal away from the true worſhippe of God. VVith the helpe therefore of this faile, it was an eaſie matter for ſathan to drawe them altogither awaye from God, who already were bent more then was meete to fooliſhe imaginations. This is the reaſon why Chriſt doth ſo ſharply rebuke that errour. And yet the papiſtes were not aſhamed to abuſe the holy name of God more ſhamefully then ſo. For a cruſt of vinowed bread, was more accoũted of amongeſt them, then the holy booke of both the teſtaments: or elſe to lift vp the handes to heauen. So by this meanes ther was broughte in a fleſhly worſhipping of God, which by little and little blotted out all true feare of him.

It is nothing. He doeth not meane by this word that all honour was taken away from the temple: but hee ſpeaketh by the way of compariſon. For when they extold their oblations more then was meete, the common people was drawn into ſuch a reuerence of them, that the maieſty of the temple and the aultar was not accounted of, and they made leſſe conſcience of prophaning the ſame with periuries, then to ſweare vnreuerently by the holy offerings.

18. *And whoſoeuer ſweareth by the aultar.* The Lord doth that heere, which was meete to be done in reprooving of errours, in this that he calleth vs backe to the fountaine, and teacheth vs by the nature of an oth, that the temple doeth farre excell their offrings. Therfore he taketh that principle, that it is not lawfull to ſweare but by the name of God, whereof it followeth, that what maner of othes ſoeuer menne ſhal deuiſe, God will haue his honour referued to himſelfe alone. VVhereof it is to be gathered againe, how and in what reſpect it is lawful to ſweare by the temple: namely, becauſe it is the ſeat and ſanctuary of God: as by heauen, becauſe the glory of God doeth ſhine there. For in ſuche outwarde tokens of his preſence, the Lorde ſuffereth himſelfe to be called to be a witneſſe and a iudge, ſo that he may reſerue his owne righte ſafe vnto himſelfe. For it were ſinfull idolatrie to imagine that heauen had a Godhead. Nowe, the more token God hath ſette of his glory in the temple, then in offerings, the more reuerence and eſtimation doth the name of the temple deſerue. Nowe therefore we doe vnderſtand in what ſenſe Chriſte ſayeth, that in ſwearing by heauen, he that dwelleth in heauen is ſworne by, for that he would direct all maner of othes to their lawfull ende and purpoſe.

Mathew

Mathew 23.

23. Woe bee to you Scribes and Pharisies, hypocrites: for yee tithe Minte, and Anise, and Commin, and leaue the weightier matters of the lawe, as iudgement, and mercy, and fidelitie. These ought ye to haue done, and not to haue lefte the other.

24. Yee blinde guides, whiche straine out a gnatte, and swallowe a camel.

25. Woe be to you Scribes and Pharisies and hypocrites: for yee make cleane the vtter side of the cuppe, and of the platter: but within they are full of briberye and excesse.

26. Thou blinde Pharise, cleanse first the inside of the cuppe and platter, that the outside of them may be cleane also.

27. Woe be to you Scribes and Pharisies, hypocrites: for yee are like vnto whyted tombes, which appeare beautifull outwarde, but are within full of deade bones, and of all filthinesse.

28. So are yee also: for outward ye appeare righteous vnto menne, but within yee are full of hypocrisie and iniquitie.

Marke.

Luke 11.

42. But woe be to you Pharisies: for yee tithe the Mint and the Rewe, and all maner of herbes, and passe ouer iudgement and the loue of God: these ought yee to haue done, and not to haue left the other vndone.

A little after.

44. Woe be to you Scribes and Pharisies, hypocrites: for ye are as graues which appeare not, and the men whiche walke ouer them, perceiue not.

Christ reproueth that fault in the Scribes, which all hypocrites haue: for they are very diligent and carefull in small matters, and they neglecte the greater poyntes of the lawe. This disease raigned almoste in all ages, and in all nations, so that the greater sorte of the people thought lightly to please God with some small obseruation. And because they coulde not exempt themselues wholely from all obedience, they flee to this seconde remedy, that they might redeeme their hainous offences with satisfactions of no value. So we see the Papists at this day, when they transgresse the greatest commaundements, they are very earnest to satisfie him with colde ceremonies. Therefore Christ now reproueth such dissimulation in the Scribes, who were very diligent and scrupulous in payinge their tythes, and little regarded the chiefe poyntes of the lawe. Further, that he might the rather make their vile ostentation to be loathed, he doeth not say that they payed tithes of all thinges, but of Mint, Anise seede, and as Luke sayth, of all maner of herbs: that with a little cost they might make a shewe of a rare desire of godlinesse. Yet because that Christe putte the chiefe righteousnesse of the lawe in mercy, iudgement and faith, we must first see what he meaneth by these woordes: then why he omitted the cõmaundements of the first table, which doe properly pertaine to the worshippe of God, as if godlinesse were inferiour to charitie. Iudgement is taken for equitie or vpright dealing, whereby it commeth to passe that euery manne hath that giuen him which is his owne, and that no manne should defraud or hurt others.

But mercy extendeth further, as that euery man ſhoulde endeuour to helpe his brethren with that which hee hathe, to helpe the poore with counſell or goodes, to defend them which are vniuſtly oppreſſed, & with a good wil to employ that power he hath for their common good. Faith is nothing elſe but a ſincere ſimplicitie which attempteth nothing ſubtilly, malitiouſly, or through deceit: but ſeeketh that plaine dealing be mutually vſed amongeſt all menne, in euery thing wherein they haue to doe one with an other. And ſo charitie is accounted to be the ſumme of the lawe. I knowe that there are ſome which doe otherwiſe interpreate the woorde faith, as that by the figure Synecdoche it ſhould comprehend the whole woorſhippe of God: but Chriſte heere after his maner doeth diligently trie their holineſſe by their loue to their brethren, and therefore he toucheth not the firſt table at all.

And thoughe Luke putteth in the loue of God for faith, yet doeth it not make againſt this ſenſe: for it was the purpoſe of Chriſte, to ſhewe what the Lorde doeth eſpecially require of vs in the lawe. And it is well knowen that the lawe was deuided into two tables, that he might ſhew firſt what was due to the Lorde, and after what was due to menne. And Luke ſetteth downe both partes: as if Chriſt ſhould ſay, that the law did principally tende to this, that wee ſhoulde loue God, and be vprighte and mercifull towardes our neighbours, Mathewe was content with the one table onely, and it is no abſurdity to call the dueties of charity the chiefe poyntes of the lawe, ſith that Paule to the Romanes 13.10. calleth charitie it ſelfe the perfection of the lawe, as he ſayeth in another place that the lawe is fulfilled if we loue our neighbours. And Chriſt being demanded before of the commaundements of the lawe, onely rehearſeth theſe of the ſeconde table.

If any man wold obiect that by this meanes mē ſhuld be preferred before God, becauſe the charitie which is done to thē, is more accounted of then relygion, it is eaſily aunſwered: the ſecond Table of the lawe is not oppoſed here againſt the firſt, but he rather proueth by the obſeruation of the ſecond, whether their worſhip of God be true and from the heart. Becauſe that godlynes lyeth hidde within, and that God is not conuerſāt amongſt vs, to try our loue towards him, and needeth not our ſeruice, it is an eaſie matter for hypocrites to lye, and falſly to pretend the loue of God.

And becauſe the worke of brotherly charity may be ſeene and iudged of all men, their impudency is the better reproued by them. Chriſt therfore would not ſubtilly diſpute in this place of the ſeueral partes of righteouſnes, or of the order of them: but as the common capacity of menne could conceaue, he taught ſimply, that the law of God is then truely obſerued, when they behaue themſelues vprightly, louingly, and truely towardes each others: for ſo they doe witneſſe that they doe loue and reuerence God, and do ſhew forth a lawfull and fit teſtimony of ſincere godlynes. Not that it ſhall auaile to doe our duety towardes menne, except that God haue his due: but becauſe it dooth neceſſarily follow that he ſhould be a true worſhipper of GOD, which frameth hys lyfe after hys appoyntment. But yet the queſtion is not throughly aunſwered: for the tythes before the which Chriſte preferreth equitye and mercye,

were

were a part of the worshippe of God, and some part of them was wont to be bestowed amongst the poore: so there was a double sacrifice in thē. I aunswere, he doth not simply compare here the tithes with almes and faith and iudgment: but the fained holynes of the Scribes with sincere and perfecte charitie. For why were they so ready and willing to paye tythes, but that they would please God with a small charge and trouble? For they were not bent to do it throughly. And therfore it might not be numbred amōgst the works of charity, because that in final matters they dissembled both with God and men.

23. *These thinges you should haue done.* It is an aunswere wherwith Christ preuenteth their quarrel. For they might haue ouerthwartly quarrelled at his speach, as if he should make no accounte of that, which was commaunded in the law of God. Therefore he graunteth, that what things soeuer God hath commaunded must be obserued, and not any thinge of the same omitted: but the loue of the whole law is no impediment, to hinder them from obeying the chiefe poyntes. VVhereof hee gathereth that they deale preposterously, which busie themselues in small matters, when they should rather beginne at the chiefest, for the tithes were but an addition to the law. Therefore Christ saieth, that it was not his mind to derogate from the authoritie of the least commaundementes, though he commendeth and requireth an order in the obseruation of the lawe. The whole law therefore remaineth sound, which cannot be broken in any poynt without the contempt of the Authour. for he which hath forbidden to commit whoredome, and to kill, and to steale, hath also condemned all concupiscence. VVherby we gather that al the commaundements are so knit togither, that it is not lawfull to disceuer the one from the other. VVherfore it is also wrytten: Cursed is he that doeth not all things that are wrytten. In which wordes the whole righteousnes of the law is sanctified without exception: but this regard, as we saide, taketh not away the difference betweene the commaundementes, nor the purpose of the law: whereto the true obseruers of the same doe direct their minde, least they should onely play with the outward shew.

24. *Yee blinde guides.* It is a prouerbe, which doth well set forth the vile scrupulositie of hypocrites in small matters. For at smal sinnes they tremble, as if they had rather die an hundred deathes, then fall into one such transgression: but in most grieuous sinnes they doe fauourably flatter themselues and others. Therefore they doe asmuch, as if a man shoulde straine at a crumme of bread, and swallow downe a whole loafe. VVee know that a gnat is a small creature, and a camell a great beast: nothing therefore is more ridiculous then to straine wine or water, least thou shouldest hurt the iawes with swallowing vp a gnat, but carelesly suppe vp a camell. But it is manifest that hypocrites doe dally with such toyes: for when they passe by iudgment, mercy & faith, and neglect the whole law, they are very austere and sharpe in matters of no great weight. And when by this meanes they would seeme to kisse Gods feete, they do disdainfully spit in his face.

25. *Yee make cleane the outward side.* The Lord prosecuteth the same sentence, and after this manner, as in a figure, he reproueth the Scribes, because that they did only regard this to be accounted of before men. For by the outward side of the platter, he doth metaphorically note the out-

ward shew. As if that he should say, you haue no regard of any cleannes, but of that which is to the outward appearaunce: euen like as if any man should diligently wipe away the filth from the outward side of the cup, and should leaue the inside filthy. This is a borrowed manner of speach, as it appeareth by the seconde parte of the sentence, where the inwarde filthines is condemned, and that becausse they were inwardly full of intemperaunce and rapine. Therefore he reproueth their hypocrisie, becausse they only sought to frame their liues to the eyes of men, that they might get themselues the reporte and vaine fame of holynes. Therefore he calleth them backe to a pure and sincere desire to liue wel. Make cleane, saith he, first that which is within: for it were a ridiculous thing to feede the eyes with outward cleannes, and to drink of a cuppe foule with dregges, or filthy by other means.

27. *You are like to whited tombes.* Here is an other similitude, but it tendeth to the same ende. For hee compareth them to tombes, which the menne of the worlde doe ambitiously make fayre and gorgeous for themselues. Therefore as the painting and pargeting of tombes draweth mennes eyes to looke vppon them, when as they are full of dead carkases within: so Christe saieth, that hypocrites doe deceiue with the outwarde shewe, becausse they are full of fraud and wickednesse. Luke vseth other wordes, as that they deceiue mennes eies, as the graues which they do not often perceyue, which walke ouer them: yet the meaning of them both is one, for vnder the pretence of feigned holynesse there laye filthynes hydden, which they nourished in their heartes: euen as the marble tombe, beecause it maketh a fayre and pleasaunt shewe, couereth the filthines of the carkases, least it should offend them that passe that way. Vvhereby we gather that which I sayde before, that Christ puld of their paynted visor, that he might helpe the simple and vnlearned people, who the Scribes through dissimulation kept in bondage vnder them. For this admonition was profitable to the simple, that they might the speedilyer withdraw themselues out of the iawes of the wolues. Yet this doctrine containeth a generall doctrine, that the children of God should not so much desire to be seene, as to be pure.

Math. 23.	Mark.	Luk. 11.
29 Vvoe be to you Scribes and Pharises, hypocrites: for yee builde the tombes of the Prophets, & garnish the sepulchres of the righteous,		*47. Vvoe bee to you: for yee builde the sepulchres of the Prophetes, and your fathers killed them.*
30 And say, if wee had beene in the dayes of our fathers, we woulde not haue beene partners with them in the bloud of the prophets.		*48. Truely yee beare witnesse. and allow the deedes of your fathers: for they killed them, and ye build their sepulchres.*
31. And then yee bee witnesses vnto your selues, that yee are the chyldren of the that murthered the Prophets.		*49 Therfore said the wisdome of God, I will sende them Prophets and Apostles, and of them they shal slay and persecute.*
32 Fulfill		*50. That*

32 Fulfil ye also the measure of your fathers.
33 O serpents, the generation of vipers, how should ye escape the damnation of hel?
34 Wherefore beholde, I sende vnto you Prophets, and wise men, and Scribes, and of them ye shal kil and crucifie: and of them shal ye scourge in your Synagogues, and persecute from citye to citie:
35. That vppon you may come all the righteous bloud that was shed vppon the earth, from the bloud of Abell the righteous, vnto the bloud of Zacharias, the son of Barachias, whom yee slew betweene the temple and the altar.
36. Verely I saye vnto you, all these things shal come vpon this generation.
37 Ierusalem, Ierusalem, which killest the Prophetes, and stonest them which are sent to thee, how often would I haue gathered thy children together, as the hen gathereth her chickens vnder her wynges, and ye would not.
38 Behold your habitation shall be left vnto you desolate.
39 For I say vnto you, yee shall not see me henceforth, till that ye say, blessed is he that commeth in the name of the Lord.
50 That the bloud of all the prophets shed from the foundation of the worlde, may be required of this generation.
51 From the bloud of Abel vnto the bloud of Zacharias, whiche was slaine betweene the altar and the temple: verely I saye vnto you, it shall be required of this generation.

Luke. 13.

34 O Ierusalem, Ierusalem, which killest the Prophetes, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her broode vnder her wings, & ye would not.
35 Behold, your house is left vnto you desolate: and verely I tell you: yee shall not see me, vntill the time come, that yee shall saye, blessed is hee that commeth in the name of the Lord.

Luke. 11.

53 And as hee said these thinges vnto them, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of manye things:
54 Laying waite for him, and seekinge to catch some thinge of his mouth, whereby they might accuse him.

29. For you buylde the tombes. Some doe wrongfully thinke that he reproued the Scribes of superstition, because that they preposterously honoured the Prophets, which are dead, with sumptuous Sepulchres, as the Papistes nowe doe giue the honour due to God to dead Saintes, and do wickedly worshippe their images. They were not at that time so blinde nor so madde: wherefore Christ had another purpose. The Scribes also by this dissimulation gatte themselues credit amõgst the vnlearned people, and amongste all the Iewes, beecause that they reuerently esteemed the memory of the Propheres. For when they in this manner feigned to maintain their doctrin, euery man would haue thought that they had beene faithful followers, and most earneſt and zealous keepers of the worshippe of God. Therfore it was a thing very plausible, to build the monumentes of the Prophetes: for by this meanes religion was puld as it were out of darkenesse, to be honoured.

But

But they meant nothing leſſe then to reſtore the doctrine, which might ſeeme to haue ben ouerthrown by the death of the Prophets. But though they were ſtraungers and moſt cruel enemies of the doctrine of the prophetes, yet being dead they honoured them with ſepulchres, as it that they maintained one cauſe with them. And this is the manner of hypocrites, to honour the holy miniſters of God and pure teachers after theyr death, whom they could not abide in their life. And this commeth not onely of common corruption (which Horace noteth in theſe wordes, of enuie we hate vertue when it is preſent, and ſeeke for it, when it is taken away:) but becauſe the dead aſſes doe not trouble them any more with ſharpe and ſeuere rebukes, they doe willingly make a vaine ſhew of religion in worſhipping of them, at whoſe wordes and ſpeach they hadde beene almoſt mad. For this diſſimulation, to deſire to worſhippe the dumbe, is not much to be regarded. So all the Prophetes in their tyme were contumelioufly reiected, and much troubled of the Iewes, yea, and they were oft times moſt cruelly ſlaine: And the poſteritie which came after them, being nothing better then their fathers, rather reuerenced the memory of them as in a ſhadow, then imbraced their doctrine: for that they hated that as much as their teachers. For as the world, becauſe it dareth not deſpiſe God altogeather, or at the leaſt to ariſe againſt him altogether, inuenteth this ſubtill deuiſe, to worſhippe a ſhadow of GOD for God: ſo it vſeth the like mockery with the Prophetes. Whereof there is too plaine experience in Popery: for they beeing not contente with the lawfull reuerence of the Apoſtles and Martyres, doe worſhippe them as Gods: and what honours ſoeuer they doe heape vppe togeather, they do not thinke that they doe exceede meaſure: yet by their raging againſt the faithfull, they doe declare how they would worſhippe the Apoſtles and Martires, if they were aliue at this day, and ſhoulde doe their office they did in times paſt. For why are they ſo outragious againſt vs, but becauſe we deſire that the doctrine which the Apoſtles and Martyres ſealed with their bloud might be receiued and flouriſh.

Further, ſith the holye ſeruauntes of God eſteemed it more pretious then their owne life, would they ſpare theyr life, which doe ſo outragiouſly perſecute the doctrine? Therefore let them adorne the Images of Saintes with incenſe, candelles, flowers, and with all kinde of pompes at theyr pleaſure: if Peter were now aliue, they would teare him in peeces, they would ouerthrow Paule with ſtones: if Chriſt himſelf liued yet in the world, they would roaſt him with a ſmall fire. And becauſe the Lord ſaw the Scribes and ſacrificers of his time, ſeeke to be prayſed of the people, as holy worſhippers of the Prophetes, he reproueth them for deceitfull dealing, becauſe they doe not onely refuſe the Prophets, which were preſently ſent vnto them, but they doe cruelly trouble them. And therein doth their vile diſſimulation and groſſe impudency bewraye it ſelfe, while they deſire to ſeeme religious in worſhipping of the dead, and labour to ouerthrow them that are aliue.

30. *If we had beene in the dayes of our fathers.* Chriſt ſpake not this in vaine. For though he doe not accuſe them in the perſon of their Fathers, nor doth impute it as a faulte to them, for that they were murtherers chyldren: yet he doth by the way reproue their vaine boaſting, becauſe they vſed to glory of their kinred, who yet were the offſpring of bloudy enemies

mies of GOD. The sentence therefore must bee expounded thus. The worship which you doto the Prophetes which are dead,is as you think, a sacrifice for your fathers sinnes. Therefore I doe nowe conclude this, that you doe glory in vaine of a holy kinred,when you come of vngodly and wicked parentes. Goe now and couer your wickednes with their godlynes,whose hands you confesse were defiled with innocent bloud. But you commit a farre greater offence: for the sacrilegious madnes of your fathers,which you doe condemne in the sepulchres of the dead,you doe follow in murthering them that liue. VVherefore he concludeth at the length,that in this matter they were not degenerate from their fathers: as if that he should haue sayde, your nation doth not begin nowe to rage against the Prophetes of God: for this is an olde order, this custome was vsed of the fathers: to be short,this manner of dealing is as it were planted in you. But hee doth not commaund them to doe, as they doe,as to kill the holy teachers,but he dooth figuratiuely declare that by right of enheritaunce they doe arise against the seruauntes of God, and haue lybertie giuen them to oppresse the trueth: for by this meanes they fulfill the wickednesse whiche was wanting in their fathers, and they weaue vp the webbe,which they beganne. And in these wordes hee doth not onely say that they are past hope,and such as cannot bee brought againe to their right minde: but hee admonisheth the simple,that it is no meruaile if the Prophetes of God be euill handled by murtherers children.

33. *O generation of vipers.* After that Christ hath shewed that the Scribs are not onely wicked enemies of godlye doctrine and faithlesse corruptours of the worshippe of God,but also deadly plagues of the Church: he making an end of his speach,inueigheth more sharpely against them, as it is necessary that hypocrits should be violētly shaken or driuen from their dainties, and drawne as it were before the tribunall seate of God, that they might be terrified: yet Christ had not onelye respect vnto thē, but his purpose was to make all the people afraide, that all might beeware of the like destruction. But how hard and intollerable these sharpe wordes were to these reuerend masters,may bee gathered by this, that their gouernment had now bene peaceably setled to them by longe custome,so that no man durst murmur against them. And without doubt many were offended at this freedome of Christ his words, they were so bitter: and he was accounted very froward and immodeste, for that hee durst speake so reproachfully of the order of the Scribes, as at this daye many dainty men cannot abide to heare any thing spoken sharply of the Popish cleargy. But because that Christ had to doe with most vile hypocrites,which were not onelye puft vp with a disdainefull contempte of God,and were drunken with a vaine confidence in them selues, but they had bewitched the common people with their vaine shewes, therefore it was necessary that he should deale the vehementlyer against them: therfore he calleth them serpentes as well in nature as in manners: then hee pronounceth a vengance against them, which they shal not escape except they repent speedily.

34. *Therefore behold I send.* Luke setteth it downe somewhat plainelier, *VVherefore the wisdome of God also sayd,* which some interpreters doe expound thus, I which am the eternall wisdome of God doe pronounce of you.

Yee

Yet I doe rather allow that God ſhoulde ſpeake this vnder the perſon of his wiſdome, after the vſuall manner of the ſcripture: ſo the ſenſe ſhould be this, God hath ſpoken of you beefore in the ſpirite of propheſie what ſhould come to paſſe. I graunt that the very wordes of this ſentence are not read in any place: but becauſe that God dooth euery where reproue the vntamed frowardneſſe of this people, Chriſte maketh as it were a briefe collection, and ſheweth more plainely in this, mouing the Lord to ſpeake againe, what the iudgment of God was, of the incurable wickedneſſe of this nation. For it might ſeeme a wonder, if the teachers hadde done nothing worthy the noting, why the Lorde would tyre them out ſpidily. For ſo men doe reaſon, God loſeth his labour, when hee ſendeth his word to the reprobate, whom he knoweth to bee obſtinate. And the hypocrites doe hope that God is merciſull and fauourable to them, becauſe they had dayly preachers of the heauenly doctrine amongſt them, as though this onely were ſufficient, that the outward worde was preached amongſt them, though they would neuer learne any thing therby. So the Iewes made great boaſt of themſelues, that they farre excelled all other nations in this their hauing of Prophetes and doctours: as if they had deſerued ſo great an honor, and that this had bene an euident ſigne of their dignitie.

Chriſt that he might beate downe this their fooliſh arrogancye, doth not onely ſay, that they are no better then other nations, beecauſe that God hath vouchſafed to ſend Prophetes and notable interpreters of hys wiſdome vnto them: but he proueth that this grace being abuſed, ſhalbe their greater rebuke, and the more to theyr deſtruction: for the purpoſe of GOD was farre otherwyſe then they imagined: namelye, that hee might make them the more inexcuſable, and that the heape of their wicked malice might be brought to the full height: as if he ſhould haue ſaid, you doe verye fondlye and fooliſhlye pretende this as an honour to you that God hath ſent you Prophetes. For God hath determined another thing in his ſecrete iudgment, that by this continuall courſe of calling of them ſo louingly, he might openly diſcouer your wicked obſtinacy: and that he might when he hath brought the ſame to paſſe, deſtroy the children and the fathers togeather. As concerning the wordes, the ſentence in Matthew wanteth ſomewhat, the ſenſe whereof muſt be ſupplied out of Lukes wordes.

He numbreth the Scribes and the wiſe men with the Prophetes, that he might amplifie and ſet forth the grace of God. VVhereby their vnthankfulneſſe dooth the more appeare: that when GOD had omitted no meanes that might ſerue for their deſtruction, yet it preuailed nothing. Luke for the Scribes and wiſe menne placeth the Apoſtles, but the ſenſe is all one. This place doth alſo teach, that God dooth not alwayes ſaue menne ſo oft as he ſendeth his word vnto them: but his will is that it ſhall be preached to the reprobate, whom he knoweth to be obſtinate, that it might be vnto them a ſauour of death vnto death. The word of GOD, is of it ſelfe and of the owne nature holſome, and calleth all menne generallye to the hope of eternall life: but becauſe that all menne are not moued inwardlye, neyther dooth GOD open the eares of all menne: to be ſhort, becauſe that all menne are not renew-

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ed by repentaunce, nor brought to obedience: whosoeuer doe refuse the worde of God, doe by their vnbeliefe turne it to their destruction and make it deadly to them. VVhen God knoweth before that it shall come so to passe, he doth purposely send his Prophets vnto them, that he may cast the reprobate headlong into the greater destruction: as hee declareth more at large, Isay, 6. 10. I graunt that this agreeth not with the reason of manne, as we see the wicked contemners of God, doe take a iolly occasion to barke out, that God, as some cruell tyrant, should delight himselfe in the greater destruction of menne, whom without hope of profiting, he doth wittinglye and willingly blinde and harden more and more. But God doth by such instructions teach the faythfull modestie. Therefore let vs learne this sobrietie, fearefully to reuerence that which passeth our vnderstanding. They which doe say that the foreknowledge of God is no hinderaunce, but that the vnbeleeuers may bee saued, they doe fondly excuse God with a vaine defence.

I graunt that the reprobate doe not seeke their owne death, beecause that God foresawe that it should be so, and therefore their destruction cannot be ascribed to his foreknowledge: but I say that the righteousnesse of God is not thus rightly defended, for it may be presently obiected, that it is in the power of GOD that they doe not repent, beecause that the gyfte of fayth and repentaunce is in his hand. This maye also be obiected, what the meaning of this should be, that GOD of sette and deliberate purpose appoynteth the light of his word to blinde men: why is he not contented simply with the destruction of them that are appointed to eternall death, but would haue them perish twise or thrise? There is no other aunswere to be made, but to giue this glory to the iudgementes of God, that we may cry with Paule, that it is a profounde and vnsearchable depth, Romanes, 11. 33. But it is demaunded howe GOD should say, that the prophesies were giuen to the Iewes for their destruction, when as his adoption did alwaies flourish effectually in that nation. I answere, when as onely a smal remnaunt embraced the worde by faith to saluation, he speaketh here of the greater nũber or of the whole bodye: as where Iesaias, 8. 61. foretelleth the generall destruction of that nation, hee is commaunded to seale vppe the lawe of God amongst the disciples. Therefore we must knowe, that as ofte as the Scripture iudgeth the Iewes to eternall death, the remnauntes are alwayes excepted, in whom the Lorde preserueth some seede, beecause of his owne free election.

31. *That vppon you may come all the righteous bloud.* Hee dooth not onelye take from them that which they wrongfully toke to themselues, but hee teacheth that the Prophetes were giuen them altogeather to an other end, that no age might be free from the sinne of rebelling against God. For the Pronowne *you* doth generallye comprehende the whole nation from their beginning. If any man would obiect that it agreeth not with the iudgement of God, that the children should be punished for the offences of the fathers: the answere is ready, sith they ioined with them togeather in that vngodly conspiracy, it must not seeme absurd, if God generally punishing all men, should cast the punishment due to the fathers into the bosome of the children.

Thes-

Therefore the account of perpetual contempte is iuſtlye exacted and required of the whole nation, and the puniſhment is laid vppon them at once, though ſome of them liued at one age, and others in another. For as God by the long continuance of his patience, ſtroue continually with the malice of the whole people, ſo the whole people is woorthily founde guilty of ſtubbornneſſe, which would not be amended, but continued euen to the laſt of it, and as all thoſe ages ſtewe their Prophets, as if they had agreed vpon the ſame, ſo it was meete that they ſhould be called to a generall iudgement, and that all thoſe ſlaughters which were done with one conſent, ſhould be reuenged vppon them all.

From the bloude of Abel. Thoughe Abel was not ſlaine by the Iewes, yet Chriſt imputeth his death vnto them, becauſe there was a certaine kinred of vngodlineſſe betweene them and Caine: otherwiſe that which he ſaieth coulde not agree, that the righteous bloude euen from the beginning of the worlde was ſhed by this generation. Caine therefore is accounted as the heade and the prince and author of the Iewiſh people, for ſince they began to kill the Prophets, they ſucceeded in his roume, whoſe ſteps they followed. Further, hee nameth Zachariah, not as if that he were the laſt martyr (for the Iewes made not an ende then of murthering the Prophets: but their boldneſſe and rage rather encreaſed therby, and their poſterities which followed them, made themſelues drūken with the blud which their fathers had only taſted:) neither yet for that his death were more famous and knowne, though the holye ſcripture reporteth the ſame: but there is an other reaſon, which is worthye to be noted, but the interpreters ſaw it not. VVhereby it came to paſſe, that they not onelye ſtaggared themſelues, but alſo entangled their readers with a troubleſome queſtion. For ſo Chriſt might ſeeme to haue bene forgetfull in making mention of this one ſlaughter, which had beene done of olde, and paſſeth an innumerable ſort of murthers, which were committed afterwarde vnder Manaſſe. Neyther did the Iewes ceaſe to perſecute good men at the time when they were lead into captiuity, yea, when they were now afflicted, we know how cruelly they raged againſt Ieremiah, 32.2. But the Lorde of ſet purpoſe did not vpbraide them for theſe late murthers, but rather choſe this which had beene done ſo long before (which was a beginning and fountaine of a wicked libertie, ſo that afterwarde they brake out into an vnbrideled crueltie) becauſe that it was moſt apt for his purpoſe. For this was the chiefe end of his purpoſe, as I ſhewed euen now, to proue that nation (ſith it ceaſed not from wickednes) guiltie of all thoſe murthers, which had bene committed long before. Therfore he doth not onelye pronounce vengeaunce againſte them for this preſent crueltie: but hee ſaieth that they ſhall yeelde a reckoninge for the bloud of Zachariah, as if their handes were yet wette with his bloud. Neyther is their opinion probable, which doe referre this to Zacharyah, who exhorted the people which were brought backe from the captiuitie of Babylon to buyld the Temple, whoſe Propheſies doe yet remaine. For though the tytle of the Booke declareth that hee was the Sonne of Barachias, yet we read not in any place that he was ſlaine. Further, that expoſition is wreſted, that he was ſlaine in the meane time betweene the building of the Altar and the Temple. But the ſcripture maketh mention of an other Zachariah the ſon Ieiada, which agreeth beſt with this place:

for

For,when after the death of his father true relygion decayed by the vngodly falling away of the king and the people,hee being moued by the ſpirite of God,reproued ſharpely their publike idolatrie : and therefore he was ſlayne in the court of the Temple. And it is no abſurditie to ſaye that his Father Ioiada hadde the name of Barachiah giuen him for honours ſake: for ſith in all his lyfe he was a defender of the true worſhip, hee might worthily be accounted the bleſſed of GOD. But whether Ioiada had two names,or whether there was a faulte in the word(as Hierome imagineth)the matter is not to be doubted of,but that Chriſt noteth that ſacrilegious ſtoning of Zachariah , whiche is recorded in the ſecond booke of the Chronicles,the 24.cha. verſe 22. The circumſtance of the place augmenteth the haynouſneſſe of the faulte: for that they regarded not the holyneſſe of the place. Further,the *Temple* is taken here for the court or porch,as in other places . The Altar of burnt offringes was neere to this place, that the Prieſte might offer the ſacrifices in the ſighte of the people . Therefore it appeareth that theyr madneſſe was too outragious,which the ſight of the Altar and Temple coulde not appeaſe , but that the Iewes woulde defile the holye place with horrible murther.

37. *Ieruſalem,Ieruſalem.* Chriſt declareth more euidently how iuſte a cauſe he had to be angry,that Ieruſalem,(which GOD had choſen for a ſactuary & a heauenly dwelling place)had not onely ſhewed it ſelfe vnworthy of ſo great honor, but was as a den of theeues and had acuſtomed nowe a long time to ſhedde the bloud of the Prophetes . Chriſte therefore with great affection cryeth out at ſo great a wonder, beecauſe that the holye citie of GOD was ſalne to that madneſſe , that it ſhoulde ſo lately endeuour to blotte out the wholſome doctrine of GOD with the bloud of the Prophetes. And therefore he rehearſed the name, beecauſe that ſo wonderfull and incredible wickedneſſe was worthy of no ſmall deteſtation.

And Chriſt dooth not reproue them for one murther or two, but hee ſaieth that the citie was growne into ſuch a cuſtome , that it ceaſed not to ſlaye the Prophetes,how many ſoeuer were ſent vnto them. For the Participle is putte in the place of an Epithite, as if Chriſte ſhoulde haue ſayde, thou which oughteſt to haue beene a faythful keeper of the word of GOD, the miſtreſſe of heauenly wiſdome, the light of the world,the fountaine of true doctrine,the ſeate of the worſhippe of GOD, an example of fayth and obedience,art become a murtherer of the Prophets : ſo that nowe thou haſte gotten a certeine habyt in ſucking theyr bloud. Therefore it dooth heereby appeare , that they which hadde ſo filthilye prophaned the ſanctuarie of GOD, were worthye of all kinde of reproaches.

It was Chriſtes purpoſe alſo,to meete with the offence which was at hande : leaſt the faythfull when they ſhoulde ſee him ſlayne at Ieruſalem without a cauſe,ſhoulde be troubled at the ſtraungeneſſe of ſuche a ſight . For they were nowe admoniſhed with theſe wordes, that it was no meruaile,if that citie which had beene accuſtomed to ſlaye or ſtone the Prophetes,ſhoulde cruellye ſlaye their Redeemer.But heereby it appeareth howe much it is conuenient to attribute to places. God had giuen ſuch notable ornamentes to no citie in the world,nor ſo honoura-

blye exalted anye as this: yet wee ſee how vnthankfull it became. Now let the Pope compare the ſeate of hys theeuerye with that holye Citie: what ſhall hee finde worthye of the like honour? his hyred flatterers doe boaſt to vs, that fayth flouriſhed there in times paſt. If we ſhoulde graunt that to be true, if it appeare at this daye to be alienated & falne away from Chriſt through infidelytie, and that it is full of innumerable ſacrilegies, howe fondly doe they glorye that the honour of the ſupremacye is tyed vnto it? And lette vs rather learne by this example worthye to bee remembred, that the higher anye place is ſette by the great benefittes of GOD, and thereby exempted from other places aboutes, if it degenerate, it ſhall not onelye bee ſpoyled of thoſe ornamentes, but it ſhall bee ſo much more odious and execrable, beecauſe it hath filthily polluted the glory of God, by defiling the bewtie of his graces.

Howe ofte woulde I. It is rather a woorde of diſdaine then of compaſsion. Hee pittyeth as yet the citie it ſelfe, ouer the which hee had wepte a litle beefore, but hee dealte more hardlye and ſharpelye towardes the Scribes the auctHours of ſaluation, as they had deſerued. Neither dooth he ſpare the reſt, for that they were all faulty, allowers and companions of the ſame ſinne: but hee prouing all alike guiltie, inueigheth ſpecyallye againſt theyr leaders and guydes, which were the cauſe of all thoſe euilles.

Now the vehemencye of the ſpeach muſte bee noted. If the grace of GOD hadde beene ſimplye denied to Ieruſalem, theyr vnthankfulneſſe might ſo much the leſſe haue bin excuſed: but ſith God tried by louingneſſe and gentleneſſe to allure the Iewes vnto him, and preuayled nothing by ſo great gentleneſſe, the offence of their proud contempt was ſo much the greater. Heere is alſo to bee added theyr vntamed frowardneſſe: for GOD went not about to gather them once or twiſe, but continually tyme after tyme hee ſent vnto them diuerſe Prophetes, all which almoſt were refuſed for the moſt parte. Nowe wee vnderſtande why Chriſte in the perſon of GOD compareth himſelfe to a Henne: namelye, that hee might lay ſo much the more ſhame vppon this wicked nation, which had refuſed his ſweete and more then motherly e allurementes. And certeinly this was a wonderfull and incomparable token of loue, that hee diſdayned not to humble himſelfe euen to entreate them, that hee might ſo by that meanes bringe thoſe rebelles to obeye him.

The like reproofe almoſte is ſette downe by Moſes, Deuteronomye, 32.11. that God as an Eagle embraſeth the people with ſtretched out winges. And though God dooth not ſtretch out his winges in one ſort or manner to nouriſh that people, yet Chriſte dooth peculyarlye applye this manner of ſpeach, to this one thing: namely, that God ſent his Prophetes, to gather them which wandred and went e aſtray into the boſom of God. VVhereby hee declareth that the worde of God is neuer opened vnto vs, but that hee with a motherlye kindneſſe openeth his lappe vnto them: and not ſatiſfied therewith, hee woulde humble himſelfe to the ſimple affection of a Henne in nouriſhing her chickens. VVhereof it followeth that our crueltie is more then monſtrous, if wee will not ſuffer our ſelues to be gathered togeather by him. Certeinelye, if of the

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one parte wee could remember the fearefull maieſtie of G O D, and of the other our owne vile and baſe eſtate, we ſhuld be compeld for ſhame to ſtand amaſed at ſo great and wonderfull goodneſſe. For what meaneth this, that God ſhould humble himſelfe to farre for our ſakes: when hee taketh vppon him the perſon of a mother, hee humbleth himſelfe farre beneath his glory: how much further then, when hee becommeth like vnto a Henne, and vouchſafeth to account vs as his chickens? Further, if this was worthily obiected to the olde people, which lyued vnder the lawe, it dooth much more pertaine to vs. For though that was alwayes true, which I cited euen nowe out of Moſes, and alſo that thoſe complaintes are true, which are read in Iſaiah, 65. 2. that GOD hath daily ſpread out his armes in vaine to embrace a ſtiffe and rebellious people, that by ryſing early and taking daily care hee could preuaile nothing amongſt them: yet at this day hee calleth vs more familyarly and louingly vnto hym by his Sonne. VVherefore there remaineth a horrible vengeaunce for vs, ſo offt as he propoſeth the doctrine of the Goſpel, if that wee doe not willinglye hide our ſelues vnder his winges, with the which hee is ready to take and to couer vs. Yet Chriſt teacheth that al they ſhall reſt in ſafetie, which in obedience of faith doe gather themſelues to God: for vnder his wings they haue a fort, which cannot be ouerthrowne.

The other part alſo of the reproofe muſt be noted, that God was not preſently ſo moued with the peruerſe frowardnes of the olde people, as that it ſhoulde cauſe him to caſt awaye his fatherly loue and motherlye care, when as he ceaſed not continuallye to ſende Prophetes after Prophetes. As at this day, though hee hath too much experience of the wickedneſſe of the worlde, yet he continueth the courſe of his fauor. There is yet a further thing to be noted in theſe words: namely, that the Iewes fell from him, aſſoone as the Lorde hadde gathered them. Heereby we note by their falling away ſo ofte, that they reſted quietlye ſcarſe the ſpace of a moment vnder the winges of GOD, ſuch wildenes is ſeene at this daye in the worlde, and hath beene alſo in all ages: therefore it is neceſſarye that GOD ſhoulde call vnto him them that wander and goe aſtray.

But this is the moſt deſperate concluſion of wickedneſſe, when menne doe ſtubbornelye refuſe the goodneſſe of G O D, and refuſe to come vnder his winges. That alſo, which I ſayde beefore, that Chriſt ſpake in the perſonne of G OD, I interprete that this ſpeach dooth properly belonge to his eternall Godhead. For hee dooth not declare heere what hee beganne to doe, ſith hee was manifeſted in the fleſhe, but hee ſheweth howe carefull hee hath beene for the ſaluation of this people euen from the beginning. And wee knowe that the Church was ſo gouerned of G O D, that Chriſte gouerned it, as hee was the eternall wiſdome of God. In the which ſenſe Paule ſaieth not that G O D the Father, but that Chriſte hymſelfe was tempted in the deſarte, 1. Corin. 10. 9. This place is wreſted by cauillers for the proofe of free wyll, and to ouerthrowe the ſecrete predeſtination of G O D: but it is eaſily anſwered. They ſaye, the Lorde woulde gather all menne: therefore it is free for all menne to come, and their will dooth not depend of Gods election.

I aunſwere that the will of GOD, whereof there is mention made heere, is to be conſidered of the effecte. For when as by his woorde hee calleth all menne generallye to bee ſaued, and this is the ende of preaching, that all ſhould repoſe themſelues in his keepinge and fayth, it is righrlye ſayde, that hee woulde gather all menne vnto him. Therefore hee deſcribeth not heere the ſecrete counſell of GOD, but that wyll which is learned by the nature of the word. For he dooth not only call them by the outwarde voyce of manne, whome hee would gather effectually, but he draweth them inwardly by his ſpirit. If anye man ſhould obiecte that it were abſurd to imagine God to haue two willes: I aunſwere, we doe not beleeue otherwiſe, but that the will of GOD ſhould be one and ſimple: but becauſe that our mindes cannot reache the profounde depth of the ſecrete election, but according to the ſimplicitie of our capacitie the will of God is propoſed to vs two wayes. And I marualle at the frowarde heades of ſome, that are nothing offended at that humane affection, which is founde ſo oft in the Scripture, and will not admytte it in this place onelye. But beecauſe that I haue handled thys argument at large in another place, leaſt I ſhoulde be longer in a needleſſe matter, I onelye ſaye in a woorde, that aſſoone as the doctrine, whiche is the enſigne of vnitie, is broughte amongſte the people, GOD woulde gather all menne: whoſoeuer doe not come are inexcuſable.

37. *And you would not.* This may be referred aſwell to the whole nation, as to the Scribes: yet I do rather expound it of them, by whom that gathering togeather was moſte hindred. For Chriſt enueighed againſt them in the whole courſe of his ſpeach: and nowe when hee ſpake to Ieruſalem in the ſinguler number, it preſentlye appeareth that hee altered not the number without a cauſe. But there is a vehement oppoſition betweene the will of GOD and their vnwyllingneſſe: for it expreſſeth the deuilliſhe fury of men, which ſet themſelues to ſtriue againſt God.

38. *Beholde your habitation shall be left.* Hee foretelleth the deſtruction of the Temple, and the ouerthrow of the whole common wealth. For though they were defiled with vngodlines, wickedneſſe, and all manner of infamy: yet they were ſo blinded with a corrupte hope in outwarde worſhippe, and of the Temple, ſo that they thought God bounde vnto them. And they had this buckler alwayes readye: what? will God departe from this place, which he onely choſe vnto himſelfe alone in al the earth? If that he dwelleth amongſt vs, hee muſt of neceſsity reſtore vs at the length. To be ſhort, they held the Temple as a Forte vnuanquiſhable, as if they ſate in Gods lappe. But Chriſt proueth that they glorye of the preſence of God in vain, whom they had driuen from them by their ſinnes, and by calling it their houſe he ſheweth plainly that it is the houſe of God no more.

The temple of God was builded of this condition, that it might ceaſe to be the ſeate & place of God, at the comming of Chriſt: yet it ſhuld haue ſtoode as a notable monument of the perpetuall grace of God, if the ſin of the people had not prouoked the deſtruction of the ſame. This therefore was the horrible vengeaunce of God, that he not onely forſooke & would altogether ouerthrowe that place, which he had ſo royally and ſo-

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bewtifully adorned, but left it ſo as a note of extreame ignominye and ſhame to the end of the world. Now let the Romanes goe, and let them proceede in extolling their tower of Babilon in ſpite of God, when they ſee the temple of God built by the allowaunce and commaundement of God, ouerthrowne for the ſinnes of the people.

30. For I ſay vnto you. He confirmeth that which hee had ſpoken beefore, that the vengeaunce of God was neere at hand: and the only means to eſcape that deſtruction ſhould be taken from them. For that was the acceptable time, that was the day of ſaluation, ſo long as he whiche was come to bee their Redeemer was the witneſſe and preacher of the redemption which he brought. But at his departure the light of lyfe vaniſhed away, euen as if it were at the ſetting of the ſunne. VVherefore it was neceſſary that this miſerable deſtruction ſhould followe, which hee ſpeaketh of. Now it is demaunded what time is noted by this phraſe, *vntill yee ſhall ſay.* Some tye this to the laſt daye of iudgement: other ſome thinke that it is a propheſie of that whiche was fulfilled ſhortlye after. VVhen as ſome of the Iewes ſhould in humility worſhippe Chriſte. But I like neither of theſe interpretations, and certeinely I meruaile that learned men ſhould make ſuch a doubt at ſo light a matter, when they do ſo doubtfully demaund, how the vnfaythful ſhould ſay of Chriſt, *Bleſſed is he which commeth, &c.* For he dooth not declare what they ſhould become, but what hee himſelfe would doe. For that Abuerbe *Vntyll* extendeth no further, then to the time which goeth before. Ioſeph laye not with his wife vntill ſhe brought forth Chriſt. The Scripture doth not meane by theſe wordes, that they afterward came together as manne and wife after the byrth: but onely declareth that Marye was a virginne vntouched of manne, before the byrth of her Sonne. Therefore in my iudgemente this is the naturall ſenſe of this preſent place. Hetherto I haue behaued my ſelfe humbly and louingly amongſt you, and haue diſcharged the office of a teacher.

Now the courſe of my calling being finiſhed, I will departe, and you ſhall not enioy me hereafter: but the redeemer and miniſter of ſaluation whō you do now deſpiſe, you ſhall find & try to be a iudge. So this place agreeth with that of Zachary, 12. 10. They ſhall ſee him, whome they haue pearced through. But Chriſt alſo ſeemeth to reproue after this ſort their vaine hypocriſie, that as menne earneſtlye deſiring their promiſed ſaluation, did ſing dayly out of the Pſalme, Bleſſed is hee which commeth in the name of the Lorde: and yet they had the Redeemer in deriſion, when he was offered them. Further, he ſaieth, that he will not come at them, vntill that at the ſight of his maieſtye horryble to bee ſeene, they ſhall cry out as menne afrayde, but too late, truelye this is the Sonne of God. And this threatning doth belong to all the contemners of the goſpell: eſpecially them which doe wrongfully pretende his name: and yet refuſe his doctrine: for they ſhall knowe at the length that they cannot eſcape his handes, whom they laugh nowe to ſcorne with theyr faygned diſſimulation. For the Papiſtes ſing the ſame ſong at this day, and yet they make no account of Chriſt, vntill he aſcend to his trybunall ſeate, armed with reuenge. VVee are alſo admoniſhed ſo longe as Chriſt appeareth vnto vs in the name of the Father, as a meſſenger and mediator of ſaluation, to honour him not onely with the lyppes, but ſincrelye to

deſire that hee maye bring vs and all the worlde in obedience to him.

LV. 53. *And as he ſayde theſe thinges vnto them.* I ſayde euen nowe that Luke putte not theſe former ſentenſes in their proper place: for when he reporteth that Chriſte reproued the Scribes at a certeine dynner, hee addeth alſo withal, his laſt words, wherewith their offences a litle beefore his death were layde open. So alſo Luke ſetteth downe the next reproofe in the thirtene chapter, where hee rehearſeth another hyſtory.

If any manne had rather follow their opinion, which doe thinke that Chriſt rehearſed the ſame wordes oft times, I doe not greatly ſtande againſt them. Now after that Luke hadde rehearſed the curſſes ſpoken of a litle before, at the length hee concludeth, that all the Scrybes hated Chriſte the more, ſo that they ceaſed not to ſeeke to deceiue him by laying ſnares for to entrappe and catch him. The which muſt rather be referred to that ſpeach had at the table, then to his laſt ſermon. But I haue not much regarded to be curious about the time, which the Euangeliſt neglected.

Math.	Mark. 12.	Luke. 21.
	41. And as Ieſus ſate ouer againſt the treaſury, he beheld howe the people caſte money into the treaſurie, and many riche menne caſte in much.	*1. And as he beheld, hee ſawe the rich men, which caſt theyr gifts into the treaſury.*
	42. And there came a certeine poore widow, and shee threwe in two mites, which made a quadrin.	*2. And he ſawe alſo a certeine poore widow, which caſt in thither two mites.*
	43. Then hee called vnto him his diſciples, and ſayde vnto them, verely I ſay vnto you, that this poore widow hath caſt more in, then al they, which haue caſt into the treaſury.	*3. And he ſaid, of a trueth I ſay vnto you, that this poore widow hath caſt in more then they all.*
	44. For they all did caſte in of theyr ſuperfluitie: but shee of her pouertie did caſt in al that she had, euen al her liuing.	*4. For they all haue of theyr ſuperfluitie caſt into the effrings of God: but shee of her pennurye hath caſt in all the lyuing that she had.*

43. Verely I ſay vnto you. This aunſwere of Chriſte containeth verye profitable doctrine, whatſoeuer men do offer to God is not valued after the outward price, but according to the affection of the heart: yea, hys godlyneſſe is more worth, who according to his ability offereth that litle he hath, to God, then he which offereth a hundred fold more of hys aboundaunce. This doctrine is profitable two wayes. For the Lord encourageth the poore, which want ability to doe well, that they ſhoulde not be afrayde cheerefully to teſtifie their good will with that litle they haue: for if they conſecrate themſelues, their offring, though it be in ſhew but vile and vaine, ſhalbe aſmuch eſteemed as if they offred all Cœſus treaſures.

Agayns

Agayne, they which haue aboundaunce, and doe giue many giftes are admonished, that it is not sufficient for them to excell the common and poore people in giueing: for it is lesse to be accoũted of before God for a rich man to giue a meane summe, then for a poore man for to bestowe a litle, being that which he hath. Further, this widow was very godlye: for she had rather be without meate her selfe, then that shee woulde appeare empty before the Lord. And the Lord commendeth this simplicity for that she forgetting her selfe, declared that she and all that she had belonged to God. As also the chief Sacrifice, which is required of vs, is to deny our selues. And though it is to be supposed that the holye offringes were not rightly bestowed at that tyme, nor to lawfull vse: yet because that the manner of worshippe appoynted by the lawe was yet in force, Christe doth not reiect them. And certeinely the corruption of menne could not bring it to passe, but that the holy worshippers of God would according to his commaundement offer for the sacrifices and other godly vses.

Matth. 24.

1. *And Iesus wente out, & departed from the temple, and his disciples came to him, to shew him the building of the Temple.*

2. *And Iesus said vnto them, see ye not all these thinges? verely I saye vnto you, there shall not be here lefte a stone vpon a stone, that shall not bee caste downe.*

3. *And as hee sate vppon the mounte of Olyues, his Disciples came vnto him aparte, sayinge, tell vs when these thinges shall bee, and what signe shalbe of thy comming, and of the end of the world.*

4. *And Iesus aunswered and saide vnto them: take heede, that no man deceiue you.*

5. *For manye shall come in my name, sayinge, I am Christe, and shall deceiue many.*

6. *And*

Mark. 13.

1. *And as hee went out of the Temple, one of his disciples said vnto him: maister, see what stones & what buildinges are here.*

2. *Then Iesus answered & said vnto him, seest thou these great buildings? there shall not be left one stone vppon a stone, that shal not be thrown downe.*

3. *And as hee sate on the mount of Olyues ouer against the temple, Peter and Iames, and Iohn and Andrew asked him secretely:*

4. *Tell vs when shal these thinges be? and what shal be the signe, when al these things shalbe fulfilled?*

5. *And Iesus awnswered them, and began to saye, take heede least anye man deceiue you.*

6. *For manye shall come in my name, sayinge, I am Christe, and shal deceiue manye.*

7. *Fur-*

Luk. 21.

5. *Now as some spake of the Temple, howe it was garnished with goodlye stones, and with consecrate thinges, hee said,*

6. *Are these the things that yee looke vpon? the dayes will come, wherein a stone shal not be left vpon a stone, that shal not be throwne downe.*

7. *Then they asked him, saing, maister, but when shall these things be? and what signe shal ther be, when these things shal come to passe?*

8. *And hee said, take heede, that yee bee not deceiued: for manye wyl come in my name, saying, I am Christe, and the time draweth neere: followe yee not them therefore.*

9. *And when yee heare of warres, and seditions, bee not afrayde: for these thinges muste first come, but the end followeth not by and by.*

10. *Then*

6. *And yee shall heare of warres, and rumours of warres: see that yee be not troubled: for all these things must come to passe, but the ende is not yet.*
7 *For nation shall rise against nation, and realme against realme, and there shall be pestilence and famine, and earthquakes in diuerse places,*
8 *All these are but the beginning of sorowes.*
7. *Furthermore, when yee shall heare of warres and rumours of warres, bee yee not troubled: for such things must needes be: but the ende shall not be yet.*
8 *For nation shall rise against nation, and kingdome against kingdome, and there shalbe earthquakes in diuerse quarters, and there shall bee famine and troubles: these are the beginnings of sorowes.*
10. *Then saide hee vnto them, nation shall rise against nation, and kingdome against kingdome.*
11. *And great earthquakes shall bee in diuerse places, and hunger, and pestilence and fearful things: and great signes shall there be from heauen.*

1. *And Iesus went out and departed.* The Disciples perceiued that Christ gaue this as his last farewell to the Temple. Therefore it was meete that he should erect a new Temple more bewtifull then this, and a more florishing estate of a kingdome, as the Prophetes had foretolde. For they had nothing to doe with that Temple, wherein all thinges were so out of order and against them. But yet the Disciples thought it incredible, that the Temple so strongly built and so gorgeous, should giue place to Christ.

And this must be noted diligently: for sith the outward bewtie of the Temple was such as was to be wondred at, their eyes were so set vppon the present glory of the same, that they could scarsly hope that the kingdome of Christ might spring vp. They doe not expreslye confesse their doubt, but they doe shewe the same secretely, when as they doe obiect to Christ the great heape and hugenes of the stones, which should be ouerthrowne, yea and brought to nothing, if that he would reigne. Also such admiration at the estate of Popery, withholdeth many simple men at this day: for they see them furnished with great abundance of wealth and mightie power, they are presentlye so amased, that the base and simple shew of the Church seemeth vile and contemptible vnto them. Many also think that we are deceiued, whē we go about the ouerthrow of that kingdome, euen as if it were as harde a matter as to pull the sunne out of heauen. And it is no meauaile, if Christes disciples were amased at that notable sight. For how much that building cost Herod, may be gathered by this, that he had tenne thousand workmen labouring about the same continually for the space of eight yeares. And they doe not wonder at the stones without a cause: for they were verye goodly and fayre, Iosephus writeth that they were fifteene cubytes longe, twelue hygh, and eight broade. And nowe it was so much reuerenced in forraine countreies, that no manne durst scarsely suspect that it could at any time be ouerthrowne.

2. *Verelye I saye vnto you, one stone shall not bee left vppon an other.* Because the greatnesse and wealth of the Temple (being sette as a vaile before their eyes) hyndred them from beleeuing that the kingdome of Christe

was

was at hand: therefore he affirmeth by an othe, that what soeuer thinges doe hinder them, should shortly perish. So the foretelling of the destruction of the temple, made a way ready for the rude and weake people. And thoughe it was profitable that the temple should be ouerthrowen, least it should keepe the Iewes in this ceremonial kinde of worship, who of themselues were giuen too muche to earthly elements: yet this was a speciall reason, that God by that horrible example woulde bee reuenged vpon that nation for the refusing of his sonne, and contempt of the grace he offered them. VVherefore it was meete that the disciples should by this forewarninge bee drawen away from the societie of that rebellious people. So at this day what soeuer the scripture foretelleth of the punishments of the wicked should driue vs from those sinnes whiche prouoke the wrath of God. Also, what soeuer it teacheth of the transitory & vaine fashion of the world, it should correcte the vanitie of oure minde, which followeth too greedily after pompe, pleasure, and delites. And especially that which he foretelleth of the fearful destruction of Antichrist and his secte, should remoone away all those lets, which doe hinder vs in the right course of faith.

3. And as he sate vpon the mount. Marke nameth foure, Peter, Iames, Iohn and Andrew. He and Luke doe not set downe so much as Mathew. For they say that they enquired only of the time of the destructiō of the temple, (and because it was a thing harde to be beleeued) what signe GOD would giue from heauen, that the same should come to passe. But Mathewe reporteth that they aske the question of the time, of the comming of Christ, and of the ende of the worlde. But it may be noted howe they had thought euen from their childehoode, that the temple should stand for euer, and their mindes were so wholely bent vpon the same, that they thought the temple could not fall while the world stoode. Therefore assoone as Christ sayd that the temple should be destroyed, they presently thought with themselues of the ende of the world. And (as errour begetteth errour) because they were perswaded, that presently at the beginning of the kingdome of Christe, they shoulde bee happy euery way, they presently speede to the triumph before the battell. Therefore they ioyne the comming of Christ, and the ende of the worlde togither, with the destruction of the temple, as things which coulde not be seperate: and by the ende of the worlde they vnderstande the restoring of all thinges, when nothing should be wanting of the perfecte felicitye of the godlye. Therefore we see now howe they leape to diuers questions at once, because they were entangled in these fantasies, that the temple coulde not fall, but that it should shake the whole worlde: that the shadowes of the law and the world should ende togither: that the glory of the kingdome of Christe shoulde presently appeare which should make the children of God perfectly happie: that the apparant renewing of the worlde was at hand, which shuld presently bring all things confused into order. And especially the hope which they had fondly conceiued before of the present kingdome of Christ, doth driue them preposterously to haste to the happy rest. As in the Act. 1.6. when they see Christ risen from the dead, they runne headlong to that felicitie which is laide vppe for vs in heauen, to the which we must aspire by hope and patience. And thoughe our estate is not like theirs, because we are not trained vppe in the shadowes of the

lawe, ſo that the ſuperſtitious opinion that the kingdom of Chriſt ſhuld be earthly hath not beſotted vs, yet ther ſhall ſcarce be found one amõgſt a hundred, which is not troubled with the like diſeaſe. For when al men do by natuſe loath troubles, contentions, and all maner of afflictions, the wearineſſe of theſe things, vrgeth them without moderation & wythout hope to haſte before the time to the frute of faith. So it commeth to paſſe that no man is willing to ſowe, and all menne would mow before the time. But to returne to the diſciples, they had the good ſeede of faith in their harts, but they would not tary for the time appoynted: and they hauing corrupt fantaſies, ſeeke to thruſt the perfection of the kingdome of Chriſt togither with the beginning: and that which they ſhould ſeeke for in heauen, they ſought to enioy vppon the earth.

4. Ieſus anſweared. They had ſuch an anſweare as liked them not. For when they gaped for the triumph, as if the warre were ended, Chriſt exhorted them to long ſufferance: as if he ſhould haue ſayd, you would receiue ꝑ price at the firſt beginning of the race: but of neceſsity you muſt firſt runne foorth the race. You would haue the kingdom of God vppon the earth, but no man can attaine vnto it, except that he aſcend into heauen. But ſith this Chapiter containeth moſt notable admonitions and inſtructions for the gouernment of the courſe of our life, we ſee howe by the wonderful counſell of God it was brought to paſſe, that the Apoſtles errour tourned to our profite.

This is the ſumme, the preaching of the Goſpell is like to a ſowinge time: and therefore we muſt with patience wait for the harueſt time, and they are too to dainty and effeminate, whiche are diſcouraged in theyr mindes for the froſt, ſnowes, cloudes, or the ſharpe tempeſts of the winter. Chriſte doeth eſpecially giue his diſciples commaundement of two things, that they ſhoulde beware of falſe doctrines, and that they ſhoulde not be troubled by offences. In whiche woordes, hee declareth that hys Churche ſhall be ſubiecte to ſuche troubles, while it wandereth in the worlde. But this might ſeeme very vnlikely, becauſe that the Prophets hadde foretolde that the kingdome of Chriſt ſhould be in another ſorte. Iſaias 54.13. promiſeth that they ſhall all be then taught of God. And by Ioel it is reported, 2.28. I will poure my ſpirite vppon all fleſhe, and your ſonnes and daughters ſhall propheſie, your yong menne ſhall ſee viſions, and your olde menne ſhall dreame dreames. Ieremiah alſo promiſeth a brighter light of vnderſtanding, 31.34. They ſhall teach no more euery man his neighbour, and euery man his brother, ſaying: knowe the Lord, for they ſhall knowe me from the leaſt of them to the greateſt of them. Therefore at the riſing of the Sunne of righteouſneſſe, as it was ſpokē of before by the prophet Malachie 4.2. it is no maruel if the Iewes hoped that they were ſette free and cleare from all cloudes of errours. And hereof the woman of Samaria ſayd, Iohn 4.25. when the Meſsias ſhall come, he will teache vs all things. So nowe wee knowe howe great promiſſes doe euery where appeare of peace, righteouſneſſe, ioye, and of aboundance of all good things. Wherefore it is not to be marueiled at, if they thought that by Chriſtes comming, they ſhuld be exempted from troubles of warres, from ſpoyles, from all maner of iniury, and alſo from famine and peſtilence. But Chriſte declareth that they ſhall haue no leſſe trouble hereafter with falſe teachers, then the olde people hadde wyth falſe

falſe prophets: and that there ſhall be no leſſe troubles vnder the Goſpel, then there were in times paſt vnder the lawe. Not that thoſe propheſies which I touched euen nowe, were not fulfilled: but becauſe they were not fully perfourmed preſently at the firſt day. For it is ſufficient that the faithfull haue onely a taſte giuen them nowe of thoſe good thinges, that they might nouriſh the hope they haue of the full enioying of them hereafter.

And therfore they were much deceiued, which would haue all things perfectly perfourmed at the beginning of the Goſpell, which we ſee fulfilled euery day. Furthermore, though the wickednesſe of menne, cannot altogither make of none effecte that felicity e whiche the Prophets sayde ſhould be in the kingdome of Chriſte, yet it hindereth and troubleth the ſame. The Lorde cauſeth, by ſtriuing with the malice of menne, that hys bleſsings finde way through all lettes: and certainly it were abſurde, that the thing which is eſtabliſhed vppon the free goodneſſe of God, and dependeth not vppon their pleaſure, ſhould be abolished for theyr fault. Yet that they might receiue ſome rewarde of their vnthankfulneſſe, he doeth onely diſtill his graces by a little at once, whiche otherwiſe ſhoulde bee powred downe in great aboundance Hence commeth the Labyrinth of ſo many miſchiefes, through the which all the faithfull doe wander all theyr life, though Chriſt being their captaine, and bearing the light of his Goſpell before them, they holde the ready way to ſaluation.

Hence ariſe the heape of ſo manye contentions, that they ſhall paſſe through ſharpe warres, but yet without daunger. Hence ſpring ſo many and ſo ſodaine troubles, that they are troubled with miſerable diſquietneſſe, but yet by the helpe of Chriſte they continue ſtedfaſt to the ende. Alſo, when Chriſt commandeth his diſciples to take heede of deceits, we are to vnderſtand that they ſhal not want meanes to auoyd them, ſo that they be carefull themſelues. VVherefore let vs be ſure, if any of vs doe diligently apply himſelfe to watche in his place and calling, what ſubtelties ſoeuer ſathan ſhall deuiſe, we ſhalbe free from them.

5. *For many ſhall come.* Hee doeth not yet ſpeake generally of corrupt & falſ doctrines, but toucheth one kinde, which was as a beginning of al errors, wyth the whych Sathan endeuoured ſundry wayes to ouerthrow the pure doctrine of the Goſpell. For ſhortlye after the reſurrection of Chriſte, there aroſe deceiuers, and euery one of them profeſſed hy mſelfe to be Chriſte. And becauſe the true redeemer was not onely taken from among them, but put to the ſhamefull death of the croſſe, and the mindes of all men were mooued and kindled to hope and to deſire theyr redemption, they hadde a meanes ready at hand to deceiue them. And it is not to be doubted but that God gaue the Iewes ouer to be deceyued by ſuche guiles, for that they had ſo wickedly reiected his ſonne. And though thoſe madde toyes were quickely brought to nothing, yet it was the will of God that the Iewes ſhuld haue ſuch tumults amongſt them: firſt, that they might make themſelues infamous and odious, then that the hope of ſaluation might be taken from them altogither: laſtly, that they being ſo often deceiued, might in a brutiſh blockiſhneſſe, runne headlong to theyr owne deſtruction. For when the worlde ſlipt from the ſonne of GOD, whoſe office it is to gather vs into an holy vnitie, it is meete that it ſhould be caried hither and thither as in tempeſtuous waues.

And

And by the ſame vengeance of God it came to paſſe, that moe were caryed away with a fonde opinion, then true faith brought to obey God. And Chriſt ſette downe this circumſtance of purpoſe, leaſt the faithfull beholding the multitude of ſuch madde people, ſhould growe fainte and weary. For we know how eaſie a matter it is to follow after the multitude, eſpecially where we are but few in number.

6. *And ye ſhall heare of warres.* In this place he only maketh mention of the ſtirres which fell out amongſt the Iewes: for ſhortly after hee will ſhew that the ſame ſhould creepe further. And as he firſt commaunded them to take heede leaſt any man ſhould deceiue them, ſo now he commaundeth them to be of good courage when they heare of the rumours of warres, and of warres themſelues. For it was daungerous, leaſt they being ouerwhelmed with euilles, ſhould fall away: eſpecially, if they had promiſed and perſwaded themſelues of a peaceable, ioyfull and quiet eſtate. He addeth that theſe things muſt come to paſſe, aſsigning no cauſe but declaring that none of theſe things ſhall fall out by fortune, but by the prouidence of God, leaſt they ſhould kick in vaine againſt the pricke. For there is nothing more effectuall to bring vs in obedience, then when wee knowe that God accordinge to his pleaſure, gouerneth euen thoſe things which ſeeme moſt confuſed. God hath iuſt cauſes and great reaſons, why he ſuffreth the world to be troubled: but becauſe it is mete that the faithfull ſhuld reſt vpon his only pleaſure, it was ſufficient for Chriſt to exhort his diſciples to beare theſe thinges with patient mindes, and to abide conſtant: becauſe it ſo pleaſed the Lord.

But the ende is not yet. He plainly declareth as I ſayd euen now, that theſe were greeuous of themſelues, yet they were but as the beginninges of greater troubles: for when this flame of warres had conſumed Iudea, it ſhould waſt further. For after that the doctrine of the Goſpel was ſpred, the like vnthankfulneſſe kindled alſo the wrath of God amongſt other nations. Hereof it cōmeth to paſſe that they which had broken the couenant and band of peace with God, ſhoulde with mutuall diſſentions rent themſelues in pieces: they which refuſed to obey the authoritye of God, were driuen to yeelde to the force of the ennemies: they whyche woulde not be reconciled to God, ſhould fall to tumults and troubles amongſt themſelues: to be ſhort, they whiche hadde exempted themſelues from the heauenly ſaluation, ſhoulde by raging one againſte another, fill the earth wyth ſlaughters. Further, becauſe he knewe how great the malice of the world woulde be, he addeth againe, that theſe are but the beginnings of ſorrowes: not that the faithfull ſhoulde ouerwhelme themſelues with ſorrowe (who haue comfort at hande alwayes in the middeſt of troubles) but that they mighte prepare themſelues with patience to abide a longer time.

Luke alſo addeth *Earthquakes and ſignes from heauen.* Of whiche thinges, though there remaine no certaine hyſtory, yet it is ſufficient that Chriſte ſpake of them before. They which will, may read the reſt in Ioſephus.

Math. 24.	Marke 13.	Luke 21.
9. *Then ſhall they deliuer you vppe to be afflicted,*	9. *But take ye heede to your ſelues: for they ſhal deliuer you vp*	12. *But before all theſe, they ſhall lay their hands on you, & perſe-*

ſlicted, and ſhal kil you, and yee ſhall be hated of all nations for my names ſake.

10. And then ſhall manye be offended, and ſhall betraye one another, and ſhall hate one another.

11. And many falſe prophets ſhall ariſe, and ſhall deceiue many.

12. And becauſe iniquitie ſhall be encreaſed, the loue of manye ſhalbe colde.

13. But he that endureth to the ende, he ſhal be ſaued.

14. And this goſpel of the kingdome ſhall be preached throughe the whole worlde for a witneſſe vnto all nations, and then ſhall the ende come.

vppe to the councels, and to the ſynagogues: yee ſhall be beaten, and broughte before rulers and kings for my ſake, for a teſtimoniall vnto them.

10. And the goſpell muſt firſt be publiſhed among all nations.

11. But when they lead you, & deliuer you vppe, take yee no thought before, neither premeditate what you ſhall ſay: but what ſoeuer is giuen you at the ſame time, that ſpeake: for it is not yee that ſpeake, but the holy Ghoſt.

12. Yea, and the brother ſhall deliuer the brother to death, and the father the ſonne, and the children ſhal riſe againſt the parents, and ſhall cauſe them to die.

13. And yee ſhalbe hated of all men for my names ſake: but who ſoeuer ſhall endure to the ende, ſhalbe ſaued.

perſecute you, deliuering you vp to the ſynagogues, and into priſons, and bring you before kinges and rulers for my names ſake.

13. And this ſhall turne to you for a teſtimoniall.

14. Lay it vp therfore in your hearts, that you premeditate not what yee ſhall anſweare.

15. For I will giue you a mouth and wiſedome, where againſt all your aduerſaries ſhall not be able to ſpeake nor reſiſt.

16. Yea, yee ſhalbe betraied alſo of your parents, and of your brethren, and kinſmen & frends, and ſome of you ſhall they putte to death.

17. And yee ſhall be hated of all men for my names ſake.

18. Yet there ſhal not one haire of your heads pearish.

19. By youre patience poſſeſſe your ſoules.

9. *Then ſhall they deliuer you vppe to be afflicted.* Now Chriſt foretelleth his diſciples of an other kinde of temptation, wherewith beſides their common afflictions, their faith ſhould be tried: for they ſhoulde be hated and deteſted of all the world. This is harde and ſharpe of it ſelfe to the children of God, to be afflicted togither with the reprobate and contemners of God, to be ſubiect to the ſame puniſhmēt which they endure for their ſinnes. And this ſeemeth the more intollerable, to be ſharpely oppreſſed with ſuch grieuous miſeries, as the very wicked are free from. But as the wheate, when it is togither with the chaffe threſhed out with the flailes, is afterward broken and ground in the mill: ſo God doth not onely afflicte his children togither with the wicked, but layeth the croſſe more vppon them then vppon others, that they might ſeeme to be the moſte miſerable of all men. But Chriſte doeth properly ſpeake heere of the afflictions, which the diſciples ſhould ſuffer for the Goſpell. For thoughe that ſaying of Paule is true. Rom. 8. 29. whome God hath choſen, them hath he alſo ordained to beare the croſſe, that they might be made like to the image of his ſonne: yet he doeth not marke all his children wyth this ſpeciall marke, that they ſhould be perſecuted by the ennemies of the Goſpell. Chriſte ſpeaketh nowe of that kinde of affliction, at that time when the faithfull of neceſsitye were to beare for the teſtimonie of the Goſpel, the hatred, the reprochefull wordes and the fury of the wicked. For his will was to let his diſciples vnderſtande, that the doctrine of the Goſpell (whereof they ſhoulde be meſſengers and witneſſes) ſhoulde not

be accepted or allowed of the world, euen as he had tolde them before. And he telleth them before, that they ſhal haue contention not only with a fewe ennemies, but that they ſhall be hated of all nations, whether ſo euer they ſhall come. But this was a wonder hardly to be beleeued, which might make the moſt couragious mindes to feare & quake, that the name of the ſonne of God ſhould be ſo infamous and odious that it ſhuld procure all them to be hated euery where.

Therefore Marke ſayeth: *Take heede to your ſelues.* By which word he noteth the ende and vſe of this admonition: namely, that they ſhould be ready to beare this, leaſt this temptation ſhuld ouerthrow them before they be aware. Marke addeth in the ſame place, that this ſhould be a teſtimoniall to kings and rulers: when the diſciples of Chriſt ſhoulde be brought before their iudgement ſeat. Luke reporteth this ſomewhat otherwyſe. This ſhall be to you for a teſtimoniall: but the meaning is one with the former. For Chriſt declareth that his Goſpell ſhall be the more ſet foorth when it ſhall be defended with the daunger of death. For if the Apoſtles ſhould haue imployed their trauaile in preaching the Goſpel, and ſhoulde not ſtand conſtantly againſt the furious dealings of the ennemies in defence of the ſame, it ſhould not haue ben ſo notably confirmed. But when they doubted not to lay their heades in daunger, and that no terrours of death coulde driue them from theyr purpoſe, it appeared by this their courage and conſtancie, howe certainly they were perſwaded of the goodneſſe of their cauſe. So this was a ſure ſeale of the Goſpell, that the Apoſtles ſtoode without feare at the iudgement ſeates of kings, and freely profeſſed the name of Chriſt there. And therfore Peter calleth himſelf a witneſſe of the paſsions of Chriſte, the ſignes and tokens whereof he bare vppon him. And Paule to the Phil. 1. 17. glorieth that he was ſette in defence of the Goſpell. The which is eſpecially woorthy to be noted, leaſt they through vile cowardlineſſe ſhould fal away from the faith vpon whome God hath thought good to beſtow ſo great honour, as that he woulde make them patrones of his truthe.

MAR. 11. *Take yee no thought before.* VVe haue expounded this ſentence and the next in the tenth chapter of Mathewe, for that the Lordes will was to eaſe his diſciples of that ſorowfull doubtfulneſſe, which hindereth vs from continewing in our calling, while that wee diſtruſt our ſelues as vnable to beare the burden. Not that he would haue vs altogither careleſſe (for nothing is more profitable for vs, then that we be taught humilitye by knowing our owne infirmitye, and be prouoked to prayers) but Chriſt teacheth vs to caſt our cares into the boſome of the father, that truſting in his promiſed helpe, we may goe foreward chearefully in oure courſe.

But Luke ſetteth downe the promiſſe otherwiſe, not that Chriſt wold deliuer his from death (for this is not alwayes to bee hoped for) but that he will giue them a mouth and wiſedome, wherewith they ſhould make their ennemies aſhamed. But thoughe Chriſte giueth at the ſame tyme a minde and power to ſpeake, yet I do thinke that he meant another thing by ioyning theſe two words togither: as if that Chriſt ſhuld promiſe, that he woulde gouerne their tongues, ſo that they ſhoulde anſweare wiſely and to the purpoſe.

He addeth further, that this wiſedome ſhoulde haue the victory againſt all

all theyr ennemies: becauſe they coulde not reſiſt nor ſpeake agaynſte the ſame. Not that their impudencie ſhould giue place to the truthe: but becauſe the truth, againſt the which they ſette themſelues in vaine, ſhould triumph ouer their frantike boldneſſe. And I would that all men that are required to make confeſsion of their faith, woulde repoſe themſelues in thys hope: for then the power and maieſtie of the ſpirite would ſhewe it ſelfe farre otherwiſe to the ouerthrowe of ſathans miniſters. Now while we are caryed partly by our owne ſenſe, and puffed vppe with pride, we runne headlong raſhly, or goe further forwarde then is mete: and partly we are withholden and reſtrained with peeuiſh fearfulneſſe: and wofull experience ſheweth that we are deſtitute of the grace of God & help of his ſpirite. Further, when in Mathew and Marke Chriſt calleth it the ſpirite of the father, which ſpeaketh in vs, and ſayeth heere that hee himſelfe will giue vs a mouth: we do gather that it is proper and peculiar to him to directe vs by the ſpirite.

LVKE. 19. *By your patience poſſeſſe your ſoules.* Chriſte doth here teache his diſciples a farre other way to preſerue life, then the reaſon of manne would teache. For euery manne doeth naturally deſire to keepe his life in ſafety: and we doe all ſeeke for thoſe meanes of preſeruation which wee thinke to be beſt, and we flee from all daunger: to be ſhort, we ſeeme not to liue, except we be well garded. And Chriſt giueth vs this fortreſſe for our life, that we ſhould walke through fire, water, and ſwordes alwayes in daunger of death. And truely no manne committeth his ſpirite rightly into the hand of God, but he which is alwayes ready to die, and learneth euery day to liue. In ſumme Chriſt commaundeth vs to poſſeſſe our life both vnder the croſſe, and amongſt the continuall terrours of death.

MATH. 10. *And then ſhall many be offended.* Nowe he rehearſeth the temptations which ſhall come by euill examples. And this is very grieuous and harde to ouercome, when Chriſt himſelfe ſhould be a ſtone of offence to many, whereat ſome ſhoulde ſtumble, or others at the ſighte thereof ſhould goe backwarde, and others doe fall away, 1. Peter 2. 7. 8. And it ſeemeth to me that Chriſt in this woorde comprehendeth diuers kindes of troubles: becauſe they doe not onely fall away which were entred into a right courſe, but many become enemies to Chriſt: others forgetting modeſty and equity, become raginge madde, others become prophane men, and caſt of all ſenſe and feeling of godlineſſe: others do take themſelues liberty in ſuch troubles to commit ſinne.

11. Many falſe prophets ſhall ariſe. This admonition differeth frō the former, where Chriſt ſayeth before, that many ſhuld come in his name. For there he ſpake onely of the deceiuers, which ſhortly after the entrance of the goſpel, ſhuld fain thēſelues to be Chriſtes. But now he ſaith that there ſhuld falſe teachers ariſe, which ſhuld corrupt the ſoūd doctrine with errours: as Peter teacheth that the church ſhuld be in no leſſe dāger of this miſchiefe vnder the goſpel, then it was before vnder the law, 2. Pet. 2. 1. wherfore there is no cauſe, why errors & the ſubtil practiſes of ſathan, & the corruptions of godlines, ſhuld ouerthrow the minds of the godly: becauſe that no man is rightly eſtabliſhed in Chriſt, but he which hath learned to ſtād againſt ſuch aſſaults. For this is a right trial of our faith, when it ſtandeth without remooūing, againſt ſuch falſe doctrines as ſhal ariſe.

And

And he doeth not only ſay that falſe prophets ſhall come, but alſo that they ſhalbe ſo ſubtile as to deceiue, ſo as they ſhal draw ſectes after them. And heere we haue neede to take great heede: becauſe the multitude of them which follow errours, do as a violent ſtorm enforce vs to turne our courſe, if we be not throughly ſetled in God: whereof there is ſomewhat ſpoken before.

12. *Becauſe that iniquitie ſhall abounde.* No man ſhould be ignorant howe farre and wide this miſchiefe ſhoulde ſpreade it ſelfe: but very fewe doe marke it. For ſith the light of the Goſpell doth more plainly diſcouer the malice of men, the deſire to doe well waxeth colde, and is almoſt quenched euen in good and well minded men. For euery man thinketh with himſelfe that thoſe things are loſte, which are done for this or that man, for that experience and daily vſe declareth that all menne almoſt are vnthankefull, or faithleſſe, or wicked. Truely a great & a dangerous temptation. For what can bee more abſurde, then to allowe of that doctrine which ſeemeth to ouerthrowe the loue of godlineſſe and the force of charitie? But where the Goſpel taketh place, charitie, with the heat wherof the hearts of all men ſhould be enflamed, rather waxeth colde. But the fountaine of this miſchiefe muſt be noted, which Chriſte vttereth thus. For many doe waxe faint, becauſe that for weakeneſſe they cannot ſtand in the floud of iniquitie, which floweth euery where, Chriſt then requireth his diſciples to be thus ſtrong, as they may ſtande faſt in theſe wraſtlings. As Paule commaundeth, 2. Theſ. 3. 13. that we ſhould not be weary of behauing of our ſelues louingly and kindely. Therfore, though the loue of many being ouerwhelmed with the abundance of ſinnes, ſhoulde waxe colde. Chriſt ſayeth that this let muſt alſo be ouercome, leaſt that the faithfull for ſuch euil exãples ſhuld giue ouer as men tired. Therfore he rehearſeth that ſentence, that no man can be ſaued, but hee which ſhall ſtriue lawfully, and ſhall continue to the ende.

14. *And this Goſpell of the kingdome ſhall be preached.* VVhen the Lorde had preached ſuche a ſermon as had giuen no ſmall occaſion of ſorowe, thys conſolation was added in very good time, either for the raiſing vp of the mindes ouerthrowen, or for the ſtrengthening and ſtaying of them that are falling: for what ſoeuer ſathan ſhall deuiſe, and how many ſtirres ſo euer he ſhall make, yet the Goſpell ſhall goe forward, vntill it be ſpredde through the whole world. And though this was incredible, yet it behooued the Apoſtles, hauing this warrant of their maiſter, to hope well beyond hope, and with courage to goe forwarde to diſcharge their calling. Some doe obiecte the Antipodes, and other people which do dwel farre away, which as yet haue heard nothing of Chriſt, but it is eaſily anſweared. For Chriſt doeth neither note all the perticular partes of the world, neither doeth he appoynt any certaine time: but only ſayeth that the Goſpell (which all men thought, ſhoulde bee ſpeedily baniſhed out of Iudea the proper dwelling place) ſhoulde be ſpred to the fartheſt partes of the round world, before the laſt day of his cõming. He declareth alſo the end of preaching, that it may be for a teſtimoniall to all nations. For thoughe God neuer left himſelfe without witneſſe, Act. 14. 17. and gaue very ſpeciall teſtimony to the Iewes of himſelfe, yet he gaue a teſtimonye in thys more notable then all the reſt, when hee reuealed himſelfe in his Chriſte:

and

and the[illegible]. Paule ſayeth, 1.Tim.2.6.that he reuealed himſelfin due time,becauſe this was the time appoynted to call all the world to God. Therefore we muſt learne,that ſo ofte as the Goſpell is preached, God appeareth as it were openly,and he directeth vs by this ſolemne & lawfull courſe,that we ſhould not wander in darkneſſe we know not whether:and that they which refuſe to obey,ſhould be without excuſe.

Then ſhall the ende come. Some doe vnaptly apply this to the deſtruction of the Temple,& to the ouerthrow of the maner of worſhip appoynted by the lawe,which ſhould be vnderſtode of the ende,and the renewing of the world.For becauſe the diſciples had ioyned thoſe two togither,as if the temple could not be ouerthrowne without the deſtruction of the whole worlde, Chriſt anſweareth to the queſtion propoſed,and telleth them that there is a long and ſorrowfull time of troubles at hande, and that they ſhould not haſt to the price,before they had gone through many conflictes and troubles.Therefore this laſt clauſe muſt be vnderſtode thus:The end of the world ſhall not come before that I will exerciſe my Church with ſharpe and painfull temptations.For he oppoſeth himſelfe againſt that vaine imagination, which the Apoſtles hadde conceiued amongſt themſelues.Whereof it muſt be againe conſidered,that there is not any certaine day appoynted, as if that the laſt day ſhoulde preſently follow,the performance of thoſe things which he foretolde euen nowe. For all thoſe things whereof we haue red before, the faithfull haue taſted long agoe,but Chriſt is not yet appeared.But he had no other purpoſe,but to teache his Apoſties long ſufferance, which too haſtily ſpeeded to the heauenly glory: as if he ſhould haue ſayd,that their redemption was not ſo neare at hande as they imagined, but that there ſhoulde be many croked turnings before.

Mathew 24.	Marke 13.	Luke 21.
15. When therefore ſhall ſee the abhomination of deſolation ſpoken of by Daniel the prophet, ſtandinge in the holye place, (lette him that readeth, conſider it.)	*14. Moreouer,when ye ſhall ſee the abhomination of deſolation ſpoken of by Daniel the prophet, ſtanding wher it ought not,(lette him that readeth,conſider it) then let them that bee in Iudea, flee into the mountaines,*	*20. And when you ſee Ieruſalem beſieged with ſoldiours, then vnderſtande that the deſolation thereof is neare.*
16. Then let them which be in Iudea,flee into the mountaines.	*15. And let him that is vpon the houſe,not come downe into the houſe, neither enter therein, to fetche any thinge out of his houſe.*	*21. Then let them which are in Iudea, flee to the mountaines: and let them whiche are in the middes therof,depart out: and let not them that are in the countrey,enter therein.*
17. Lette him which is on the houſe toppe, not come downe to fetch any thing out of his houſe.	*16. And let him that is in the field, not turne backe againe vnto the thinges which he lefte behinde him,to take his cloathes.*	*22. For theſe be the daies of vengeance, to fulfill all things that are wrytten.*
18. And he that is in the field, lette not him returne backe to fetch his cloathes.	*17. Then woe ſhalbe to them that are with childe, and to them*	*23. But woe be to the that be with childe,& to them that gine ſucke in thoſe daies: for there ſhall be great diſtreſſe in thys land.*
19. And woe ſhall be to them that are with childe,& to them that giue ſucke in thoſe dayes.		
20. But pray that your flight be not in the winter,neither on the ſabboth day.		
21. For		*& and*

21. For then shalbe great tribulation, such as was not from the beginning of the worlde to this time, nor shall be.
22. And except those dayes should be shortned, there should no flesh be saued: but for the electes sake those dayes shall be shortned.
23. Then if any man shall say vnto you: Loe heere is Christ, or there, beleeue it not.
24. For there shall arise false Christes and false prophets, and shall shew great signes & wonders, so that if it were possible, they should deceiue the very elect.
25. Behold, I haue told you before. VVherfore if they shal say vnto you: behold he is in the desart, goe not forth: beholde he is in the secreat places, beleeue it not.
26. For as the lightning commeth out of the East, & shineth vnto the VVest, so shal also the comminge of the son of man be.
27. For where soeuer a deade carkasse is, thither wil the Egles resort.
them that giue suck in those dayes.
18. Pray therfore that your flight be not in the winter.
19. For there shall bee in those dayes such tribulation, as was not from the beginning of the creation whiche God created vnto this time, neither shall be.
20. And except that the Lord hadde shortened those dayes, no flesh should be saued: but for the electes sake, which hee hathe chosen, hee hath shortened those dayes.
21. Then, if any manne say vnto you, loe heere is Christ, or loe he is there, beleeue it not.
22. For false Christes shal rise, and false prophets, and shall shewe signes and wonders, to deceiue if it were possible, the very elect.
23. But take ye heede: beholde, I haue shewed you all things before.
& wrath ouer this people
24. And they shal fal on the edge of the sword, and shalbe ledde captiue into al nations, and Ierusalem shalbe troden vnder foote of the Gentiles, vntil the time of the Gentiles bee fulfilled.

Luke 17.

22. And hee sayde vnto his disciples, the dayes will come, when yee shall desire to see one of the dayes of the sonne of man, and yee shall not see it.
23. Then they shall say to you: beholde heere, or beholde there: but goe not thither, neyther follow them.
24. For as the lightening that lighteneth oute of the one part vnder heauen, so shall the sonne of man be in his day.
25. But first muste hee suffer many thinges, and bee reprooued of this generation.

15. *VVhen yee therefore shall see the abhomination.* Because it was a thing incredible (as I sayd euen nowe) that the temple and the citye of Ierusalem should be ouerthrowne, and that the whole cõmon wealth of the Iewes should be destroyed, and also for that it might seme absurd, that the disciples coulde not otherwise be saued but by separating themselues from that people, with whome the adoption and the couenant of eternall life was laid vp as it were in pledge: Christ cõfirmeth both the one and the other by the testimony of Daniel. As if he should haue sayde, settle your selues neither vpon the temple, nor ceremonies of the law, for god hath brought them to an end: and hath declared before, that when the redemer should come, the sacrifices should cease: neither let it trouble you to be separated from your nation, God hath also in time foretold his children of the casting away of this nation. Also such forewarning auaileth not onely to take away the occasion of offence, but also to comforte the mindes of the godly, that they knowing that GOD beholdeth them in extreeme miseries, and regardeth their saluation, might flee to that holye anker, wherby amongst most cruel stormes, they may haue a sure & safe roade. But before I goe any further, this place which Christe citeth, must be examined. First it is certaine that the Angel in the 8. chapt. doeth not

directly

directly ſpeake of the latter deſtruction, wherof Chriſt maketh mention in this place, but of a temporall ſpoyle, which the tyrante Antiochus made. But a little after, as well in the 9. as in the 12. the Angell foretelleth the ende, and as they call it the abrogation of the ceremonies of the law, which ſhould be perfourmed at the comming of Chriſt. For after that he had exhorted the faithfull, to cõtinue conſtant without yelding, and had tolde before that the comming of Chriſt ſhould put an ende to the ceremonies, and had giuen the outwarde prophaning of the temple for a ſigne to them, at the length he appoynteth in the 12. chapter a certaine time as well for the deſtruction as for the reſtoringe. From the time (ſayeth he) that the daily ſacrifice ſhall be taken awaye, and the abhomination of deſolation ſet vp, there ſhall be a thouſand two hundreth and ninety dayes. Bleſſed is he that wayteth, and commeth to the thouſand, three hundreth and fiue and thirty dayes. I know that this place is diuerſly wreſted, becauſe of the hardneſſe of it: but I thinke that thys is the ſimple meaning of it, after that the Angel had declared that the temple ſhould be once purged from the pollutions and idolles whiche Antiochus hadde brought in, he ſayeth that there ſhall a time come againe, when it ſhalbe prophaned a newe, and it ſhall looſe for euer all the holineſſe and reuerence it had wythout hope of reſtitution. And becauſe this was a grieuous and ſorrowfull meſſage, he calleth the Prophet backe againe to one yeare, and two yeres and ſixe moneths. In whiche woordes there is noted as well the long continuance, as the ende of euilles. For the compaſſe of a yere ſeemeth a long time to be in continual ſorrowes, but when that time is doubled, the ſorrowe encreaſeth muche more. Therefore the ſpirite exhorteth the faithfull to prepare themſelues to beare patiently not onely for the ſpace of a whole yeare (that is for a long time): but that they ſhould account to beare afflictions continually through many ages. Yet there is no ſmall comfort in that halfe time: for though the afflictions ſhoulde be long, yet the ſpirit declareth that they ſhall not be for euer. Firſt he ſpake thus, the calamitie of the church ſhall endure for a time, times, and halfe a time. But now he reckeneth the thre yeares and ſixe moneths by dayes, that the faithfull might bee the more ſtrengthened by that long continuance of euilles. For it is an ordinarye matter for men in afflictions to accounte the time not by yeares or moneths, but by the ſeuerall dayes: becauſe that one day with them is as a yeare. At the length he ſayth that they ſhalbe bleſſed, which ſhal endure to the ende of that time: that is, which with inuincible patience come to that goale or marke. Chriſt chuſeth only that which ſerueth for his purpoſe: namely, that the ende of the ſacrifices was at hand, and that abhomination is placed in the temple, which is a ſigne of the laſt deſtruction. And becauſe the Ieewes ſetteled themſelues too much in their preſent eſtate, ſo as they would not attend to the prophefies, whiche ſpake before of the aboliſhing of the ſame, Chriſt taking them as it were by the eare, commandeth them to read that place diligently, that they might learne that the prophets gaue euident teſtimony of that, which was ſo harde to them to be beleued: except that any man had rather take this to be ſpoke by the Euãgeliſt: but it is more probable that Chriſt cõtinued his ſpeach, wherin he exhorted hys diſciples to the more attentiuenes. Abhomination ſignifieth aſmuch as prophanation: for by this worde is ſignified that

filthineſſe which defileth or ouerthroweth the pure worſhippe of God.

And it is applied to deſolation, becauſe it draweth with it the deſtruction of the temple and of the common wealth: as he hadde ſayd before in the 9. chap. that the pollutiō brought in by Antiochus, was as a ſigne that it ſhould be deſtroyed for a time: for ſo doe I interpreat the worde wing, or ſpreading abroade. And they are deceiued which thinke that the beſieging of Ieruſalem is noted by theſe woordes: neither doe Lukes words make any thing for that errour, whoſe purpoſe was not to ſpeake of that ſame, but of the other. For becauſe that citie hadde bene heretofore deliuered in the middeſt of the ruine, leaſt the faithful ſhoulde hope for the like heereafter, Chriſt ſayeth that it ſhall be deſtroyed aſſoone as the ennemies ſhall compaſſe it about: becauſe it ſhall be vtterly depriued of the helpe of God. Therefore the meaning is, that the ſucceſſe of the warre ſhall not be doubtfull: for that citie ſhall be deſtroyed, becauſe it hadde wholely giuen it ſelfe to breake the lawe of God. Therefore it is added ſomewhat after, that it ſhall be troden downe of the Gentiles: which ſaying ſignifieth the laſt deſtruction. Further, becauſe it myghte ſeeme abſurde that the Gentiles ſhould ſo haue their pleaſure of the holy citie, there is added a peculiar cōfort in reſpecte of the faithful (which Daniel omitteth, becauſe he ſpeaketh to the whole body of the people) namely, that the Gentiles had only liberty for a time, vntill that theyr iniquitie ſhould waxe ripe, and that the vengeance which was laide vppe for them, ſhould come to light.

16. Then lette them which be in Iudea. After that Chriſte hath taught by the teſtimony of the Prophet, that the legall maner of worſhippe ſhould be extinguiſhed immediately after the prophanation of the temple, hee addeth that there ſhould hang ouer all Iudea ſuche fearfull and horrible plagues, that nothing ſhoulde be more to be deſired, then to be caried far away out of that countrey. And he ſayeth withall, that they ſhould come of ſuch a ſodain, that they ſhould ſcarce haue any time to flee away moſt ſpeedily. For to this purpoſe doe theſe ſpeaches belong. *Let him which is on the houſe toppe, not enter into his houſe. Let not him which is in the field, returne backe.* Leaſt while they ſeeke to ſaue their goodes, they looſe themſelues. Alſo, *VVoe be to them that are with childe, and giue ſucke.* For they cannot be apt & ready for the flight. In like maner *Pray you that your flighte be not in the winter, or on the ſabboth daye:* leaſt that either religion, or the hardneſſe of the iourney, and the ſhortneſſe of the dayes ſhoulde hinder and lette them from fleeing ſpeedily. Therefore Chriſtes purpoſe was firſt to ſtirre vppe hys diſciples, and to waken them that they ſhoulde no more haue that imagination of a bleſſed eſtate and delite of an earthly kingdome: then hee encourageth them, leaſt they ſhould fall away at theſe generall plagues. This was a ſharpe warning, yet was it neceſſary in reſpect of their blockiſhneſſe and the huge greatneſſe of the euils.

21. For then ſhall be greate affliction. Luke alſo ſayeth, that it ſhall be a day of reuengement and of wrath againſt that people, that what ſoeuer thinges are wrytten, might be fulfilled. For when as the couenāt of God was then broken through the obſtinate malice of the people, it was mete that by a wonderfull chaunge, the earth it ſelfe and the aire ſhoulde bee ſhaken. And a more deadly plague coulde not haue lighted vppon the Iewes, then that the light of the heauenly doctrine beinge extinguiſhed amongſt

amongſt them,they were caſt away from god.But(as neceſsity required in ſo great hardneſſe of heart) they are enforced to feele the plague of their caſting off,by hard and ſharpe whips. But this was the cauſe of ſo horrible vengeance ,that the deſperate wickednesſe of that nation was now come to the ful meaſure.For the medicine which was laid to their diſeaſes,was not only proudly diſdained,but they alſo reiected the ſame moſt reprochefully:yea,as madde men or people diſtraught,they raged cruelly againſt the Phiſition himſelfe.But ſith the Lord reuenged ſo ſeuerely vpon them that obſtinate contempt of the goſpell togither wyth their raging madneſſe, let their plague be alwayes before our eyes : and let vs learne thereby, that there is nothing more intollerable to G O D, then the diſdainful contempt of his grace. And though the ſame reward remaineth for the like contemners of the Goſpel,yet God woulde haue a more notable example remain of the Iewes then of any others,that the glory of the comming of Chriſt might be the more renoumed amongſt the poſterities. For the hainouſneſſe of the offence cannot be expreſſed by any wordes,that they ſhould put to death the ſonne of God, the authour of life which was giuen vnto them from heauen. So when they had committed that moſt abhominable ſacriledge,they ceaſed not by diuers and ſundry other crimes to pull vppon themſelues all the cauſes of their vtter deſtruction. Therefore Chriſt ſayeth that the lyke affliction ſhall not be in the world after that:for as that one reiection of Chriſte, accompanyed with ſo many circumſtances of wicked rebellion and vnthankefulneſſe,was more to be deteſted then all the ſinnes of all ages : ſo alſo it was meete that it ſhoulde be more ſharpely reuenged then all the reſt.

22. *And except thoſe dayes ſhoulde be ſhortned.* He amplifieth the greatneſſe of thoſe calamities,and yet hee addeth a comfort wyth it: Namely,that the name of the Iewes might be extinguiſhed, if the Lorde had not regarde of his electe, and holpe not ſomewhat for their ſake. And thys place agreeth with that of Iſaiah 1.9.Except the Lorde had reſerued to vs a ſmall remnant,we ſhould haue bene as Sodome, and like vnto Gomorrha: for that vengeance of God which befell at the captiuity of Babylon, ſhoulde be fulfilled againe at the comming of Chriſte, as Paule witneſſeth in the ninthe chapter to the Romanes,& the nine and twenty verſe: yea,the more iniquitie hadde then ſpread it ſelfe,the greater reuenge ſhoulde then light vppon them.Therefore Chriſte ſayeth, except God putte an ende to thoſe euilles,the Iewes ſhall vtterly peariſh,ſo that not one of them ſhall remaine:but God maketh account of his gratious couenaunt, ſo that hee will ſpare his electe,according to that other ſaying of Iſaiah,10.22. If my people Iſrael bee as the ſande of the ſea, the remnant of them ſhall only be ſaued.

And this is a notable teſtimony of the iudgement of God, when hee ſo afflicteth the viſible Churche,that it may ſeeme to be vtterly deſtroyed: and yet that he might reſerue ſome ſeede,he doeth wonderfully deliuer his electe thoughe they be but fewe in number from deſtruction, that they might beyonde all hope eſcape the gulfe of death. So are the hypocrites terrified, that they ſhoulde not vnder the title and fourme of the Church nouriſh a vaine hope,and imagine that they ſhould goe vnpuniſhed. Becauſe the Lorde when hee deliuereth them to deſtruction,

will finde a meanes to preſerue and deliuer his Churche, and it bringeth great comfort to the godly, that God will neuer ſo lette louſe the bridle of hys wrath, but that he will prouide for their ſaluation. So in puniſhing of the Iewes hys wrath burnt in moſt horrible maner: and yet beyonde the hope of menne he ſo gouerned himſelfe, leaſt any of hys electe ſhould periſh. And this was in deede a woonderfull myracle, that when ſaluation ſhoulde come of the Iewes, God of a fewe droppes of a fountaine dried vppe, made floudes to water the whole worlde. For (as they hadde procured the hatred of all the Gentiles againſt them) it wanted but little, but that in one day there ſhould haue beene a ſigne giuen, to ſlaye them euerye where. And it is not to be doubted, but that when many deſired ſo to haue murthered them, Titus was reſtrained by God, from arming by his allowance his ſouldiours, and others greedie enough to execute ſuch a purpoſe. Therefore that Romane Emperour ſtayed then that laſt deſtruction of that whole nation, and this ſhortning was for the preſeruation of ſome ſeede. This muſt yet bee noted, that he reſtrained the violence of his wrath for the electe ſake. For why would he haue ſo fewe remaine of ſo great a multitude? and what cauſe hadde he to preferre theſe aboue the reſt? Namely, for that his grace reſted vppon that people which he hadde adopted: and leaſt his couenant ſhould be made of none effecte, ſome were choſen and appoynted by his eternall counſell to ſaluation. Therefore Paule Romanes 11.5. aſſigneth his election of grace for the cauſe why of ſo greate a people there was onely a remnant ſaued. Then lette the merites of menne giue place when we are called to the meere good will and pleaſure of God, that the difference betweene theſe and them, ſhoulde not bee in anye other poynte, but that it is meete they ſhould be ſaued which are choſen. And Marke, that he might ſette forth the matter more plainly and expreſly, addeth one woorde more, ſpeaking thus. *For the electe ſake which hee hathe choſen, hee will ſhorten thoſe dayes.* The participle myghte haue ſufficed, but that hee woulde expreſly declare, that God was not mooued by any other cauſes why hee ſhoulde rather fauour theſe then thoſe: but becauſe he pleaſed to chuſe and to eſtabliſh in them whome hee would ſaue, the ſecreate purpoſe of his grace. Yet it is demaunded howe God for hys electe ſake moderated theſe calamities, and did not altogither deſtroy the Iewes, when as many reprobate & deſperate leud people were preſerued. The anſweare is eaſie, part of that nation was deliuered, that ſo he might bring forth his electe which were mixed amongeſt them, as ſeede ſeparate from the chaffe. Though both the reprobate and the elect were partakers of this tẽporall preſeruation, yet becauſe it profited not thoſe, it is aptly aſcribed to theſe: for that the wonderful prouidence of GOD directed it for their preſeruation.

23. *Then if any ſhall ſay vnto you* He rehearſeth againe that whych hee had ſpoken of deceiuers, and not without a cauſe. For there was more daunger lyke to come by thys temptation, leaſt miſerable men afflicted and troubled, being deceiued by a falſe title, ſhoulde in ſteade of Chriſte ſeeke after ſpirites, and for the helpe of God take holde of the ſleightes of the deuil. For when the Iewes were ſo hardly oppreſſed for contemning theyr redemption and were to be wythdrawne from theyr infide-

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litie by ſuche violent remedies, Sathan ſubtilly propoſed newe thynges for them to truſt in, whiche might draw them the further from GOD. And certainly there is nothing more daungerous, then when we want counſell in aduerſities, vnder the pretence of the name of God to be deceiued with lies, which doe ſhutte vppe the gate of repentaunce againſt vs, and encreaſe the darkeneſſe of infidelitie, and at the length doe carye vs headlong as menne amaſed wythout hope of recouerie to madneſſe. So that in reſpecte of that great danger it was conuenient that the ſame ſhoulde be rehearſed: and eſpecially, ſith Chriſte declareth that the falſe prophets ſhall be ſo throughly furniſhed to deceiue, as with ſignes and wonders, wh̄ych ſhal amaſe the mindes of the ſimple. For ſith that God doeth teſtifie the preſence of hys power by myracles, and are therefore ſeales of true doctrine, no meruaile if the deceiuers doe gette credite thereby. And in ſuche maner of ſcorning, doeth God reuenge the vnthankefulneſſe of menne, that they might beleeue a lye, whiche refuſed the truthe, and that they ſhoulde be blinded more and more, which ſhut theyr eyes at the light offered them. And yet he trieth their conſtancye wythall, wh̄ych appeareth to be ſo muche the better, while that no ſubtelties can ouerwhelme them. Further, ſith the Lord ſayeth that the Antichriſtes, and the lying prophets ſhall be furniſhed wyth myracles, there is no cauſe why the papiſtes ſhoulde vnder thys pretence bee ſo proude, or why we ſhoulde be afraide of their glorious boaſting. They confirme theyr ſuperſtitions by myracles: for the ſonne of God foretolde, that by ſuche meanes the faith of many ſhoulde be ouerthrowne. VVherefore, wiſe menne ought not to eſteeme them ſo, as to account them ſufficient of themſelues to prooue thys or that kinde of doctrine. If they excepte that by thys meanes the myracles ſhould be ouerthrowen and brought to nothing, whereby the authoritie as well of the lawe as of the Goſpell was eſtabliſhed: I aunſweare that there was a certaine marke of the ſpirite grauen in them, wh̄ych ſhoulde putte the faithfull out of all doubte and feare of erring: for ſo ofte as God doeth ſhewe foorth hys power for the confirming of hys children, he woorketh not ſo confuſedly, but that there ſhoulde appeare a manifeſt diſtinction to ſhew it free from all deceite.

Note, that the myracles do ſo confirme the doctrine, that the doctrine alſo doeth ſo ſhyne foorth, and it ſcattereth all the cloudes, wherewyth ſathan darkeneth the mindes of the ſimple. To bee ſhort, if we deſire to auoide ſuch ſubtelties, let vs holde the ſignes and the doctrine ſo ioyned togither, as that they may not be ſeparate.

24. *So that if it were poſſible, they ſhoulde deceiue the very electe.* Thys was added to make menne afraide, that the faithfull might the more carefully apply and bende themſelues to beware. For where falſe prophets ſhoulde paſſe wyth ſuche vnbrideled libertie, and ſhoulde haue ſo great power giuen them to deceiue, it were an eaſie matter for them to entrappe in their guiles the ſecure and heedeleſſe people. Therefore Chriſt exhorteth and ſtirreth vppe his diſciples to watche.

Further, hee telleth them alſo that there is no cauſe why they ſhoulde bee troubled at the newneſſe of the matter, if they ſhoulde ſee manye in euery place caried into errour. But as hee commaundeth hys to bee

carefull leaſt ſathan circumuent them ere they be aware: ſo againe he giueth them great occaſion for them to hope well, wherein they myght quietly repoſe themſelues, while hee promiſeth them that vnder the defence and keeping of God, they ſhould be ſafe againſt all the guiles of ſathan. Therefore, thoughe the eſtate of the godly be fraile and brittle, yet they haue a ſure pillar ſhewed them heere, whereupon they may reſt: for it is not poſsible that they ſhoulde fall away from ſaluation, whyche haue the ſonne of God for their faithfull keeper. For they haue not ſuch a ſtrong defence of themſelues, as may reſiſt the aſſaultes of Sathan, but becauſe they are Chriſtes ſheepe, whome no manne can take out of hys hande, Ioh. 10. 28. And it muſt be noted that the ſtrength and aſſuredneſſe of our ſaluation reſteth not in vs but in the ſecreat election of god. For though our ſaluation is kept by faith (as 1. Pet. 1. 5. it is ſayde) yet it behoueth vs to goe further, for wee are therefore ſafe, becauſe the father hath giuen vs to his ſonne, and the ſonne ſayeth that nothing ſhall periſh which is committed to him.

25. *Beholde, I haue tolde you before.* Marke ſetteth downe the meaning of the Lorde more fully. *But take yee heede: beholde I haue shewed you all things before.* By which woordes we are taught, that they are without all excuſe, which are ouerthrowne by thoſe offences whereof Chriſt hath ſpoken before. For ſith the will of God ſhoulde be a rule to vs, it is ſufficient for vs, that we were warned in time before, that ſo it pleaſed hym. Further, when he calleth himſelfe faithfull, and ſayeth that he will not ſuffer vs to be tempted farther then we ſhall be able to beare, 1. Cor. 10. 13. we ſhall neuer be without power to reſiſt, ſo that ſlouthfulneſſe nourysheth not our infirmitie.

26. *Beholde, he is in the deſart.* Luke mixeth this ſpeache with an other anſweare of Chriſt: for when the Phariſies asked him of the commynge of the kingdome of God, he ſayd that it ſhould not come with obſeruation. It followeth in the text ſet downe by Luke, that he tourned to the diſciples, and ſayd that thoſe dayes ſhould come, when they ſhoulde ſee no more one day of the ſonne of man. By which words his will was to forewarne vs to walke in the light, leaſt the darkeneſſe of the nyghte ſhould ouertake vs. For this ſhould be a ſharp ſpurre to them, to prouoke them to profite, ſo long as they enioyed the preſence of Chriſt, ſith they heard that moſt grieuous troubles were at hand. It is not known whether Chriſt gaue his diſciples twiſe warning of one thing. But I thinke it to be probable, that when mention was made of the cōming of the kingdom of God, Luke added theſe ſentences which I haue here ſet downe, though they were ſpoken at an other time, which is no rare matter with him, as we haue ſene otherwher. But becauſe this place is through ignorance diuerſly wreſted, that the readers may haue the natural vnderſtāding of the ſame, they muſt note the oppoſition betwene the ſecreat places, & the open ſpreading of the kingdom of Chriſt farre and neare, and that of a ſodain & vnloked for, as is the comming of the lightning from the Eaſt to the VVeſt. For we know that the falſe Chriſtes (which was agreeable to the groſſe and fooliſh ignorance of that nation) could haue gathered any powers into corners of the deſart, or into dennes, or into other ſecreat places, that they might with a forceable and ſtrong hands haue ſhaken off the power of the Romane Empire from them.

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The sense therefore is, that whosoeuer gathereth his riches into a secret place, that he might by armes recouer the lybertie of that nation, dooth falsely challenge himselfe to be Christ: for hee is sent to bee the Redeemer, who should sodeinly and vnlooked for spread his grace into all the quarters of the worlde. But these two were contrarye the one to the other, to shutte vp the redemption in some corner, and to spread the same through out the whole world. By this meanes were the Disciples taught not to seeke for the Redeemer any more in the secrete places of Iudea: for he would sodenlye stretch the coastes of hys kingdome euen to the vttermost endes of the earth. And this wonderfull speede in spreadinge the Gospel in so short a time through all the partes of the worlde, was a notable testimony of the power of God. For it coulde not be brought to passe by the witte of manne, that the light of the Gospell should as the lightning assoone as it shineth, presentlye spread it selfe from the one end of the world to the other: and therefore Christ dooth not without consideration commend his heauenly glory by this circumstance. Further, by this describing of the largenes of his kingdome, his will was to shew that the destruction of Iudea, could not be any hindraunce to him, but that he would reigne.

28 *VVheresoeuer a dead carkasse is.* The meaning is, by what shiftes soeuer Sathan shall endeuour to drawe the children of God backe hether and thether, yet the holy band of vnitie resteth in Christ himselfe, wherewith it is meete that they should be holden, which are bound. For whence commeth this diuision or confusion, but because that manye fall awaye from Christ, who is our onely staye and strength? Therefore here is a prescribed meane how to nourishe this holy vnitie, least the fallinge into errours shoule teare the body of the Church asunder: that is, if we continue fast setled in Christ. The which must bee noted dilygentlye: for Christ doth not tye vs eyther to the supremacy of the seate of Rome, or to any other trifles: but by this knotte onelye would hee tie his Church togeather, if that all from all places would looke to him, who is the onely head, whereof it followeth that whosoeuer doe cleaue to him with a pure fayth, are out of daunger of a schisme. Now let the Romanists goe and cry out that they are Schismatikes, which doe not suffer themselues to be alienated from Christe, that their faith might bee enthralled to a theefe.

The interpretation of the Papists is too sottish, who take them, which are of that company, which professe one faith: and the Eagles to be allegorically expounded for sharpe and quicke sighted menne: when as it is euident that Christ hadde no other purpose, then to call the children of God to him, and to keepe them in him whereseoeuer they were dispersed. And he doth not heere call it simplye a bodye, but a carkasse. And Christe attributeth nothing to the Eagles, but that which agreeth to the rauens and vultures with vs, after the nature of the countrey, which we inhabite. Neither is there any firmenes in the fancy of others, who saye that the death of Christ was so odoriferous, as that it allured the electe of God. For in my iudgment, the purpose of Christ was to reason from the lesse to the greater: if there is so great wisdome in byrdes, that many of them canne come together out of places farre distant to one carkasse; it is a shame for the faithfull if they should not come togeather to

the authour of lyfe, who is their onely true foode.

Matth. 24.	Mark. 13.	Luke. 21.
29. And immediatelye after the tribulations of those dayes, shall the Sunne bee darkened, and the Moone shall not giue her light, and the Starres shall fall from heauen, and the powers of heauen shalbe shaken.	*24. Moreouer in those daies after that tribulation, the Sunne shal wax darke, and the Moone shal not giue her light.*	*25. Then there shalbe signes in the Sun, and in the moone, and in the starres, and vpon the earth: trouble among the nations with perplexitie: the sea and the waters shal roare.*
30. And then shall appeare the signe of the sonne of man in heauen: and then shall all the kinreds of the earth morne, and they shal see the sonne of manne come in the cloudes of heauen with power and greate glorye.	*25 And the starres of heauen shal fall, and the powers which are in heauen shal shake.*	*26. And mens harts shal faile them for feare, and for looking after those things, which shal come on the worlde: for the powers of heauen shall be shaken.*
31. And hee shall sende his Aungelles with a greate sounde of a trumpet, and they shall gather togeather his elect, from the foure windes, and from the one ende of the heauen.	*26. And then shal they see the sonne of manne comming in the cloudes, with great power & glorye.*	*27. And then shall they see the sonne of manne come in a cloude with power and great glory.*
	27. And he shall then send his Angels, and shal gather together his elect from the foure windes, and from the vtmoste parte of heauen.	*28. And when these thinges beginne to come to passe, then looke vp, & lift vp your heads: for your redemption draweth neere.*

Now Christ manifesteth his kingdome more fully, whereof hee was demaunded at the firste: and promiseth that after they haue beene vexed with so many troubles, their redemption shall come at the time appointed. For in his aunswere he specially bent to this, to strengthen and to make his disciples of good comfort: least they should faint in their minds for those troublesome stirres. Therefore hee doth not simply speake of his comming, but he vseth a propheticall kinde of speaking, and as euery man was specially bent, so contrarily it was necessary for him to abide a sharper kinde of temptation. For what could seeme more absurde, then to beholde the kingdome of Christ, whereof the Prophets had so royally spoken, not onely despised, but oppressed with the crosse, couered with many reproaches, and ouerwhelmed with all kinde of affliction? Could not that maiestie haue beene sette vppon it, which mighte haue darkened the Sunne, Moone, and Starres, and shaken the whole estate of the world, and haue altered the vsuall course of nature? The Lord now aunswereth these temptations, saying, though these propheties are not presently perfourmed, yet at the length they shall be fulfilled. The meaning therefore is, that those thinges, which were spoken beefore of the wonderfull shaking of the earth and the heauen, must not be restrained to the beginning of the kingdom: for the Prophets spake of the whole course, euen to the comming to the goale.

Now

Now, when we conceaue the purpose of Christe, the wordes are easie to be vnderstoode: namely, that the heauen shal not presently be darkened, but after that the Church shall haue abyden many afflictions. Not that the glory and maiestie of his kingdome shoulde appeare at the laste comming of Christ: but because that he deferred to that time the fulfilling of those thinges, which beganne to appeare after the resurrection, and whereof God had giuen his onely, some taste, that hee might leade them the further in the way of hope and patience. After this manner Christe helde the mindes of the faithfull in suspence to the laste daye, leaste that they should thinke that the Prophetes hadde spoken in vaine of the restoring to come, because that it laye a long time ouerwhelmed vnder a thicke cloud of afflictions.

But some interpreters doe corruptly take the affliction of those dayes for the destruction of Ierusalem: when as it rather signifieth that vniuersall floud of all euilles, whereof Christe spake before. Further, hee perswadeth them by this argument to patience, because that those afflictions shal haue at the length a happy & ioyful end. As if he should haue sayd, so long as the Church shall be in the worlde it shall be a cloudy & a darke time: but assoone as those miseries shall come to an ende, a daye shall come, wherein the glorye and maiestie of the same shall appeare. But wee cannot imagine now how the Sunne shall be darkened, but the successe shall shew it. Hee meaneth not that the starres shal fall indeede, but according to the imagination of menne: and therefore Luke onelye saieth: that there shall be signes in the Sunne, and the Moone, and in the Starres.

The meaning therefore is, that the frame of the heauen shall bee so shaken, as that the Starres themselues shall be thought to fall. Luke also maketh reporte of the fearefull shaking of the Sea, so that men shall for feare and doubt become astonied. And the summe is, that the creatures both in heauen aboue, and on the earth belowe, shalbe as cryers or preachers to cite menne to appeare at that fearfull iudgment seate, in contempt whereof they shall most wickedly liue in wantonnes euen to the last day.

30. *Then shall appeare the signe of the sonne of manne.* Christe by this worde dooth put a more manifest difference betweene the present estate of hys kingdome, and the glory thereof, which was to come. For hee seemeth after a manner to graunt, that the maiesty of Christe cannot bee seene plainelye through the clowde of afflictions, neyther can menne feele the redemption which hee offereth them. For the confused estate of things which we doe nowe beholde, partely darkeneth our mindes, partelye ouerwhelmeth the grace of Christ, & causeth it as it were to vāquish out of our eyes, at the least that the sense of the flesh should not take hold of the saluation, which he hath obtained.

Therefore he saieth that hee will shew himselfe plainely at his last cōminge, fullye furnished with the power of heauen, wherewith as with a banner sette vppe on high, hee wyll turne the eyes of all the worlde vnto him. But beecause hee saw the greater parte of menne contemne his doctrine, and sette against his kingdome, hee saieth withall, that all people shall sorrowe and lamente; beecause that it is meete that

he ſhould breake thoſe rebels in peeces, and deſtroy them which deſpiſed his power when he was abſent. And he ſpeaketh this, partely that he might by terrifying the proude and diſobediente drawe them to repentaunce: partely alſo that he might ſtrengthen the mindes of his childrē in ſo crooked dealinges of the world. For the ſecuritie of the wicked is no ſmall occaſion of offence: becauſe they ſeeme to haue God in deriſion, & yet eſcape vnpuniſhed. Farther, nothing is more daungerous then to bee caught in the bayghtes of proſperity, which they enioy, and ſo dryue vs from all reuerence of God. Therefore, leaſt the faythfull ſhould enuie at the drunken mirth of the wicked, Chriſt ſaieth, that their ioy ſhall bee turned at the length into weeping and gnaſhing of teeth. And in my iudgement he alludeth to the 12. Chap. of the Prophet Zachariah, the 11. verſe, where God declaring that there is a notable example of his iudgement at hand, ſaieth that all families ſhall lament, as a man mourneth at the buriall of his onelye Sonne. VVherefore there is no cauſe why any man ſhuld looke for the conuerſion of the world: for they ſhall feele at the length him, whom they haue pearſed through, but it ſhall be too late, and without any profit to them. Then followeth the declaration of that ſigne, that they ſhall ſee the Sonne of manne comminge in the clowdes, who then liued vppon the earth in the eſtate of a deſpiſed ſeruaunt. And by this meanes hee declareth that the glorye of his kyngdome is heauenlye and not earthlye, as the Diſciples had falſely imagined.

31. *And hee ſhall ſend his Aungels.* Hee deſcribeth the maner of that his power by this, that he will ſend his Aungels, who ſhall gather his electe from the vtmoſt coaſtes of the world. For the higheſt heauen doth ſignifie the fartheſt region. But Chriſt ſpeaketh hyperbolycally, to teache his elect, that though they ſhould be taken out of the earth, and caſt headlōg through the aire, yet they ſhal be gathered together again, that they may liue vnder their head in life euerlaſting, and enioy the enheritance which they haue hoped for. For the purpoſe of Chriſte was to comfort his diſciples, leaſt the great affliction of the Church ſhould diſmaye them. VVherefore ſo oft as we ſee the Church eyther moleſted by the ſubtilty of Sathan, or torne aſunder by the crueltie of the wicked, or troubled by falſe doctrines, or toſſed with ſtormes, let vs learne to looke to this gathering together. And if this ſeeme incredible to vs, let the power of the Aungels helpe vs, which Chriſt dooth therefore propoſe to lift vs vp aboue all meanes that man can yeelde. For though the Church through the malice of men is nowe vexed, and is diuerſe times driuen to flighte, and baniſhed, and being toſſed with the waues is bruiſed, and miſerably torne aſunder, and hath nothing certeine in the world, yet we muſt bee of good courage: for the Lord will gather it togeather, not by the helpe of man, but with an heauenly power, which cannot by any meanes bee hindered.

LV. 28. *And when theſe thinges ſhall beginne to come to paſſe.* Luke dooth more euidently ſet downe that conſolation, wherewith Chriſte maketh gladde the hearts of his diſciples. For though this ſentence hath nothing in it contrary to the words of Matthew, which we expounded euē now: yet he ſheweth more plainely to what end it is ſaid, that the Aungels ſhal come to gather the electe together. For it was neceſſary that the ioy of the

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godly ſhould be oppoſed againſte the ſorrow and trouble common to the world, and that the difference ſhould bee noted betweene them, and the reprobate, leaſt they ſhould bee afraide of the comming of Chriſte. VVe know that the ſcripture doth not onely ſpeake diuerſly of the laſte iudgement, but of all things which the Lord doth put dayly in practiſe, accordingly as he directeth his ſpeach either to the faithfull or to the vnbeleeuers. VVhat haue you to doe with the day of the Lord? (ſaieth the Prophet Amos, 5. 18) that is a cloudy day of darkenes, and not of light, of ſorrow, and not of ioy, of deſtruction, and not of ſaluation. Contrariwiſe, the Prophet Zachary 9.9. commaundeth the daughter of Syon to reioyce for the comming of her king. And good cauſe why: for (as Iſaias, 35.4. ſaieth) that day which bringeth wrath and vengaunce to the reprobate, is a daye of mercy and redemption to the faithfull. Chriſte therefore declareth that the light of ioy ſhal ariſe at his comming to his, ſo that as the wicked ſhalbe confounded with feare, ſo they ſhal reioice, becauſe their ſaluation is neere. Therefore Paule, 1. Cor. 1. 7. giueth them this note, that they ſhuld watch for the day and comming of the Lord. For both their crowne and their full felycitie & ioy is deferred, 2. Tim. 4. 8. Therefore it is heere called the redemption, (as to the Rom. 8. 22) becauſe that we ſhall then truely and fully enioy that deliuerance, which Chriſt hath obtained. VVherefore let our eares be ready open nowe to heare the ſound of the Aungelles trumpe, which ſhall not onely be ſounded to amaze the reprobate with the feare of death, but to call the electe to the ſecond life: that is, thoſe whom the Lord quickneth with the voice of the Goſpel, he calleth to enioye that life. For it is a ſigne of infidelytie, to be afrayde when the Sonne of GOD is neere at hande to ſaue vs.

Math. 24.	Mark. 13.	Luke. 21.
32. Now learne the parable of the figge tree: when her bough is yet tender, and it bringeth forth leaues, ye know that ſommer is neere.	*28. Now learne a parable of the figge tree: when her bough is yet tender, and it bringeth foorth leaues, ye knowe that ſommer is neere.*	*29. And he ſpake to them a parable: beholde the fig tree, and al trees.*
33. So likewiſe ye, when ye ſee al theſe things, know that the kingdome of GOD is neere, euen at the dores.	*29. So in like manner, when yee ſee theſe thinges come to paſſe, know that the kingdome of God is neere euen at the dores.*	*30. VVhen they nowe ſhoote forth, ye now ſeeing them, knowe of your owne ſelues, that ſommer is then neere.*
34. Verely I ſay vnto you, this generation ſhal not paſſe, tyll all theſe things bee done.	*30. Verely, I ſay vnto you that this generation ſhall not paſſe, till all theſe things be done.*	*31. So likwiſe yee, when ye ſee theſe thinges come to paſſe, know ye that the kingdom of God is neere.*
35. Heauen and earth ſhall paſſe away: but my word ſhal not paſſe away.	*31. Heauen and earth ſhall paſſe away, but my wordes ſhall not paſſe away.*	*32. Verely I ſay vnto you, this age ſhall not paſſe, till all theſe thinges bee done.*
36. But of that daye and houre knoweth no man, no not the Angels of heauen, but my father only.	*32. But of that day & houre knoweth no man, no, not the angels which are in heauen, neither the Sonne himſelfe, ſaue the father.*	*33. Heauen and earth ſhall paſſe away, but my wordes ſhall not paſſe away.*

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I doe not knowe whether the ſigne mentioned is as euidente a token that the comming of Chriſte is at hande in that troubleſome eſtate, as we doe certeinely know that ſommar is at hand, when the trees beginne to wax greene: but Chriſt in my iudgement meaneth ſome other thing. For whē as the trees nipt in together in winter by the force of the cold, and the hardnes being diſſolued in the ſpringe, they ſeeme to be more brittle, and doe alſo open that the young boughes may haue paſſage: ſo the force and ſtrength of the Church is nothinge hindred, or weakened by afflictions, as manne woulde iudge. For as the inwarde ſappe ſpread through the bodye of the tree, after it waxeth tender, gathereth ſtrēgth, and cauſeth that to ſpring, which was almoſte dead: ſo the Lorde reſtoreth his children fullye from that corruption of the outward manne. The ſumme is, that menne ſhould not thinke that the Church ſhould be deſtroyed by reaſon of the weake and frayle eſtate of the ſame, but they ſhould rather hope for immortall glorye, whereunto the Lorde by the croſſe and afflictions prepareth his. For that which Paule ſpeaketh of the ſeuerall members, muſte bee fulfilled in the whole bodye: for if the outwarde manne periſhe, yet the inwarde manne is renewed daylye, 2. Corinthians, 4. 16. But that whiche is more obſcurelye reported by Matthewe and Marke, *Knowe you that it is neere, euen at the doores*, is more plainelye expounded by Luke, *that the kingdome of God is at hande*. And the kingdome of GOD is not to be taken for the beginning of the ſame (as it is ofte otherwhere) but for the full perfection of the ſame, and that according to their ſenſe, whom Chriſt taught. For they did not apprehend the kingdome of G O D in the Goſpell, in peace and ioye of fayth, and in ſpirituall ryghteouſneſſe: but they ſoughte for that bleſſed reſte and glory, whiche was layde vppe vnder hope, vntyll that laſt daye.

34. *This generation ſhall not paſſe.* Though Chriſte ſpeaketh thus vniuerſally, yet hee doth not generally meane al the miſeries of the church: but ſimplye ſaieth, that before this one age ſhal paſſe, whatſoeuer he hath ſpoken, ſhall be approued by the ſucceſſe. For within fiftie yeares the citie was deſtroyed, the Temple ouerthrowne, and the whole kingdome was miſerably waſted. The world in her pride lifted vp her ſelfe againſt God, it was alſo extreamely bent to ouerthrow the doctrine of ſaluation, falſe teachers aroſe, whiche peruerted the ſincere Goſpell with theyr falſehoodes, relygion was wonderfullye ſhaken, and the whole companye of the godly was miſerably vexed. And though thoſe euilles continued manye ages after: yet Chriſte ſpake truelye, that the faythfull ſhoulde before the ende of that one age feele in deede & by true experience, howe true his propheſie was. For the Apoſtles ſuffered the ſame thinges, which we ſee at this daye. But it was not the purpoſe of Chriſte to promiſe his Diſciples, that their calamities ſhould ſhortly haue an end: for ſo hee ſhould haue beene contrary to himſelfe: (for hee ſayde before that the ende was not yet:) but that hee might encourage them to bear with patience, hee expreſſlye ſaide that it beelonged to this their age. Therefore the meaning is, that this propheſie is not of euilles a farre off, which the poſteritie ſhould ſee manye ages after, but of thoſe which doe nowe hange ouer them in great aboundaunce: ſo that there is no myſe-

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rye, which that present age shoulde not taste of. Yet the Lorde heaping all kinde of miseries vppon one age, doth not free the posteritie from thē, but only commandeth his disciples to prepare themselues constantly to beare al things.

35. *Heauen and earth shall passe.* That his woordes myght bee of the more credite, hee proueth the certeintie of them by comparison: namelye, that it is more certeine and sure then the frame of the whole world. But the interpreters doe diuersely expounde this manner of speach. For some doe referre the passinge of the heauen and earth to the laste daye, when the transitory estate of them shalbe abolyshed. Others doe expounde it thus, that the whole frame of the woorlde shall perishe rather then that prophesie shoulde passe awaye, whiche wee hearde euen now.

But beecause that it is not to bee doubted, but that Christe purposed to moue the mindes of his Disciples to looke vppe aboue the woride, I thinke that hee noteth the continuall alterations, which are seene in the woorlde: as if hee shoulde haue sayde that his woordes muste not bee valued by the vncerteine and vnconstante estate of the woorlde. For we knowe that in the chaunge and alteration of the worlde howe readye our mindes are to bee carryed awaye. Therefore Christe forbiddeth his Disciples to bee carried awaye with the fashion of the worlde, but to looke aloste as it were into the glasses of Gods prouidence, which hath foretolde what thinges shall come to passe. Yet there is verye profitable doctrine to bee gathered out of this place, that our saluation, (beecause it is estáblyshed vppon the promises of Christe) dooth not ebbe and flowe with the vnconstaunt worlde, but standeth sure: so also our fayth must ascende vp aboue the heauen and earth to Christ himselfe.

36. *But of that daye and howre no manne knoweth, no not the Aungels.* Christe meant by this sentence to holde the mindes of the faythfull in suspēce, leaste in a vayne imagination they shoulde appoynte some certeine tyme for the last redemption. VVee knowe howe our witte dooth wander, and what a vaine desire wee haue to knowe more then beecommeth vs. Christe also sawe that his Disciples hasted to tryumph before the time. Therefore he woulde that the daye of his comming should be so hoped for and desired, that yet no manne shoulde be so bold, as to aske when he should come. Also hee woulde that his Disciples shoulde so walke in the light of fayth, that they being vncerteine of the tyme, shoulde patientlye waite for his appearaunce. Therefore we must take heede that wee bee not more curyous about the momentes and poyntes of times, then the Lorde alloweth vs. For the chiefe parte of our wisdome consisteth in this, that we do soberly keepe our selues within the limits of the Word of God.

Further, that menne should not be troubled, because they knowe not that day, Christ accompanieth the angels with them. For it were a point of too much pride and of wicked curiosity, for vs, which creepe vppon the earth to desire that more should be reuealed to vs, then is to the Angels which are in heauen.

Marke addeth *The Sonne of manne also.* Yea hee were thrise and foure

times madde, which could not be content with this ignoraunce, whiche the sonne of God himselfe refused not for our sake. But becausse that many thought this vnmeete for Christ, they endeuoured to mollifie the hardnesse of this speach with their comment. And it may bee that they were driuen to seeke this shift by the lewdnesse of the Arrians, whoe by this place went about to proue that Christ is not true & onely god: therfore in their opinio christ knew not the last day, because hee reuealed it not vnto others. But sith it is plaine, that Christ and the Aungelles were ignoraunt of it alike, wee muste seeke for a more apte expositio of the same, and before that I will sette it down, I will briefly take away their obiections, which thinke it a reproach for the sonne of God, if it should be sayd that there were any ignoraunce in him. That which they doe obiect first, is easily aunswered. For wee knowe that the two natures in Christe were so ioyned in one person, that yet either of them hadde the propertie remaininge to it selfe: and especiallye the Godheade gaue place, and shewed not it selfe, so ofte as the humane nature wrought seuerally that, which appertained thereunto, for the performaunce of the office of the Mediatour. VVherfore there was no absurditie in that, that Christ, who knew all thinges, was yet ignoraunt of something, according to the iudgement of man: for otherwise he could not haue beene subiect to sorrow and griefe, and like vnto vs. And that which some do obiect is very absurd, that Christ could not be ignoraunt, because that it is a punishment for sinne. And first they do trifle very fondly, when they say, that the ignoraunce of the Aungelles came of sinne: but they are as foolish in that other point, that they know not that Christ did therefore take our flesh vppon him, that he might beare vpon him the punishmẽts due for our sinnes. And that Christ knew not as he was man the latter day, did no more derogate from his diuine nature, then that he was mortall. But I doubt not, but that he had regard to that office, whiche was inioyned him by the father, as before when hee saide, that it was not his office to place these or those at his right hand & his left. For as I expounded it there, he did not simply say that he had nothing to do with that, but his meaning was, that he was not sent by the Father with this commaundement, so long as he was conuersant amongste mortall menne. So also doe I vnderstand this nowe, in respecte that hee came downe to vs to be a Mediatour, vntill he had discharged that office, he hadde not that power giuen him, whiche hee tooke after that hee was ryssen agayn: for then he saith that power ouer al things was giuen vnto him.

Math. 24.	Mark. 13	Luke. 17.
37. But as the dayes of Noe were, so likewise shall the comming of the sonne of man be,	*33. Take heede: watch and pray: for yee knowe not*	*26. And as it was in the daies of Noe, so shall it be in the daies of the sonne of man.*
38 For as in the daies before the flond, they did eate & drink, marrye, and gaue in marriage, vnto the daye that Noe entred into the Arke,	*when the time is*	*27. They eate, they dranke, they married wiues, and gaue in marriage vnto the daye that Noe entred into the Arke: and the floude came, and destroyed them al.*
39. And		*28. Likewise also, as it was in the dayes*

39. And knew nothing til the floud came and tooke thē all away: so shal also the comming of the sonne of manne be.

40 Then two men shall bee in the fieldes, the one shal be receiued, the other shall be refused.

41. Two womenne shal be grinding at a mill: the one shal be receiued, & the other shall be refused.

42. VVake ther fore: for yee knowe not what heur your master will come.

dayes of Lot: they eate, they dranke, they bought, they solde, they planted, they buylt:

29. But in the daye that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.

30. After these examples shall it bee in the daye, when the Sonne of manne shal be reuealed.

31. At that day he that is vpon the house, and his stuffe in the house, lette him not come downe to take it out: and hee that is in the fielde likewise, let him not turne backe to that he left behind.

32. Remember Lots wife.

33. VVhosoeuer will seeke to saue his soule, shal lose it: and whosoeuer shal lose it, shall get it liue.

34. I tell you, in that night there shall be two in one bed: the one shalbe receiued, and the other shalbe left.

35. Two womenne shall be grinding together: the one shal bee taken, and the other shal be left.

36. Two shall be in the fielde: one shall be receiued, and an other shal be left.

Luke. 21.

34. Take heede to your selues, least at anye time your hearts be oppressed with surfeiting and drunkennes, and cares of this life, and least that day come on you at vnwares.

35. For as a snare shall it come on all them, that dwel on the face of the whole earth.

36. VVatch therefore and praye continuallye, that ye may be counted worthy to escape al these thinges that shal come to passe, and that ye may stand before the sonne of man.

37. *As the dayes of Noe were.* Though Christe did euen nowe holde the myndes of his Disciples in suspence, least they shoulde be too scrupulous in enquyring for the last day: yet least they shuld liue too carelesly in the pleasures of the world, he exhorteth thē now to watch. Therfore his will was to holde thē so vncerteine of his comming, that yet he wold haue them to watch for him dayly and euery moment. Further, that he might shake slouth from them, and moue them to watch the better, he

ſaieth, that the ende ſhall come ſodenly, when the world ſhall be drowned in a beaſtly ſlouthfulneſſe: euen as in the daies of Noe all nations were ſwallowed vppe, when they looked not for it, but gorged themſelues in pleaſure and delightes. And ſhortly after the Sodomites when they wallowed in their own luſtes, and feared nothing, were conſumed with fire from heauen. Sith the world ſhal be giuen ſo to ſecuritie at the laſt day, there is no cauſe why the faythfull ſhould frame themſelues after the example of the common people. Nowe we vnderſtand the purpoſe of Chriſt, the faithfull muſt continually watch, leaſt they be ſodenly ouerthrowne: becauſe the day of the laſt iudgement ſhal come vppon them before it be thought of. Onely Luke maketh mention of Sodom, and that in the 17. chapter, where, by occaſion withoute regarde of the time, he rehearſeth this ſpeach of Chriſte. But there is no abſurditie in it, that two Euangeliſts hold themſelues ſatiſfied with one example, thogh Chriſte propoſed two, eſpeciallye ſith it is accorded in all poyntes, that all mankinde was ſodenly ſwallowed vp, when they wallowed in idlenes and pleaſure, a fewe onely excepted. And where he ſaieth that men eate, dranke, made marriages, and applyed themſelues to other worldly matters, when God deſtroyed the whole world with a flood, and Sodō with lightninges: he declareth by thoſe wordes, that they were ſo occupied in the commodities and pleaſures of this preſent life, as if that no chaunge were to be feared. And though hee doth preſently commaund his diſciples to take heede of ſurfeiting and cares of this world, yet hee doth not in this place directly condemn the intemperancie of that time: but rather their ſtubbornneſſe, whereby it came to paſſe, that they careleſly eſpying the threatninges of God, taſted of that horrible deſtruction. Therfore when they promiſe themſelues a durable eſtate, they ſtay not, but goe careleſly forwardes in their accuſtomed waies. But this was not corrupt, or to be condemned of it ſelfe, to prouide for their neceſſities, except they would oppoſe a groſſe blockiſhnes againſt the iudgemente of God, that they might runne blindly into all manner of ſinne, as if there were none in heauen to reuenge it. So Chriſt doth now declare that the laſt age of the world ſhalbe altogeather blockiſhe, ſo that it ſhall thinke vppon nothinge but this preſent life, deferring their cares for a longe time, continuing the wonted courſe of their life, as if the earth ſhuld continue in one eſtate. The ſimilitudes are moſt apt: for if we ſet before our eyes what befell then, the beholding of the courſe of the worlde alwaies in one eſtate, ſhal not deceiue vs any more, to make vs beleeue that the world ſhall ſtand for euer. For within three dayes after that euery man poſſeſſed thoſe thinges which he hadde in great quietnes, the earth was drowned with water, and fiue cities were conſumed with fire.

39. *They knewe nothing til the floud came.* The fountaine and cauſe of their ignoraunce was incredulitie, which had blinded their mindes: as the Apoſtle dooth againe declare to the Hebrewes. 11:7. Noe by the eies of faith ſawe the ſecrete vengeaunce of God, when it was yet a farre off, ſo that he ſpeedily reuerenced the ſame. And Chriſt doth here cōpare Noe with the reſt of the world, and Lot with the Sodomites: that the faithfull might learne to be of good comfort, leaſt they ſhould wander with others to deſtruction. And it is to be noted, that the reprobate wallowed

ſtill

ſtill in their ſinnes, becauſe the Lord did not vouchſafe in time conuenient to giue this profitable admonition to any other but his ſeruants: not that the ſloud which was to come was kept altogether ſecrete from the inhabitauntes of the earth: (for Noah by making of the Arke did ſette a feareful ſight before their eies aboue a hundred yeares:) but becauſe that one man was eſpecially admoniſhed by an Oracle from heauen of the deſtruction that ſhould come vpon the whole worlde, and was comforted with the hope to be ſaued. Now though the report of the laſt iudgment is commonly ſpoken of, yet becauſe that a fewe, which are taught of God, do know that Chriſte ſhall come as a iudge in his due time, it is meete that they ſhould be ſtirred vp with this ſinguler benefit of God, and that their ſenſes ſhould be ſharpened, leaſt they ſhould ouerwhelme themſelues in that ſlouthfulnes, which floweth euerye where. For Peter doth to this end compare the ark of Noe with our baptiſm, becauſe that a ſmall company of men ſeparated from the multitude was ſaued in the water, 1. Pet. 3. 20. Wherefore our ſoules muſt be ioyned to theſe few, if we deſire to eſcape ſafe.

40. Then two men ſhalbe in the fieldes, the one ſhalbe receiued. Luke ſetteth downe ſome other ſentences before he ſpeaketh of this: the firſt whereof, as Matthew noteth, belongeth to the deſtruction of Hieruſalem, *Hee that is vppon the houſe, let him not come downe into his houſe to take his ſtuffe out:* But it may be that Chriſt applyed the ſame wordes to diuerſe things. There followeth in Luke an admonition, that the diſciples ſhould *remember Lots wife:* for that they ſhould forget thoſe thinges which are behinde them, and ſhould ſtriue to come to the end of that calling, which they haue from aboue. For therefore was Lots wife turnde into a pillar of ſalte, Gen. 19. 26. Becauſe that ſhe doubting that ſhee was come out of the citie in vaine, looked behinde her, which was a diſtruſt of the woorde of God. It is alſo probable that ſhee was drawne backe with the deſire of her neaſt, wherein ſhe had taken pleaſaunt reſt. Therefore ſith GOD would that there ſhould be ſette vppon her a leſſon to be learned for euer, the mindes muſt be ſtedfaſt and conſtant in faith, leaſt through diſtruſt they faint in the midſt of the courſe, then, they muſt be framed to perſeueraunce, that they may bydde the pleaſaunt baightes of this tranſitory lyfe farewell, may willingly and gladly haſte forwardes to heauē. Alſo the third ſentence which Luke addeth, *that they ſhoulde looſe their ſoules, which would ſaue them,* perſwadeth the faithful that the deſire of this earthly life ſhuld not hinder them, but that they ſhuld with courage haſten euē through the midſt of many deathes to that ſaluation, which is laid vp for them in heauē. And Chriſt doth very aptly deſcrib the frailty of this preſent life, whē he ſaith that the ſoules *Zoogoneiſthai,* (that is, are begotten or engendred to life,) whē they are loſt. For it is as much as if he ſhuld deny men life vpon the earth: becauſe that the renouncing of the world is the beginning of the true & perfect life. Afterwards Lu. addeth that which Mat. alſo hath, that men & women ſhal then be ſeparated, leaſt thoſe felowſhippes wherin men are mutually bound ech to other in this world, ſhuld be any hinderāce or ſtay vnto the godly. For it falleth out oft times that whil ſome do look vpon others, none of thē ſteppeth one foote forwards. Therfore þ euery man might be freed, & at liberty frō al lets, and might ſhift for himſelf with ſpeed, chriſt declareth þ of 2, þ one cōpanion

ſhalbe taken and the other refuſed: not that it is neceſſary, that whoſoeuer are ioyned togeather, ſhould be ſo ſeparated (for a holy fellowſhippe in holineſſe, cauſeth an honeſt woman to ioyne with an honeſt man, and that children ſhuld follow the father:) but the purpoſe of Chriſt is onelye to cut away al lets, to exhort al to make ſpeede, leaſt that they which are now preſt forward, ſhould in vaine waite for their fellowes. Luke addeth this ſentence, *VVhereſoeuer the body is, &c.* it may not be reſtrained to the laſt day. But when the Diſciples asked this queſtion, *VVhere Lorde?* that is, how ſhal we ſtand faſt, when ſo many fall away, and remaine ſafe in ſo great ſtormes, and what places of defence ſhall we that are ioyned together hide our ſelues in. Chriſt (as it is reported by Matthew) ſaieth, that he is the banner and ſtandard of al aſſured vnitie, vnder the which al the children of God muſt be gathered.

42. *VVatch therefore.* The exhortation ſette downe by Luke is more playne and more ſpeciall, *Take heede leaſt your heartes be oppreſſed with ſurfeiting and drunkenneſſe, and cares of this world.* And certeinly he which byluing intemperately hath his ſenſes ouercome with meate and wine, can neuer lifte vp his minde to meditate vppon the heauenly life. But becauſe that there is no pleaſure of the fleſh, which dooth not make a man drunken, al they which woulde haſten to the kingdome of Chriſte muſte take dilygent heede that they ſurfeit not with the worlde. By that one word of watching in Matthew is noted that continuall diligence, which maketh vs to lift vppe our mindes to heauen, while wee liue as ſtraungers vppon earth.

In Marke the Diſciples are commaunded firſt to looke leaſt the deſtruction come vppon them vnawares or careleſſe: then they are commaunded to watch: becauſe that the mindes are made ſluggiſh and ſleepye, with diuerſe pleaſures of the fleſhe, which creepe vppon them. Afterwarde there followeth an exhortation to prayers: for it is neceſſarye to ſeeke for helpes other where, to ayde thoſe infirmities. Luke reporteth the forme of the prayer. Firſt, that GOD woulde vouchſafe to drawe vs out of ſo deepe and troubleſome a Labyrinth: then, that hee would place vs ſafe and ſure in the preſence of his ſonne: and we cannot be placed there, except we eſcape an infinite number of deathes. But becauſe it is not enough by eſcapinge manye daungers to paſſe ouer the courſe of this life, Chriſt noteth this as a principall matter, that we may ſtande before his iudgement ſeate.

Beecauſe yee knowe not the day. It is to bee noted that the vncerteintie of the time of the comming of Chriſt (which maketh the moſt part of men ſlouthfull) ſhould ſtirre vs vppe to be more dilygent in watchinge. For GOD of purpoſe woulde that it ſhoulde bee kept ſecrete from vs, that wee might neuer bee careleſſe, but watch continuallye. For what tryall ſhould there be of faith and patience, if the faithful al their life wandring idlely in their pleaſures, ſhoulde for the ſpace of three dayes beefore, prepare themſelues to meete with Chriſt.

Matth. 24.

43. Of this beſure, that if the good man of the houſe knewe at what watche the theefe would come, hee would ſurelye watch, & not ſuffer his houſe to be digged through.

44. Therfore be ye alſo ready: for in the houre that yee thinke not will the ſonne of man come.

45. VVho then is a faithfull ſeruaunt and wiſe, whom his maiſter hath made ruler ouer all his houſholde, to giue them meate in ſeaſon?

46 Bleſſed is that ſeruant, whome his maſter, when hee commeth, ſhal finde ſoo doing.

47 Verely I ſay vnto you, hee ſhal make him rular ouer all his goodes.

48 But if that euil ſeruaunt ſhall ſay in his hart, my maſter dooth deferre his comming.

49. And beginne to ſmyte his fellowes, and to eat and to drinke with the drunken:

50. that ſeruaunts maiſter will come in a day, when hee looketh not for him, and in an houre that he is not ware of.

51. And wil cut him off, & giue him his portion with hipocrites: there ſhalbe weeping and gnaſhing of teeth.

Mark. 13.

34. As a manne going into a ſtrāg countrey, and leaueth his houſe, & giueth authoritie to his ſeruaunts & to euerye man his worke, and commandeth the porter to watch.

35 VVatch therfore, (for ye know not when the maſter of the houſe will come, at the euen, or at middenight, at the cocke crowing, or at the dawning)

36. Leaſte if hee come ſodenly, hee ſhoulde finde you ſleeping.

37. And thoſe things that I ſaye vnto you, I ſay vnto al men, watch.

Luke. 12.

35. Let your loynes be girde about, & your lightes burning.

36. And ye your ſelues like vnto men that waite for their maiſter, when hee wil return from the wedding, that when he commeth and knocketh, they may open to him immediately.

37. Bleſſed are thoſe ſeruauntes, whom the Lord when he commeth ſhall finde waking: verely I ſay vnto you, hee will gird himſelfe about, and make them to ſit downe at table, and will come forth and ſerue them.

38. And if he come in the ſecōd watch, or come in the third watch, & ſhal find them ſo, bleſſed are thoſe ſeruauntes.

39. Now vnderſtande this, that if the good man of the houſe had knowne at what heur the thief wold haue come, he woulde haue watched, and woulde not haue ſuffered his houſe to bee digged through.

40. Be ye alſo prepared therefore: for the Sonne of man wil come at an hour when yee thinke not.

41. Then Peter ſaid vnto him, maſter, telleſt thou this parable vnto vs, or euen to al.

42. And the Lorde ſaide, who is a faithful ſtewarde and wiſe, whome the maiſter ſhal make rular ouer his houſhold, to giue them their portion of meat in ſeaſon?

43. Bleſſed is that ſeruant, whom his maſter when he commeth, ſhal finde ſo doing.

44. Of a troeth I ſay vnto you, that he will make him rular ouer all that hee hath.

45 But if that ſeruant ſay in his hart, my maſter doth defer his comming, and ſhal beginne to ſmite the ſeruants, and maidens, and to eat and drink, & to be drunken, 46. The maiſter of that ſeruant will come in a day, when he thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portiō with ỹ vnbeleeuers.

47. And that ſeruant that knew his maiſters wil, and prepared not himſelf, neither did according to his will, ſhalbe beaten with many ſtripes.
48. But hee that knewe it not, and yet did committe thinges worthye of ſtripes: ſhalbe beaten with few ſtripes: for vnto whom ſoeuer muche is giuen, of him much ſhalbe required, and to whom men much commit, the more of him will they aske.
49. I am come to put fire on the earth, and what is my deſire, if it bee already kindled?
50. Notwithſtanding I muſt be baptiſed with a baptiſme, and howe am I grieued, vntill it be ended?

43 *If the good man of the houſe knew.* Luke doth not rehearſe this ſaying of Chriſt in the ſame place that Mathew doth. And no merualle: for in the 12. chapter hee gathering togeather the ſumme of the doctrine of many Sermons (as we haue ſhewed other where) hee ſetteth downe this parable alſo. Further, there is this general preface, that the diſciples with their loynes girded and their lightes burning in their hands, ſhuld waite for their maiſter. The which ſentence is aunſwered with that parable, which followeth a litle after in Mathew, of the wiſe Virginnes and the fooliſh. But Chriſt dooth aptly note in few woordes how the faythfull ſhould paſſe as ſtraungers through the world. For firſt hee oppoſeth the girding of the loynes againſt ſlouthfulnes, and the burning lights againſt the darkenes of ignoraunce. Firſt therefore Chriſt commandeth the diſciples to be ready and prepared to take a iourney, that they ſhoulde with ſpeede paſſe through the earth, not ſeeking for a reſting place any other where but in heauen. The warning is very profitable, for though the very prophane men can ſpeake of the ſhort and ſpeedy courſe of the life of man, yet we ſee how they reſt & tye themſelues vnto the earth. But god vouchſafeth not the honor of children to any, but to ſuch as do acknowledge themſelues to be ſtraungers vpon earth, and are not only ready at al times to go forward, but alſo do continually go forward in the way to heauen. But now becauſe they are compaſſed about with darkenes on euery ſide. ſo long as they liue in the world, he furniſheth thē with lightes as if they were to take a iourney in the night. So here is firſt commended a diligent ſpeedines to perfourme the courſe: then, a certeine direction, leaſt the faithful wandring out of the way, ſhould weary themſelues in vaine, for otherwiſe it were better to go faintly in the way, then raſhely to runne in a blinde and vnknown way. That which he ſpeaketh of the girding vp of the loynes, is a phraſe of ſpeach taken of the common maner of the eaſterne people.

LV. 36. *And yee your ſelues like vnto men.* Hee vſeth an other ſimilytude, which Mathew ſpeaketh not of, but is ſhorter in this matter. For he compareth himſelfe to a houſholder, who while he feaſteth merely at mar-

marriages,or ſeeketh to be mery otherwhere frō home,will yet haue his ſeruauntes liue modeſtly and ſoberly at home,applying their lawful labours,and continually waiting for his returne. Therefore though the ſonne of God being taken vp into the bleſſed reſt of heauen,ſhould bee abſent from vs:yet becauſe he hath appoynted euery manne his office,it were abſurde for vs to ſleepe in idlenes. Furthermore,becauſe he promiſeth to returne,it behoueth vs to ſtand in a readines to receiue him at al times,leaſt he ſhould find vs ſleeping. For if a mortall man thinketh this due vnto him,that at what houre ſoeuer hee ſhall returne home, his ſeruauntes ſhould be ready to meete him,how much more lawfullye doth the Lord require this of his,that they ſhoulde be ſober and watch, alwayes waiting for his comming. And that hee might make them the willinger,he ſaieth that earthly maiſters are ſo delighted with this readineſſe of ſeruauntes,that they alſo will ſerue them:not that all maiſters doe vſe to doe thus, but becauſe that this dooth ſometimes fall out, that a maiſter,which is of a milde and gentle nature,dooth admitte his ſeruauntes to his owne table,as his fellowes. Yet it is demaunded, ſith that the Scripture dooth euery where call vs the children of light,Epheſians.5.8. 1.Theſſalonians 5.5. and the Lorde dooth alſo giue light vnto vs by his woorde, that wee might walke as in the mydſt of the daye,how ſhoulde the Lord compare our lyfe to night watches?But the anſwere to this obiection is eaſily made by the wordes of Peter, whoe teacheth that the worde of God ſhineth as a burning light,ſo that wee may ſee the way euen in a darke place,2.Pet.1.19.Therfore both muſt be noted,that we muſt take our iourney through the obſcure darkeneſſe of the world,and yet the light of the heauenlye doctrine going beefore vs,we are ſure from wandring out of the way,eſpecially ſith Chriſt him ſelfe doth the duety of the ſunne vnto vs.

MAT. 43. *Of this bee ſure.* Chriſt by an other ſimilitude doth exhort his diſciples to keepe diligēt watch.For if any mā heareth of theeues wandring abroad in the night, feare and ſuſpition will not ſuffer him to ſleepe. Therefore now ſith we are admoniſhed and expreſly tolde of this before,that Chriſt ſhall come as a theefe, we muſt alwayes watche, leaſt he finding vs ſleeping, ſhoulde ouerwhelme vs with the wicked. Our ſluggiſhnes cannot be excuſed,eſpecially ſith here is not only to be feared the breaking downe of a wall, nor the loſſe of our riches, but a deadly wound to the deſtruction of our ſoule,if we take not heede.The wordes therefore bend to this purpoſe, that Chriſtes warninge ſhoulde waken vs:for although the laſt iudgement be long deferred,yet it hangeth ouer vs continually,therefore the time not knowne,nor the neerenes of the daunger,it is abſurd that we ſhould become ſlouthfull.

45. *VVho then is a faithfull ſeruaunt?* Luke reporteth this place more expreſly,where Peters queſtion is ſet downe, which was the occaſion of a new parable.For when Chriſt had declared that there was no tyme for them to be ſlouthfull,in that his daungerous comming as a theefe,Peter demaunded whether this doctrine was generall,or belonged onelye to the twelue.For(as we haue ſeene in other places)the diſciples were wōt alwayes to thinke themſelues cuill dealt with, except they were exempted from the common ſorte of menne, and preferred farre aboue all others.

Nowe, when they are taught that their eſtate, is but ſmally to be deſired, and hath little pleaſure in it, as men amaſed, they looke hither and thither. But the anſweare of Chriſt tendeth to this, if it be meete that euery one of the common ſort ſhould watche, it may not be ſuffered that the Apoſtles ſhould be ſleepie. VVherefore as Chriſt had firſt generally exhorted his whole houſholde to watche for his comming: ſo nowe hee requireth that his chiefe ſeruaunts ſhould haue a ſingular care, whyche are therefore ſette aboue others, that by their example they might ſhewe others the waye of ſober attendance and ſober temperaunce. In theſe woordes he declareth that they had not an idle dignity beſtowed vppon them, that they might haue libertye to follow their pleaſures: but the greater degree of honour they were in, the greater burden was layed vppon them, and therefore hee teacheth them eſpecially to ſhewe theyr faithfulneſſe and wiſedome. VVho ſoeuer are called to honour, maye hereby learne, that they are the more bounde, not onely to labour for a faſhion: but to apply all theyr diligence and witte for the performance of their office. For when as it is ſufficient for priuate ſeruaunts to apply themſelues to their priuate woorke, it behooueth the ſtewardes to proceede further, for theyr office is to haue care of the whole houſholde. On the other ſide Chriſte vpbraideth their vnthankfulneſſe, that beinge preferred aboue others, anſweared not theyr honor. For wherfore doth the Lord preferre them before others, but that in faithfulneſſe & wiſedome they ſhoulde excell all men? All men are generally appoynted ſoberly and diligently to watche: but if the paſtours ſhuld become ſlouthfull, that ſhould be moſt vile and leaſt to be excuſed. Afterwarde, he alſo prouoketh them to be diligent for hope of rewarde.

48. But if that euill ſeruaunt ſhall ſay Chriſt in theſe wordes doeth briefly declare, whereof theſe euill ſeruaunts became ſo careleſſe: namely, while they truſting to the delaying of his comming, they doe willingly bryng the darkeneſſe vppon themſelues: they imagine that the day of reckening and account ſhall neuer come. Further, vnder pretence of the abſence of Chriſt, they perſwade themſelues that they ſhall eſcape vnpuniſhed. For it cannot be but that the looking for him, howe oft ſo euer it befal vs, ſhould ſhake off all ſluggiſhneſſe, and ſhoulde much more bridle wantonneſſe, and keepe vs from being caryed into wantonneſſe. And ſo there cannot be a more vehement and effectuall exhortation to mooue, then the ſetting foorth that ſeuere iudgement ſeat, which no manne can eſcape. VVherefore, that euery one of vs may diligently apply himſelfe to watch in the performance of his callinge, and that he may diligently and modeſtly keepe himſelfe within his bandes, lette vs thinke vppon the ſodaine comminge of that highe Lorde, in contempte whereof the reprobate do reioyce. Chriſt doeth alſo note by the way, how eaſie a matter it is for impudencie to growe, when a man hauing ſhaken off the bridle, hath caſt himſelf headlong to ſinne. For Chriſt doth not only ſay that he is a diſſolute & wicked ſeruãt, but ſuch a one as frowardly behaueth himſelfe to the troubling of the whole houſe, and wickedly abuſeth the authority cõmitted to him, exerciſing cruelty vpõ his fellow ſeruants, & wantonly waſting his maſters goods not without his reproche. For their terrour he addeth alſo a puniſhment, and that not a common one: namely, becauſe that ſuche vnbrideled wickedneſſe, deſerueth a greater puniſhment.

LV. 47. *And that seruaunt.* There is great weight in this circumſtaunce, which is onely added by Luke that if any man ſhall wittinglye and willingly contemne the Lorde, ſo, hee is worthy of the greater puniſhment. For the compariſon of the greater and the leſſe is made to this ende, if the ſeruaunt which ſinneth of ignoraunce eſcapeth not puniſhment, what ſhall become of that peruerſe and diſobedient ſeruaunt, who of ſette purpoſe treadeth as it were his maiſters power vnder his feete. And it muſt be remembred, that they which are ſette vp to rule & gouerne the Church, ſinne not of ignoraunce, but doe peruerſelye and wickedly defraud their Lord. Yet hereof may this generall doctrine be gathered, that it is a vaine ſhift for men, vnder the pretence of ignorance to free themſelues from guiltines. For if mortall man doth callenge this right vnto himſelfe, that he will examine his ſeruauntes according to his owne wil, leaſt any thing be diſorderly and confuſedly done: how much more authority hath the Son of God, ſo that whoſoeuer will ſerue him, ſhould carefully deſire to be inſtructed in his commaundementes? They may not vncerteinely at their own pleaſure doe what they wil, but they muſt be wholly at his appoyntment, eſpecially when as hee commaundeth vs what muſt bee done, and dooth alwayes aunſwere louingly to them that ſeeke vnto him. It is certeine that our ignoraunce is alwaies a companion of careleſſe and groſſe negligence. VVe ſee that this is but a vaine defence: that hee is not to bee blamed, who ſinned of ignoraunce: when as the heauenly iudge ſaieth the contrary: for though ſuch faults ſhall haue leſſe puniſhment, yet they ſhall not go altogether vnpuniſhed. But now if ignoraunce dooth not excuſe, how horrible a vengeaunce ſhal fal vpon them, which ſinne of ſet purpoſe, and do furiouſly run headlõg againſt their owne conſcience to prouoke God. VVherefore the more knowledge any man hath, ſo much the greater is his ſinne, excepte that obedience dooth follow his knowledge. VVhereby it appeareth what a vile and vaine excuſe they make, who refuſing at this day the cleare light of the Goſpel, doe maintaine their frowardnes with the ignoraunce of the Fathers: as if þ the ſhielde of ignorance were ſtreng enough to beare off the iudgement of God. But graunt that the faultes of ſuch offenders were ſpared, it were not equitie that the ſame pardon ſhuld be graunted to them which ſinne willingly, when as of purpoſed malice they rage againſt God.

48. *To whome ſoeuer much is giuen.* Chriſt teacheth by an other circumſtaunce, that they which are choſen Diſciples ſhall bee more grieuouſlye punyſhed, if that neglectinge their callinge, they ſhall wantonlye giue themſelues to all lycentiouſneſſe: for the greater any manne is, ſo much the more hee muſt thinke is committed vnto him, and of this condition, that in time to come he muſt yeelde an account. VVherfore the greater giftes any of vs hath, if as a fielde tyld with great charge, hee yeelde not aboundaunce of encreaſe vnto the Lorde, it ſhall coſt him much, eyther for his vnprofitable ſuppreſsing of that grace, or for the abuſing of it prophanely.

49. *I am come to put fire on the earth.* It may be eaſilye gathered by this clauſe, that this was one of Chriſtes laſt Sermons, & was not ſet down by Luke in the right time. But the meaning is, that Chriſte broughte greate trouble into the woorlde, as if that heauen and earth ſhoulde

meete together. For the Goſpel is Metaphorically compared to fire, becauſe that it doeth violently alter the ſhew of things. Therefore, wheras the Apoſtles falſly imagined that the kingdome of heauen ſhould come and take them while they were ſleeping quietly, Chriſte ſetteth before them a terrible fire, wherewith the worlde muſt firſt be burnt. And becauſe that now the beginnings did but then appeare, Chriſt doth thereby encourage his diſciples, becauſe they ſhould feele the preſent power of the Goſpell. VVhen as (ſayeth he) the great ſtirres begin to waxe hotte, you muſt not be afraid, but rather of good cõfort therfore: and I reioyce to ſee this fruite of my labour. Now it behoooueth all the miniſters of the Goſpel to apply this vnto themſelues: that when the worlde is troubled, they ſhould the diligentlier apply their calling. Further it is to be noted, that with the ſame fire of the doctrine (while it generally burneth euery thing,) the chaffe and ſtubble ſhall be conſumed, and the gold and ſiluer purged.

50. I muſt be baptiſed with a baptiſme. Chriſt by theſe woordes declareth that the laſt woorke which remaineth for him to doe, is that he ſhoulde by his death conſecrate the renewing of the world, for becauſe that ſhaking whereof hee maketh mention, was fearefull, and that burninge of mankinde full of terrour, hee preſently declareth that the firſte fruites ſhould be offered vppe in his owne perſon, leaſt that it ſhuld afterwardes ſeeme grieuous to his diſciples, to beare any part of the ſame. He compareth death (as other wher) to baptiſm, becauſe that the children of God, being by the death of the fleſh ſwallowed vp for a time, they doe ſhortly after riſe againe to life, ſo that death is nothinge elſe but a paſſage through the midſt of waters. And he ſayeth that he is grieued vntill hee be thus baptiſed, that therby he may mooue euery one of vs after his example to be ready as well to beare the croſſe as to ſuffer death. Not that any man can by nature deſire death, or any alteration of the preſent eſtate: but becauſe that we ſee the celeſtiall glory and the bleſſed and immortall reſt on the further ſide of the ſhoare, for the deſire of the which things we do not onely die patiently, but we are caried alſo with greedineſſe thither, as faith and hope doe drawe vs.

Mathewe 25.	Marke.	Luke.
1. Then the kingdome of heauen ſhall bee lykened vnto tenne virgines, whiche tooke their lampes, and went to meete the bridegrome.		
2. And fiue of them were wiſe, and fiue feolish.		
3. The foolish tooke their lampes, but tooke none oyle with them.		
4. But the wiſe tooke oyle in their veſſelles, wyth their lampes.		
5. Nowe while the bridegrome taried longe, all ſlumbred and ſlept.		
6. And at midnight there was a crie made: Beholde, the bridegrome commeth: goe out to meete him.		
7. Then all theſe virgins aroſe, and trimmed their lampes.		

lampes.
8. And the foolish sayde to the wise: Giue vs of your oyle, for our lampes are out.
9. But the wise answeared, saying: VVe feare least there will not be enough for vs and you: but goe yee rather to them that sell, and buy for your selues.
10. And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.
11. Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.
12. But he answeared and sayd: Verely I say vnto you, I know you not.
13. VVatch therefore: for yee knowe neither the day, nor the houre, when the sonne of man wil come.

Though this exhortation tendeth almoſt to the ſame ende that the former did, as it ſhall appeare by the concluſion, yet it is eſpecially added to confirme the faithfull in perſeuerance. The Lord knewe how weake mannes nature is: and that it cõmeth oft times to paſſe, that they do not only in long tracte of time waxe faint, but with a ſodaine loathſomneſſe they fall away. That he might cure this diſeaſe, he declareth that the diſciples are not well furniſhed, except they be able to beare a long while. VVhen as the end of this parable is vnderſtode, there is no cauſe to trauaile much in ſmal matters, which doe nothinge appertaine to Chriſtes meaning. Some do much trouble themſelues with the lampes, the veſſels and the oyle: but the ſimple and naturall ſumme is, that it is not ſufficient to vſe an earneſt diligence for a ſhort time, except there be a continuance in conſtancie without wearineſſe. And Chriſte declareth this by a moſt apt ſimilitude. Hee had exhorted his diſciples a little before, to be furniſhed with lights, that they might paſſe through obſcure and darke places: but becauſe that if oyle be nor ſupplied, the matche of the lampe doeth by little and little waxe dry, and loſeth the light, Chriſt ſayth now that the faithfull haue nede of a continuall ſupply of vertue, which may nouriſh the light which is kindled in their hearts: otherwiſe it wil come to paſſe, that theyr frowardneſſe will fall awaye in the middeſt of the courſe.

1. *The kingdome of heauen shall be likened.* By this title he meaneth the eſtate of the Church to come, which was gathered by the fauorable mercies of the Meſsias. And he vſeth this ſo notable a teſtimony of ſet purpoſe, leaſt the faithfull ſhoulde deceiue themſelues with a wrong deuice of a bleſſed perfection. Further, he boroweth this ſimilitude of the common vſe of life. For that was but a childiſh fantaſie of Hierome & ſuche others, which doe wreſt this to the praiſe of virginitie: when as Chriſte had no other purpoſe, then to eaſe them of the griefe of the wearineſſe which might be conceiued of the delay of his comming. Therefore hee ſayeth that he requireth nothing of vs, but that which was woont to bee performed by friends at ſolemne mariages. For it was an vſuall cuſtome that younge and delicate maidens ſhoulde for honour ſake brynge the bridegrome into the bride chamber. But the ſumme of the parable rendeth

deth to this, that it is not ſufficient for vs to be once bent and ready to our calling, except we endure to the ende.

2. *Fiue of them were wiſe.* In the ende of the former chap. the Lord eſpecially willed the ſtewards to be wiſe: becauſe it is mete that the greater burden any man beareth, and the harder matters he dealeth in, the wiſelier he ſhuld behaue himſelf. But now he requireth that all the children of God ſhould be wiſe: leaſt, by running forwarde without aduice, they ſhuld caſt themſelues forth as a pray to ſathan. And he appoynteth this kind of wiſdom, that they ſhould take care to furniſh theſelues with neceſſary helps for the performāce of the iourney of their life. For though the time is ſhort, yet through the heat of our impatience, it ſeemeth to be too longe: alſo, oure wante is ſuche, as hathe neede of helpes euetye moment.

5. *Now, while the bridegrome taried long.* That ſome wreſt this ſleping into the worſt part, as if the faithfull togither with others, ſhuld giue themſelues to ſlouthfulneſſe, and apply themſelues to the vanities of the worlde, is farre from the meaning of Chriſt, and the courſe of the parable. It were more probable to vnderſtand it of death, which ceaſeth vpon the faithfull before the comming of Chriſte, for we muſt not onely wayte for ſaluation nowe, but when wee are dead and reſt in Chriſte. Yet I doe more ſimply vnderſtand it of the earthly affaires, wherein the faithfull are occupied of neceſsity, ſo long as they dwell in the fleſh. And thoughe they ſhould neuer forgette the kingdome of God, yet the wythdrawing of them by the affaires of this world, is not in vaine cōpared vnto ſlepe. For they cannot be ſo throughly bent to meete with Chriſt, but that diuers cares doe either withdrawe them, or make them ſlowe, or entangle them, whereby it commeth to paſſe, that wakinge, they are ſomewhat a ſleepe.

As concerninge the crye, I take it to bee ſpoken Metaphorically for the ſodaine comming. For we knowe that as oft as any new or vnwonted thing commeth to paſſe, menne vſe commonly to be troubled. The Lorde crieth vnto vs euery day, that he will come vnto vs ſhortly: but then the whole frame of the world ſhall ſound foorth, and hys fearefull Maieſtie ſhall ſo fill the heauen and the earth, that it ſhall not onely waken them that are a ſleepe, but ſhall bring foorth the deade out of theyr graues.

8. *And the foolish sayd to the wise.* Their too late repentance is heere reproued, which feele not their wants, before the gate is ſhutte againſt all remedies. For they are therfore condemned of folly, which prouide not for themſelues for a long time, becauſe that they do careleſly pleaſe thēſelues in their owne want, and they doe ſo paſſe the time wherein they ſhould make their gaine, that they contemne the helpes which are offred them. Therefore, becauſe they thinke not of getting oyle in time, Chriſt ſcorning their ouer late knowledge, declareth what puniſhments they ſhall receiue for theyr ſlouthfulneſſe: namely, that they ſhall finde themſelues empty and dry without fruite.

9. *VVee feare leaſt there will not be enough for vs and you.* VVee knowe that the Lorde doth therfore beſtowe his gifts diuerſly to euery man, according to his proper meaſure, that they might mutually help ech others, & beſtow that in cōmon, which is laid vp with either of them, and by this

meanes

meanes is nouriſhed in the Churche, the holy ſocietie of the members of the ſame. But Chriſte noteth heere the time when the burdens being taken away, he will call them all to his iudgement ſeat, that euery manne may receiue according as he hath behaued himſelfe in his body. Therefore he doeth rightly compare that portion of grace receiued and layde vppe with euery man, vnto prouiſion made for one manne in a iourney, which will not ſerue ſufficiently for moe. Furthermore, that whyche is preſently added, *Goe yee, and buy for your ſelues*, is not an admonition but an vpbraiding, in this ſenſe, you had a time to buy before, which you neglected: for then it was beſt to prouide oyle, but the want therof now cannot be recouered. The Papiſtes doe very fondly gather heereof, that the gifte of perſeuerance is gotten by our owne power or induſtrie: for in the woorde buying there is yet no price ſette downe: as it doth etuidently appeare by the Prophet Iſaiah, chap. 55. 1. VVhere the Lorde callinge vs to buy, requireth no recompence, but ſayeth that hee hathe wyne and milke in a readineſſe, which hee will giue freely. Therefore there is no other meanes of getting, then that we ſhuld receiue by faith that which is offered vs. At the length it followeth that the gate of the kingdom of heauen is ſhutte vppe againſte all ſuche as were euill prouided becauſe they fainted in the middeſt of the courſe. Neither muſt we ſeke here curiouſly, how Chriſt ſayeth that the fooliſh virgines went to buye: for it ſignifieth nothing elſe but that all ſhould be ſhut out of the kingdome of heauen, which ſhould not be ready at the very moment.

Mathewe 25.	Marke.	Luke 21.
31. And when the ſonne of man commeth in his glory, and all the holy Angels with him, then ſhall he ſit vpon the throne of his glory.		*37. Now in the day time hee taughte in the temple, and at night, hee went out, and abode in the mount, that is called the mount of oliues.*
32. And before him ſhalbe gathered all nations, and he ſhall ſeparate them one from an other, as a shepheard ſeparateth the sheepe from the goates.		*38. And all the people came in the morning to him, to heare him in the temple.*
33. And he ſhall ſet the sheepe on his right hand, and the goates on the left.		
34. Then ſhall the king ſaye to them on his right hande: Come yee bleſſed of my father, inherite yee the kingdome prepared for you from the foundations of the world.		
35. For I was an hungered, and yee gaue me meat: I thirſted, and yee gaue me drinke: I was a ſtranger, and yee lodged me.		
36. I was naked, and yee cloathed me, I was ſicke and ye viſited mee: I was in priſon, and yee came vnto me.		
37. Then ſhall the righteous anſweare him, ſaying: Lorde, when ſawe we thee an hungred, and fed thee? or a thirſt, and gaue thee drinke?		
38. And when ſawe we thee a ſtranger, and lodged thee? or naked, and cloathed thee?		
39. Or when ſawe wee thee ſicke or in priſon, and came		

came vnto thee?

40. And the king shall answear and say vnto them: Verely I say vnto you, in as muche as yee haue done it vnto one of the least of these my brethren, yee haue done it vnto me.

41. Then shall he say vnto them on the left hand: Depart from me yee cursſed, into euerlasting fire, which is prepared for the deuill and his angels.

42. For I was an hungred, and yee gaue me no meat: I thirsted, and yee gaue me no drinke.

43. I was a stranger, and ye lodged me not: I was naked, and ye cloathed me not, sicke and in prison, and yee visited me not.

44. Then shall they also answeare him, saying: Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, & did not minister vnto thee?

45. Then shall he answeare them, and say: Verily I say vnto you, in as muche as you did it not to one of the least of these, yee did it not to me.

46. And these shall go into euerlasting paine, and the righteous into life eternall.

Christ proſecuteth the ſame doctrine: and that which he firſt deſcribed by parables, he now expoũdeth plainly & without figures. The ſum is, that the faithful ſhould ſtir vp themſelues to the deſire of liuing holily & righteouſly, & that they ſhould with the eyes of faith looke vp to the heauẽly life, which now lieth hid, but ſhalbe at the length reuealed at the laſt cõming of Chriſt. For whẽ he ſaith that he ſhal then ſit in the throne of his glory, where he ſhal come with the angels, he oppoſeth this his laſt appearance, againſt the confuſed and diſordered troubles of the earthly warfare: as if he ſhould haue ſaid, that he did not therefore appeare, as if that he ſhuld haue ſet his kingdom preſently in an order: and therefore his diſciples haue nede of hope & patience, leaſt the long delay ſhould tire them out. Vvherby we gather that this is added again, that the diſciples being remoued frõ that error, of a preſent & ſoden felicity, ſhuld ſuſpẽd their minds vntil the ſecond cõming of Chriſt: and in the meane ſeaſon, that they ſhould not fal away nor waxe faint: therfore he ſayeth that he ſhal then at length be renouned by the name of a king. For although he beginneth his kingdõ vpon the earth, & ſitteth nowe at the right hãd of his father, that he might with great authority gouerne heauen & earth: yet, that his throne is not as yet erected in the ſight of mẽ, ſo that his diuine maieſty ſhal far more fully appear & ſhine in the laſt day thẽ now. For then ſhal the ful effect of his glory appear, which we taſt now only by faith. Therfore Chriſt ſitteth now in his throne in heauẽ, ſo far forth as it is neceſſary for him to raign for the brideling of his enemies & the defence of his church. But then he ſhal openly aſcende into his tribunall ſeat, that he may eſtabliſh a perfect order in heauẽ & earth, that he may tread his enemies vnder his fete, & that he may gather his faithfull ones into the fellowſhip of the eternal and bleſſed life: to be ſhort, he wil then ſhew forth in dede to what end his father hath giuen the kingdõ to him. He ſayth that he wil then come in his glory becauſe that while hee was

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uerſant vppon earth as a mortall man, he lay hidde vnder the contemptible habite of a ſeruaunt. And he calleth it his glory, which in an other place he attributeth to his father euen in the ſame ſenſe: for he ſimply meaneth the glory of God, which ſhone then onely in the father, when as it was hid in him.

1 32. *And before him ſhalbe gathered all nations, and he ſhall ſeparate them.* He extolleth his kingdome with great & royall titles, that the diſciples might learne to hope for an other felicity, then they had then cõceiued in their mindes. For this one thing ſufficed them, that their nation ſhould be deliuered from the miſeries wherwith it was then oppreſſed, that it myght appeare that God had not made his couenant in vaine, with Abraham and his poſterity. But Chriſt extendeth the frute of the redẽption which he bringeth further, becauſe that he ſhalbe the iudge of the whole world. Then, that he might exhort the faithful to liue godly, he ſaith that it ſhal not be common bothe to good and badde: for he will bring wyth hym the reward which is laid vp for them both. In ſumme, he ſayeth that the eſtate of his kingdome ſhall then be rightly ordred, when the rygheteous ſhall obtaine the crowne of glorye, and the wicked ſhall haue that reward paied them which they haue deſerued. Nowe, that ſeparation of the goates from the lambes which is deferred vnto that daye, declareth that the wicked are now mingled with the holy and godly men, to lyue together in one, and the ſame flock of God. And this compariſon ſemeth to be taken out of Ezechiel 34. 21. where the Lorde complaineth of the vntowardneſſe of the goates, which puſhe the leane ſheepe wyth theyr hornes, and ſpoyle the paſtures and trouble the water: and he ſaith that he will reuenge it. So that Chriſte his wordes doe tend to this, that the faithfull ſhoulde not thinke their eſtate to be too ſharpe, if nowe they be compelled to liue with goates, yea, and to abide many puſhes and troubles of them: then, that they ſhoulde take heede, leaſt the corruption of their ſinnes ſhould infecte them alſo: thirdly, that they might know that they looſe not their labour by liuing godly and righteouſly, for the difference ſhall appeare at the length.

34. *Come ye bleſſed.* The purpoſe of Chriſt muſt be remembred: for he willeth his diſciples to be now content with hope, and patiently, & with quiet mindes to wayte for the enioying of the celeſtiall kingdome: then he willeth them to goe earneſtly forwarde, and not to be weary of well doing. The latter parte is referred to this, that he promiſeth the enheritance of heauen to none, but to them which in good workes do go forwarde to the marke of that calling which is from aboue. But before that he will ſpeake of the rewarde of good woorkes, he ſheweth by the way that the ſpring of ſaluation ariſeth from an higher fountaine. For by calling them the bleſſed of the father, he declareth that their ſaluation proceedeth of the free fauour of God: for the bleſſed of God, and choſen, or beloued of God, is all one amongſt the Hebrewes. Further, not onely the faithfull haue vſed this phraſe of ſpeach, to expreſſe the grace of God towardes men, but they which had no taſte of true godlineſſe, helde yet this principle. Come in thou bleſſed of the Lorde, ſayde Laban to Abraham his ſeruaunt, Gen. 24. 31. We ſee that nature had taught them to vſe this title, that they might thereby yeelde the praiſe of all good things which they had receiued, to God.

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VVherefore it is not to be doubted, but that Christ describing the saluation of the godly beginneth at the free loue of GOD, whereby they which by the direction of Gods spirite do aspire to righteousnesse in this life, are predestinated to life. Heereunto also appertaineth that which he sayeth a little after, that the kingdome was prepared for them from the beginning of the world, into the possession whereof they shall be sent at the last day. And though it may easily be obiected, that the rewarde was layde vppe before for their merites which shoulde come after, yet if any man will way the woordes without contention, he will graunt that it is a secreat commendation of the grace of God. For Christ also doeth not simply call the faithfull to possesse the kingdome, as if they haue gotten the same by their merites: but expresly sayeth that it shoulde be giuen as to heires. Yet there is an other end to be noted, whereunto the Lord had regarde, for though the life of the godly is nothinge else but a miserable and grieuous banishmēt, so that the earth can scarcely bear them: though they trauaile vnder a harde want, vnder reproaches and other troubles, that they may with a stronge and valiant minde ouercome these lettes, the Lord declareth that there is a kingdome prepared for them in an other place. And it is a notable exhortation to patience, when menne are certainly perswaded that they beare not in vaine. Therefore, least the pride of the wicked wherin they doe glory now, should make our minds to fainte, and least our owne miseries shoulde weaken our hope, lette vs alwayes remember that enheritance which remaineth for vs in heauen: for it dependeth not of any doubtfull case, but it was prepared for vs of God before we were borne, yea I say for euery one of the electe, because that Christ doeth heere call them the blessed of the father. But there is no absurdity in this, that it is onely sayd heere, that *the kingdome was prepared from the beginning of the world*, and in an other place: *Before the creation of the heauen and the earth*. For Christ doth not here set downe the poynt of time, when the inheritaunce of eternall life was prepared for the children of God, but only calleth vs to the cōsideration of the fatherly care of God, wherein he embraced vs before we were borne: and hee doeth thereby confirme the assurance of our hope, so that the troublesome stormes of the world cannot ouerthrow our life.

I was an hungered. If the disputation heere had beene of the cause of our saluation, the Papists had not gathered amisse, that we shoulde merite eternall life by good woorkes, but when as Christ had no other purpose but to exhort his disciples to endeuour to liue well and righteously, it is yll gathered by his woordes what the merites of workes shoulde auaile. They rest vppon the woorde causall, which is but a weake stay: for wee knowe that it doeth not alwayes note the cause, but rather the consequence, when as eternall life is promised to the righteous. But there is a plainer answeare. For we deny not but that there is a rewarde promised to good woorkes, but it is of fauour, because it dependeth of the adoption. Paule in the 2. Tim. 4. 8. reioyceth that there was a crowne of righteousnesse laied vppe for him. But whereof gathered hee thys comforte, but of this, that he was a member of Iesus Christ, who is the onely heire of the heauenly kingdome? Hee sayeth that the iust iudge will giue hym that crowne, but howe should he come by that rewarde, but because hee was adopted of free grace, and endowed with that righteousnes wher-

of

whereof we all are voide? Therefore theſe two things muſt be conſidered, that the faithfull are called to the poſſeſsion of the kingdome of heauen, in reſpecte of good woorkes, not becauſe they ſhould deſerue it by the righteouſneſſe of workes, or becauſe that they ſhoulde be the authours of the getting of it for themſelues: but becauſe that God doeth iuſtifie them whome he hath firſt choſen. Furthermore, though that by the direction of the ſpirit they ſhuld aſpire to the loue of righteouſneſſe: yet becauſe they doe neuer ſatiſfie the lawe of God, there is no reward due to them, but that is called a rewarde whiche is giuen freely. But Chriſte doeth not recken vppe all the partes of a godly and a holy life: but doeth only note for example ſake ſome poyntes of charitye, whereby we declare that we doe worſhip God. For though the woorſhippe of God excelleth the loue of menne, and therefore faith and inuocation is more to be deſired then almes: yet Chriſte doeth not without cauſe ſette downe the teſtimonies of true rightuouſneſſe which are more apparant to be ſeene. If any man deſpiſing God, ſhould only deale wel with men, ſuch mercy ſhuld nothing auaile for the appeaſing of God, becauſe that in the meane ſeaſon he is defrauded of his owne right. Chriſte therefore doeth not ſay that the ſumme of righteouſneſſe conſiſteth in almes, but by ſignes which may be moſte eaſily ſeene, he declareth what it is to liue godly and rightuouſly: ſo that truely the faithfull doe not only profeſſe with the mouth, but by diligent exerciſes they doe ſhewe that they doe worſhip God. VVherfore thoſe fantaſticall men do very prepoſterouſly vnder pretence of this place withdrawe themſelues, both from the hearing of the word, and alſo from receiuing the holy ſupper: for vnder the ſame coloure they might alſo caſt away faith and bearing of the croſſe, and prayers, & chaſtitie. But Chriſt meant nothing leſſe, then to reſtrain to a part of the ſeconde table, the rule of holy life, which is contained in the two tables of the law. The Monkes alſo and ſuch like raſcalles haue ſottiſhly ſette downe to themſelues ſixe woorkes of mercy, becauſe that Chriſt maketh mention of no mo. As if that children might not plainly ſee, that by the figure Synecdoche, al the workes of charity are here cõmended. For to comfort the ſorrowfull, to helpe them that be vniuſtly oppreſſed: to aid the ſimple with counſel, to pull the poore wretches out of the iawes of the wolues is a woorke of mercy, as much worthy to be praiſed, as to cloath the naked, or to feede the hungry. But may a man thinke, that Chriſte commending charity vnto vs, woulde exclude thoſe dueties which appertaine to the worſhip of God: yet he telleth his diſciples, that this ſhalbe a lawful trial of a holy life, if they exerciſe theſelues in charity, according to that ſaying of the Prophet, I will haue mercy & not ſacrifice, Hoſe 6. 6. Namely, becauſe that the hypocrites being couetous, cruel, deceitfull, ſnatching to them by violence, & proud, do yet vnder a vaine pompe of ceremonies, diſſemble a kinde of holines. VVherby we do alſo gather, if we deſire to haue our life approoued before the chiefe iudge, we muſt not wander in our owne fantaſies, but rather loke what he doeth eſpecially require of vs. For who ſoeuer ſhal depart from his commaundements, althoughe they ſweate and tire out themſelues in their fained workes, they ſhal yet at the length heare this at the laſt day: who required theſe things at your hand, Iſa. 1. 12.

37. *Then ſhal they anſwer.* Chriſt bringeth in the righteous doubting, who

Yet are not ignorant, but that he accoũteth what soeuer is giuen to men, as bestowed vpon himselfe. But because that this is not so throughly setled in their minds as was mete, therfore he setteth forth the same by raising the persons, as it were to speake it: for wherof commeth it, that we are so slow and slacke to do wel, but because that promisse is not rightly setled in our harts, that God wil in time to come recõpence with gaine, that which we bestow vpon the poore? So then this admiration which Christ setteth downe, tendeth to this purpose, to teache vs to arise aboue the capacity of our flesh, so oft as our pore brethren do craue our aid & helpe, that the beholding of the miserable man, should not make vs slacke or slow, to do wel. 39. *Verely I say vnto you.* As Christ taught euen now by a figure, that we doe not yet vnderstand, how much he estemeth the dueties of charity: so now he openly declareth that he accepteth as done to him, what things so euer we bestow vpon his children, and wil recõpence them to vs. And we were too too careles, if this sentẽce could not frame our bowels to compasion, that Christ is either neglected, or worshipped in their person which nead our helpe. Therfore, so oft as we do waxe slow to help the pore, let vs loke vpon the sonne of God, to whom if any thing shoulde be denied it were most cruell sacrilege. In these wordes he also declareth, that he acknowledgeth those benefites as done to him, which were done freely without regarde of any rewarde. And truely, when he commandeth to do good to the hungry and the naked, & strangers, and prisoners, of whom there can be no hope of recõpence, it is necessary to loke to him, who of his owne accord bindeth himselfe vnto vs, and that which otherwise might seeme to be lost, he suffereth to be reckened amongst his accounts. But he doth here by name commend the faithful onely: not that he would that others shuld be altogither despised, but because that the nearer any manne approcheth vnto God, so much the dearer he must be to vs. For though there is a common band of society, yet the children of God haue a more strong and sacred knot of frendship amongst thẽselues. Therefore sith it is mete to prefer them that are of the houshold of faith before strangers, Christ doth especially name them. And though the purpose was to perswade the rich, & them which haue abundãce to supply & ease the want of the brethren: yet the pore & miserable haue no smal cõfort hereby, for that though they be reiected & despised of the world, yet they are as pretious to the son of god as his own mẽbers. And surely, by calling them brethrẽ, he vouchsafeth them a wonderful honor. 41. *Depart from me ye cursed.* Now he descendeth to the reprobate, who were so dronken with their transitory prosperity, that they dreamed that they should be alwaies blessed. Therfore he sayth that he wil come to be their iudge, to shake away their pleasures wherin they are now drowned: Not that he wouldo terrifie them wyth the tidings of his commynge (which seeme to haue made a couenante with death, and doe harden themselues in securitye) but that the faithfull being forewarned of their horrible destructiõ, might not enuie their present estate. For as promisses are necessary for vs to prouoke and stir vs vp to desire to liue wel: so likewise are the threatnings, to keepe vs in carefulnesse & feare. Therfore we are taught how much it is to be desired to be ioyned with the sonne of God: because that eternal destruction and the torment of fire remaineth for them, whom he reiecteth frõ him

at the last day. And then he wil cõmand the wicked to depart frõ him, because that many hypocrites are now so mixed amõg the iust, as if ther were great affinity betwene Christ and them. Further, we haue sayd other where, that the word fire doth metaphorically set foorth the sharpnesse of the punishment, which our sences cannot cõprehend. VVherfore it is a vain thing subtilly to inquire either of the matter, or of the fourm of this fire, as the sophisters do. For, so likewise should there be question had of the worm, which Isai. 66. 24. ioyneth with the fire. Furthermore the same prophet in the 30. 33. doth plainly declare that it is a metaphorical kind of speach: for he compareth the spirit of God to a pair of bellowes, wherwith the fire is kindled, & he addeth also brimstone. VVherfore by these wordes we may rather imagine then know the vengeance of God which shal light vpon the wicked, which exceeding al other torments, may terrifie vs.

But heere is to bee noted the perpetuitye of the fire, as of the glorye which was promised euen now to the faithful. *VVhich is prepared for the deuil.* Christ opposeth the deuil against himselfe, as the head and chiefe of all the reprobate. For though all the angels which fel, are deuils, yet many places of the scripture do referre a chiefty to one, who gathereth all the wicked vnder him, as into one body to destruction: euẽ as the faithful in life, become one togither vnder Christ, and doe grow vnder him, vntil they become perfecte, and are throughly knitte to God by him. But Christ sayeth nowe, that hell is prepared for the deuil, that the wicked might be cut of hope of escaping the same, when they hear that they are appoynted to the same punishment with the deuill, who as it is well knowen, is already enthralled and chained in hell without hope of deliuerance. And though some do by the angels of the deuill vnderstãd wicked men, yet it is more probable that Christ speaketh only of the deuils. And so in these words he doeth secreatly reproue men, who being called by the Gospell to the hope of saluation, had rather perish wyth sathan, and reiecting the authour of saluation, doe willingly cast themselues into this miserable lotte. Not that they were not ordained to destruction as well as the deuill: but because that in their wickednesse the cause of their destruction doeth euidently appeare, while they refuse the grace calling them. Therefore though the reprobate were in the secreat iudgement of God ordained to death before they were borne, yet so long as life is offered them, they are not accounted heires of death, or companions of Sathan: but their destruction which was hid before, appeareth and is discouered by their incredulitie.

44. *Then shall they answear.* The same figure of setting them to speake in their owne persons, which was vsed before, Christ doth now againe rehearse, to let the reprobate vnderstand, that those vaine pretences wherwith they doe nowe deceiue themselues, shall auaile them nothinge at the last day. For, whence commeth this so cruell pride against the poore, but because they thinke that they shall escape vnpunished. Therefore the Lorde, that he mighte driue away such deceitfull flatteries, forewarneth them that they shall feele at the length, (but to too late) that which they nowe doe not vouchsafe to thinke vppon: namely, that they which now doe seeme to bee suche abiectes, are as pretious to Christe, as hys owne members.

Mathew 26.

1. And it came to passe, when Iesus had finished al these sayings, he said vnto his disciples,
2. Yee knowe that within 2. dayes is the Passeouer, and the Sonne of man shall be deliuered to be crucified.
3. Then assembled togither the chiefe Priests and the Scribes, and the Elders of the people into the hal of the hie priest called Caiphas,
4. And consulted how they might take Iesus by subteltie, and kill him.
5. But they sayd, not on the feast day, least any vproare be amonge the people.
6. And when Iesus was in Bethania, in the house of Simō the leper,
7. There came vnto him a woman, which hadde a boxe of very costly oyntment, & powred it on his head, as he sate at the table.
8. And when his disciples saw it, they had indignation, saying: what needed this waste?
9 For this oyntment might haue beene solde for muche, and beene giuen to the poore.
10. And Iesus knowing it, sayde vnto them: why trouble yee the woman? for shee hath wrought a good woorke vppon me.
11. For yee haue the poore alwayes with you, but me shall ye not haue alwaies.
12. For, in that shee powred this oyntment on my bodye, shee did it to bury me.
13. Verely I say vnto you: wherfoeuer this Gospell shalbe preached throughout al the world, there shal also this that he hath done, be spoken of, for a memoriall of her.

Marke 14.

1. And two dayes after followed the feast of the Passeouer, and of vnleauened bread: and the hie Priestes and Scribes sought howe they might take him by craft, and put him to death.
2. But they sayd: not on the feast day, least there be any tumult among the people. 3. And when he was in Bethania, in the house of Simon the Leper, as hee sate at the Table, there came a woman hauing a boxe of oyntment of Spikenard, very costly, and shee brake the boxe, and powred it on his head.
4. Therefore some disdained among themselues, and sayde: To what end is this waste of oyntment?
5. For it might haue beene sold for more then three hundreth pence, and bene giuen to the pore, and they grudged against her.
6. But Iesus sayd, let her alone: why trouble yee her? for shee hath wrought a good woorke on me.
7. For ye haue the poore with you alwayes, and when ye will, ye may do them good, but me ye shal not haue alwaies.
8. Shee hathe done that shee coulde: shee came afore hande to annoynt my body to the burying.
9. Verely I say vnto you, wherefoeuer this Gospell shall be preached throughout the whole world, this also that shee hath done, shal be spoken of in remembraunce of her.

Luke 22.

1. Now the feast of vnleauened bread drew neare, which is called the Passeouer.
2. And the hie priests & Scribes, sought howe they might kil him, for they feared the people.

Christ doth now again cōfirm that, which he forewarned his disciples of so oft before: but this last forewarning doth most euidently declare howe willingly he offered himselfe to death: and it was necessary that it should be so, because that God could not be appeased, but with a sacrifice of obedience. His

His minde was alſo, thereby to meete with that offence, leaſt the diſciples ſuppoſing that he was brought to death of neceſsity or conſtrainte ſhould fall away. So this ſentence was profitable two wayes: firſt, that it might be manifeſt that the ſonne of God did willingly ſubmit himſelf to death, that hee might reconcile the worlde vnto the father (for there was no other meanes whereby either the guiltineſſe of ſinnes coulde be waſhed away, or the righteouſneſſe obtained for vs:) then, that he dyed not as one oppreſſed ſo with violēce, which he could not eſcape: but becauſe that he offred himſelfe willingly to death. Therfore he ſayth that he cōmeth purpoſely to Hieruſalem to die there. For when as he was at liberty to go backe againe, and to paſſe away that time in ſome ſafe and ſecreat place, wittingly and willingly he goeth forth amongſt them euen in the appoynted time. And thoughe the diſciples profited nothing at that time by the warning that was giuen them of the obedience which he yelded to the father, yet afterwards their faith was muche ſtrengthened by this doctrine. As alſo at this day we receiue no ſmal profit therby: for it ſetteth before vs as in a liuely glaſſe, that freewil offering and ſacrifice, whereby all the tranſgreſsions of the worlde are blotted out: and we beholde the ſonne of god gladly and boldly, going forwarde to death, and now a conquerour of death.

3. Then aſſembled together. Mat. meaneth not that they were aſſembled in the ſpace of thoſe 2. dayes: but hee ſetteth downe this hyſtory, to declare that Chriſt was not told by mā of the day appoynted for his death. For by what coniectures could this haue beene gathered, when as the ennemies themſelues had purpoſed to defer the time? The meaning therfore is, that he ſpake by the ſpirite of propheſie of his death, when as no man could ſuſpect it to be ſo nie at hād. Further, Iohn ſetteth downe the cauſe why the Scribes and prieſts had this aſſembly: namely, becauſe that daily there was more concourſe of people to Chriſt. And then by the perſwaſion of Caiphas it was decreed that he ſhould die, becauſe that he could not be ouercome any way but by death: but they ſaw no fit and conuenient time, vntill that the feaſt being paſt, the people ſhould be departed. Hereby we gather, þ though thoſe hungry dogs did gredily hunt after the death of Chriſte, yea, though they fought the ſame outragiouſly, yet they were reſtrained with a ſecreat bridle of God, ſo that nothing was done by their purpoſe or wil. As much as lieth in them, they loke for an other time, but God haſteneth the houre whether they will or no. And it behoueth vs greatly to marke this, Chriſt was not raſhly caried to death at the pleaſure of his enemies, but was brought vnto it by God: becauſe that the hope of our help is eſtabliſhed vpon the ſame, God is appeaſed with that ſacrifice, which he had ordained frō the beginning. And therefore his wil was that his ſonne ſhuld be offred, euen vpon the day of the Paſſeouer, that the olde figure might geue place to the onely ſacrifice of the eternal redemption. They which had no other purpoſe but to ouerthrowe Chriſt, thought an other time more meete: but God who hadde ordained him for a ſacrifice to purge away ſinnes, choſe a ſpeciall daye, that might ioyntly oppoſe the body to the ſhadow. VVhereby the fruit of the paſsion of Chriſt doth now more plainly appeare vnto vs.

6 VVhen Ieſus was in Bethania. That which the Euangeliſt doeth now ſet downe, befell a little before Chriſte came to Ieruſalem: but it is recorded

heere in very good time, to giue vs to vnderſtand what occaſion moued the hie prieſts ſo ſodainly to make this haſt. They durſt not ſette vppon Chriſt with open violence: and it was not ſo eaſie a matter to take hym by ſubtelty. Now when Iudas offred them a meanes vnhoped & vnlooked for, the eaſineſſe to bring the matter to paſſe, made them to take an other courſe. But the obiectiō that Iohn doth ſomwhat differ in this hyſtory from Math. & Marke, which cauſed ſome interpreaters, corruptly to imagine it to be an other hyſtory, is eaſily anſweared. The name of the woman which annoynted Chriſte, which our two Euangeliſts doe conceale, is expreſſed by Iohn 12.3. but ther is no mention of the man who feaſted Chriſt, yet Mat. and Marke do expreſly ſay that he ſupped with Simon the leper. But there is no contrariety in this, that Iohn ſaith that his feete were annoynted, and ours ſay his head. VVe doe certainly know that the oyntments were not caſt down to his fete: but when ther was more aboundance ſhed then was wont, Iohn to amplify the ſame, ſayth that his feete were wet. Marke alſo reporteth that the Alablaſter boxe being broken, all the oyntment was powred vppon his head: ſo it doeth very well appeare, that it ran downe to his feete. This therefore is certaine, that they all doe report one, and the ſame hyſtory.

8. And when his diſciples ſaw it. This alſo is a common thing amongſt the Euangeliſts, to attribute that to moe which was begunne by one, if they conſented to the ſame. Iohn ſayth, that Iudas the betrayer of Chriſt, began this murmuring, Mathew and Marke doe bring in all the diſciples with him: for that none of the other euer durſt to haue grudged if the vngodly grudging of Iudas, had not been as a firebrand to ſet them on fire. But when as he began vnder ſome good colour to condemne that waſtfull expence, they were all taken eaſily with that infection. And by this example we are taught what danger commeth of malitious & poiſonfull tongues. For they which are of a good, ſimple, & modeſt nature, except they do wiſely take hede to themſelues, yet being deceiued wyth falſe reports, doe eaſily fall into wrong iudgements. If Chriſtes diſciples by keeping company with Iudas, were caried into a light and fond opiniō, what ſhal become of vs, if we do too eaſily admit talebearers, which do commonly malitiouſly quarrell at things well done? Heere may alſo be gathered an other leſſon, that we ſhould not raſhly geue ſentence of a matter not throughly knowen. The diſciples take holde of that whyche Iudas ſpake, and becauſe it hadde ſome pretence, they doe raſhly geue wrong iudgement. But it was meete for them to haue made better inquirie, whether the deede had beene worthy of reprehenſion: eſpecially ſith the maiſter was preſent, whoſe iudgement they ſhuld haue abidden. So we know, that except the word of God doth goe before, the ſentence is prepoſterouſly giuen: becauſe that none of vs (as Paul teacheth, Rom. 14.10.) liueth or dieth vnto himſelfe, for wee muſt all appeare before the iudgement ſeat of Chriſt, where he ſhall yeelde his account, 2. Cor. 5.10. And though there was great difference betweene Iudas & the others, becauſe that hee ſought wickedly and cunningly to cloake hys theft, and the other were caryed away with a meere ſimplicitie: yet we ſee howe they by their vnaduiſedneſſe were drawne from Chriſte, and ioyned to Iudas.

10. VVhy trouble yee the woman. It is maruell that Chriſt, whoſe whole life

was

was a rule and example of temperance and frugality, ſhoulde nowe allowe immoderate charge, whiche ſeemeth to be neare ſuperfluous and needeleſſe delites. But the maner of defence which he vſeth muſt be noted: for he doth not ſay that the woman had done well, as if he woulde haue the ſame done daily: but that which ſhe had done once, hee ſayeth was acceptable to God, for that there was iuſt cauſe why it ſhuld be ſo done. Therfore, though Chriſt deſired not the vſe of oyntment, yet in reſpect of the circumſtance, this annoynting pleaſed him. VVhereby we gather that ſome particular dedes, are ſometime accepted of God, which yet may not be made an example to be followed. And it is not to bee doubted but that Mary was mooued by a ſecreat motion of the ſpirite to annoynte Chriſte, as it is certaine that ſo oft as the Saincte are called to ſome extraordinary woorke, they are driuen with an vnwonted motion, leaſt they ſhoulde attempt any thing but by the direction and gouernement of God. There was no commandement which enioyned Mary to this annoynting, neither was it needeful that there ſhould haue beene a law ſet downe for one worke: but becauſe that the heauenlye calling is the only rule of wel doing, and that God refuſeth what ſoeuer men take in hand of themſelues, Mary was gouerned by the motion of the ſpirite, with a certaine perſwaſion of faith to performe this duty to Chriſt. But this one action of the woman is not only defended by this anſweare of Chriſt, but the godly ioy of all men is hereby defended, who may be ſatiſfied that they and their workes are approued of God. It commeth oft to paſſe that godly men are not only reproued, but alſo vniuſtly condēned openly, who yet haue their conſciences bearinge them witneſſe that they haue done nothing but by the commandement of God: and in this reſpecte they are accounted proud, if they deſpiſing the peruerſe iudgements of the world, doe ſatiſfie themſelues with the onely allowance of God.

Becauſe this is a hard temptation, and it canne hardly be, but that the corrupt conſent of many muſt grieue vs, this doctrine muſt be noted, that none can at any time be throughly encouraged to doe well, excepte they depende of the onely allowance of God. Therefore Chriſte doeth heere make the difference of good and euill to his only pleaſure: for whē he ſayeth that this womannes woorke was good, whiche his diſciples hadde already condemned, he doeth by this ſpeache reprooue the raſhneſſe of menne, which iudge as they liſt. VVee therefore being armed with this defence, muſt learne to neglecte what rumours ſo euer are ſpredde abroade of vs in the worlde: ſo that we know that which men condemne to be approued of God. So Iſaias, 50.7. being oppreſſed with the ſlaunders of the wicked, calleth God to witneſſe. ſo Paule appealeth to his iudgement, 1. Corrinthians 4.4. Therefore lette vs learne to regarde the iudgementes of menne no further, then that by oure example they may be taught to obey God: and when as the worlde ſhall wyth a greate clamour riſe vppe againſte vs, lette this comforte and ſatiſfie vs, that which is accounted euill vppon earth, is pronounced good from heauen.

11. You haue the poore alwayes with you. Chriſt doth not ſimply defend the anoynting, that we ſhuld follow the ſame: but declareth that there was a cauſe wherfore it was acceptable to god. It is cōueniēt ꝑ this ſhuld be wiſe

obſerued, leaſt, that togither with the papiſts, we ſhould prepoſterouſly deuiſe ſumptuous rites for the worſhipping of God: for whē they heard that Chriſt would that Mary ſhould anoynt him, they imagined that he was delited with incenſe, waxe candles, magnificall ornaments, and ſuch like pomps. For this cauſe they had al their glorious ceremonies, & they thought that they could not worſhip God aright, if they ſhould not laſh out into great charges. But chriſt doth plainly except here, that the thing which pleaſed him to be done once, ſhoulde not be accepted of him if it were done afterwards. For when he ſayth that the pore ſhuld be alwais in the world, he diſtinguiſheth betwene the daily worſhip, which ſhould be vſed amongſt the faithfull, & that extraordinary, which ceaſed at hys aſcenſion into heauen. VVould we beſtow our mony wel vpon true ſacrifices? let vs beſtow it vpō the pore. For Chriſt ſayth that he ſhal not be alwaies with vs, to be worſhipped with outward pomps. VVe know aſſuredly & by experience of faith we fele that he is preſent with vs by ſpiritual power & grace: but he is not viſibly conuerſant amongſt vs to receiue earthly honors at our hāds. So they are outragious obſtinat, which doe thruſt vpon him fantaſtical charges againſt his will, and he refuſing the ſame. Alſo, by that he ſaith the pore ſhalbe alwaies, we do hereby gather that it is not by fortune that many do want, but by the determinate coūſel of God they are left amongſt vs, for vs to exerciſe our charity vpō them. The ſum of this place is this, though the lord cōmandeth that we & all that we haue, ſhould be dedicated to him, yet he requireth not any other worſhippe to be beſtowed vppon him, but that which is ſpirituall, which requireth no outward expēces: but rather wold that thoſe things ſhould be beſtowed vppon the poore, which of ſuperſtition hadde beene fondly beſtowed vpon his worſhip. *12. Shee did it to bury mee.* Chriſt by theſe wordes confirmeth that we ſaid, that the pretious oyntment was accepted not for the ſauour of it, but only in reſpect of the burial: namely, becauſe that by this ſigne he wold declare that his graue ſhoulde yelde forth a pleaſant ſauour, ſo as it ſhoulde breath life and ſaluation into all the worlde. Therefore ſohn praiſeth Mary, becauſe that ſhe had reſerued that oyntment for the day of his burial. But after that the perfecte truth of this figure appeared, & Chriſt come out of the graue, he did not only perfume one houſe but all the worlde with the comfortable quickening ſauour of his death: it were a childiſhe thing to reiterate that which had neither reaſon nor profit. *13. VVherſoeuer this goſpel shalbe preached.* He foretelleth that this deede of Mary ſhoulde be honoured, for the doctrine of the goſpell ſhalbe praiſed. VVherby we gather that our workes are not valued after the opinion of men, but by the teſtimony of the woorde of God. And in this he ſayeth, that the memoriall of her ſhall be renowmed throughout the whole worlde, he doeth by this compariſon ſharply reproue his diſciples: for by the conſent of all people, yea, euen ſtraungers, and ſuch as dwell in the fartheſt partes of the world, this deede ſhall be praiſed, which theſe preſent were ſo froward to condemne. Chriſt doth alſo louingly reproue his diſciples, becauſe they thought not ſo honourably of his kingdome as was meete. But by this ſentence is the callinge of the Gentiles teſtified, whereuppon oure ſaluation is eſtabliſhed. But howe the Goſpell ſhoulde be preached throughout the worlde, we haue ſhewed before, Math. 24.

Math.

Matth. 26.

14. Then one of the twelue called Iudas Iſcariot, went vnto the chiefe prieſtes,
15. And ſaide, what will ye giue me, and I will deliuer him vnto you? and they appoynted vnto him thirty peeces of ſiluer.
16. And from that time he ſought oportunitie to betray him.
17. Now, on the firſte day of the feaſt of vnleauened bread, the Diſciples came to Ieſus, ſaying vnto him: where wilt thou that wee prepare for thee to eate the Paſſeouer?
18. And he ſaid, goe into the Citie to ſuch a manne, and ſay to him, the maiſter ſaieth, my time is at hand: I will keepe the Paſſeouer at thine houſe with my diſciples.
19. And the Diſciples did as Ieſus had giuen thē charge, and made ready the Paſſeouer.
20. So when the euen was come, he ſat down with the twelue.

Mark. 14.

10. Then Iudas Iſcariot, one of the twelue, went away vnto the high prieſtes, to betray him vnto them.
11. And when they heard it, they were glad, and promiſed that they would giue him money: therefore hee ſought how hee might conueniently betray him.
12. Now the firſt day of vnleauened bread, when they ſacrificed the Paſſeouer, his diſciples ſaide vnto him, where wilt thou that we go and prepare, that thou maiſt eat the Paſſeouer?
13. Then he ſent forth twe of his diſciples, and ſaide vnto them, go ye into the citie, & there ſhal a man meete you, bearinge a pitcher of water: follow him.
14. And whither ſoeuer hee goeth in, ſay yee to the goodman of the houſe: the maſter ſaith, where is the lodginge, where I ſhall eate the Paſſeouer with my diſciples?
15. And he wil ſhew you an vpper chamber, which is larg, trimmed and prepared: there make it ready for vs.
16. So his diſciples went forth and came into the citie, and found as he had ſaid vnto thē, & made ready the Paſſeouer.
17. And at euen hee came with the twelue.

Luk. 22.

3. Then entred Sathan into Iudas, who was called Iſcariot, and was of the number of the twelue.
4. And he went his way, & communed with the hie prieſts and captaines, how hee might betray him to them.
5. So they were glad, and agreed to giue him money.
6. And he conſented, & ſought oportunitie to betray him vnto them, when the people were away.
7. Then came the day of vnleuened bread, when the Paſſeouer muſt be ſacrificed.
8. And hee ſent Peter and Iohn, ſaying, go, and prepare vs the Paſſeouer, that we may eat it. 9. And they ſaide to him, where wilt thou that we prepare it?
10. Then he ſaid vnto them, behold, when ye be entred into the citie, there ſhall a manne meete you, bearing a pitcher of water: followe him into the houſe that he entreth in,
11. And ſay vnto the good man of the houſe, the mayſter ſaieth vnto thee, where is the loging, where I ſhal eate my Paſſeouer with my diſciples?
12. Then he ſhall ſhew you a great hie chamber trimmed: there make ready. 13. So they went & found as he had ſaide vnto them, & made ready the Paſſeouer. 14. And whē the houre was come, he ſat down, & the twelue apoſtles with him.

The admonition of Chriſte auailed ſo litle for the mouinge of the heart of Iudas, or for the bettering of him, that he without regard went preſently to make that lewd couenaunt with the enemies. But it is wonderfull and ſtraunge that he was ſo amaſed, that he thought hee hadde gotten by the loſſe of that oyntment a meete excuſe for ſuch an offence:

then, that being warned by Chriſtes wordes, felt not what he did. The onely mention of the buriall ſhould haue mollyfied a heart as hard as iron: when as thereby it had beene eaſilye gathered, that Chriſte woulde offer himſelfe in ſacrifice for the ſaluation of mankinde. But wee ſee in this glaſſe howe blinde wicked couetous deſires are, and howe effectually they bewitch the minde. Iudas was earneſtly bent to ſteale, hee was hardened by long vſe to commit any offence: now beecauſe he ſawe no pray comming in from other where, hee ſticketh not to deliuer to death the ſonne of God, the auᵭhour of life: & though hee had a holy admonition to withdraw him, yet he went forward with violence. VVherefore it is not without cauſe that Lu. doth expreſly ſay, that Satan entred into him, not that he was gouerned by the ſpirit of God before (for hee could not haue bin giuen ſo to robberies & ſpoiles, if he had not bin the bondſlaue of Satan:) but Luke meaneth that he was then wholly deliuered into the poſſeſsion of Satan, that as a man deſperate, he might run forwardes to his own deſtruᵭion. For though Satan driueth vs not to ſinne dayly, but raigneth in vs while he carieth vs to a greater liberty of ſinning: yet he is ſaid then to enter into the reprobate, when the feare of God being ouerthrowne, the lighte of reaſon put out, and ſhame ſhaken off, he poſſeſſeth all the ſenſes. But God doth not execute this laſt kind of vengeaunce vppon others, but ſuch as are alreadye ordeined to deſtruᵭion. VVherefore let vs learne to repent in tyme, leaſt our long remaining in hardneſſe doe eſtablyſh the kingdome of ſatan in vs: for when we are once caught in this tyranny, there is no meaſure of maddeneſſe.

It muſt eſpeciallye bee noted, that the couetouſneſſe in Iudas was the cauſe and fountaine of ſo great blyndneſſe. VVherby it appeareth that it was worthily called by Paule, 1. Tim. 6. 10. the roote of all euils. Further it is a vaine thing to demaund here, whether Satan entred ſubſtantially into Iudas. It is more meete to conſider this, howe horryble and monſtrous a thing it is, for menne created after the image of GOD, and appoynted to be temples of the holy Ghoſt, ſhoulde not onelye bee turned into filthy ſtables and ſynckes, but to become accurſed dwellinge houſes for Satan.

17. *The firſt day of vnleauened bread the Diſciples came.* Firſt it is demanded, why that is called the day of vnleauened bread, which goeth before the kyllinge of the Lambe. For the Law hadde not commaunded them to refraine from leauen, vntyll they eate the Lambe. But this knotte is eaſily loſed: namely, for that this note is referred to the day following, as by Mark & Luke it doth euidently appeare. Therfore when as the day of kylling and eating the Paſſeouer was at hand, it beginning at the euening, the Diſciples doe aske of Chriſt, where he would eate the Paſſeouer. But there doth a harder queſtion ariſe vpon this, that Chriſte obſerued that rite the day before the whole nation celebrated the publike Paſſeouer. For Iohn ſaieth plainly, that the daye when hee was crucified, was holden of the Iewes for the preparation not of the Sabboth, but of the Paſſeouer.

Further, they went not into the iudgment hall, leaſt they ſhoulde defile themſelues, becauſe the next day they were to eate the Paſſeouer. I know that many menne doe ſeeke for ſhiftes, but they are ſuch as auayle them not. For this cannot be ſhifted ouer by any cauilles, they kepte not

their

their feaſt on that day whereon they crucified Chriſt (for it had not bin lawfull for them on that daye to haue doone execution vpon any man,) and then they helde the ſolemne preparation, that after the buryall of Chriſt they might eat the Paſſeouer. Now it is demaunded how it beefell that Chriſt eat his before. For in this law he wold not take vnto him ſelfe any lybertie beſides the preſcript rule of the Lawe. Some doe imagine that the Iewes deferred the Paſſeouer of purpoſe that they might deſtroy Chriſt. But this deuice is very well confuted by Bucer: yea, and it falleth away of it ſelf, it is ſo vaine. Therfore I doubt not but that Chriſt obſerued the day preſcribed by the Law, and the Iewes followed ſome cuſtom receiued now before. Firſt it is without controuerſie that Chriſt was ſlaine the day before the Sabboth: becauſe that before the ſunne was ſet, he was put with ſpeed into the next ſepulcher, becauſe that it was neceſſary to keepe holy after the euening. But now no man doubteth but when the Paſſeouer and other feaſt dayes fell vppon the day beefore the Sabboth, of an olde cuſtome they were deferred vnto the next daye: becauſe that to keepe two dayes holy together were too hard for the people.

The Iewes doe ſay that this law was giuen preſently after the people returned out of the captiuitie of Babylon, and that by an oracle frō heauen, leaſt they ſhould ſeeme to haue altred any of the commaundements of God raſhlye. If that it was the manner then to ioyne two feaſt dayes together in one (as the Iewes do alſo graunt, and as it appeareth by their auncient recordes) the coniecture is probable enough, that Chriſt obſerued the Paſſeouer the day before the Sabboth, obſeruing the day appointed by the lawe. For wee knowe how diligent and carefull hee was to keepe euerye poynt of the law. For ſith his will was to be bound to the lawe, that hee might deliuer vs from the yoke of the law, he would not forgette to be ſubiect to this chiefe point. Therefore hee had rather omit the vſe of the outward ceremonie, then to tranſgreſſe the commandement which GOD hadde giuen, and ſo to bee ſcorned of the wicked. But it is certeine that the Iewes themſelues will not deny, but that it was ordained by the Rabbines, that ſo ofte as the Paſſeouer fell neere vnto the Sabboth, they ſhould onely keepe holye one day for both. So it followeth, that Chriſt did nothing againſt the law, though he keepe not their common cuſtome.

18. Goe into the citie to ſuch a man. Matthew noteth out a certeine man: the other two doe ſay that the two diſciples were ſent as to a ſtraunger: becauſe they had this token giuen them, of a manne bearing a pitcher of water. But this diuerſitie is eaſily reconciled. For Matthew omitting the miracle, noteth the manne, who was then knowne to the Diſciples. For without doubte after they came to the houſe, they founde ſome one of theyr acquaintaunce.

For Chriſt alſo of his own authority commaunded him that he ſhuld prepare a place for him and his, naming himſelf the maſter: and he preſently obeieth. But though he could haue poynted out the manne by his name, yet he had rather direct his diſciples to him by a miracle: that whē they ſhuld ſhortly after ſee him humbled, yet their faith by this inſtructiō might be ſupported. And this was no ſmal confirmation, that in ſo ſhort a ſpace before his death, he was by ſo manifeſt a tokē declared to be god:

that

that they might know that hee was not drawne to it of neceſsitie, but that hee yeelded to it of his owne free will. And though it may be that this profited them very litle in the very moment of their trouble, yet the remembraunce of it afterwardes was profitable. As at this daye alſo it is profitable for vs to know this for the auoyding of the offence of the croſſe, that in Chriſt at the very time of his death appeared the glorye of the Godhead togeather with the infirmity of the fleſh.

My time is at hand. Though hee celebrated the Paſſeouer rightly according to the commaundement of the law, yet he ſeemeth of purpoſe to alleage this cauſe, that he might not be accounted ouerthwart. Therefore he ſaieth that he hath cauſe to make haſte, ſo as he could not obſerue the vſual cuſtom: becauſe that he ſhuld be called to a greater ſacrifice. Yet in the meane ſeaſon, as we ſayd, hee altereth nothing in the ceremonie. But he doth thus oft reherſe this, that the time of his death is at hande, that they might know that he dooth haſte of his owne free will to obeye the decree of the father. And where hee ioyneth the ſhadowiſh ſacrifice with the true, he doth by this meanes exhort the faythful to compare with the olde figures, that which he fulfilled in deede. For this compariſon dooth not a litle ſet forth the force and effect of his death. For the Paſſeouer was not giuen to the Iewes onely to this ende, that they might remember their olde deliuerance, but that through Chriſte they ſhould hope for an other to come more to be deſired then the former. To this beelongeth that ſaying of Paul, Chriſt our Paſſeouer is offred, &c. 1. Cor. 5. 7.

13. *The Diſciples did as Ieſus had giuen them charge.* In this that the Diſciples doe obey of ſo ready a minde, is to bee noted their frameablenes to bee taught. For they might haue doubted, when as they ſhuld follow a man vnknowne, whether they ſhould obtaine of the houſholder that whiche their maiſter commaunded them to demaunde, ſith they knew that hee was not onely deſpiſed, but alſo hated euerye where. But they doe not doubtfullye enquire of the ſucceſſe, but they doe willingly obey the cõmãdement. And we muſt hold this rule, if we deſire to try our faith, that being ſatiſfied by the commaundement only: we may go forward whether God commaundeth, and hoping for the ſucceſſe which hee promyſeth, let vs not be too careful.

20. *When the euen was come, hee ſate downe.* Not to eate the Paſſeouer, which ſhould be doone ſtanding (as trauailers which make haſt hauing their ſhooes on, and the ſtaffe vppe, doe vſe to take their meate ſpeedily): but the ſolemne rite beeinge finiſhed, I interprete it that hee ſate downe that hee might ſuppe. Therefore the Euangeliſtes do ſay, *the euen was come:* for in the firſt euening they ſlew the Lamb, and did eat the fleſh thereof roſt.

Matth. 26.	Marke. 14.	Luke. 22.
21. *And as they did eate, hee ſayde, verelye I ſaye vnto you, that one of you ſhall betray me.*	18. *And as they ſate at the table, and did eate, Ieſus ſaid, verelye I ſay vnto you, that one of you ſhall betray me.*	15. *Then hee ſaide vnto them, I haue earneſtly deſired to eat this Paſſeouer with you before I ſuffer.*
22. *And*	19. *Then*	16. *For*

22. *And they were exceeding sorrowfull, and beganne euery one of them to say vnto him,is it I,maister?*
23. *And he answered and said,he that dippeth his hand with me in the dish, hee shall betray me.*
24. *Surely the Sonne of man goeth his way as it is written of him:but wo be to that man by whom the sonne of man is betrayed:it had beene good for that man,if he had neuer bin borne.*
25. *Then Iudas,which betraied him answered,& said, is it I,maister?hee saide vnto him,thou hast said it.*

19. *Then they began to bee sorrowful, and to saye to him one by one, is it I?and another,is it I?*
20. *And he answered and said vnto them, it is one of the twelue that dippeth with me in the platter.*
21. *Truely the sonne of man goeth his way,as it is written of him:but wo be to that man by whom the sonne of man is betrayed:it hadde beene good for that man,if he had neuer beene borne.*

16. *For I saye vnto you hence forth I will not eate of it any more,vntill it be fulfilled in the kingdom of God.*

And a litle after.

21 *Yet behold the hande of him that betraieth me, is with me at the table.*
22. *And truely the sonne of man goeth as it is appoynted:but woe be to that man,by whom he is betraied.*
23. *Then they began to enquire among themselues, which of them it should be that should doe that.*

21. *Verely I say vnto you.* That he might make the traiterousnes of Iudas the more to be detested, he setteth forth the vilenesse of the same by this circumstaunce, that when he satte together with him at the holy table,he deuised treaso. For if a stranger had done this, it might haue bin easilyer borne:but now this is a thing straunge and incredible, that one of them so neere him shoulde woorke this, yea and hauinge made and concluded so lewd a couenant,would thrust himself to this holy banket vnder the pretence of friendship. Therefore Luke vseth this phrase of repugnancie,*yet behold the hande of him that betrayeth me.* But though Luke setteth downe this saying of Christ after the celebration of his Supper,yet the order of the time cannot bee certeinely gathered thereby,which wee know was often neglected by the Euangelists. Yet I deny not but that it is probable,that Iudas was present, when Christ distributed the signes of his body and bloud.

22. *They beganne euerye one of them to say.* I do not thinke that the disciples trembled,as men amased do vse without cause to vex themselues: but as they abhorre the offence,so they desire to be cleared from the suspition of the same. And this is a token of reuerence, that they beeing so sharpely pinched,doe not disdainefullye aunswere their Maister, but euery one referreth himselfe to his iudgement,(as we must especially seeke for this,to be cleared of his mouth:)yet enioying a good conscience, they would freely witnesse, how far they were from so great an offece, But Christ by his aunswere dooth neither put them out of this doubte, nor poynt out the person of Iudas, but onely confirmeth that whiche I sayd euen now,that one of his familyar guestes was the traytour. And though it was hard for them to be lefte in suspence and doubtefull for a time, that they might exercise themselues to consider the heinousnesse of the offence:yet an other commodity folowed therof,when they knewe that the Propheste was fulfilled,Psal.41.9.55.14.15.He which did eat of my sweete bread,hath lifted vp the heele against me.Furthermore, by

Iudas

Iudas the Lordes will was to admoniſh his children in al ages, not to be diſmaide or diſcouraged for houſhold traytours: for that which hee had experience of who was the head of the whole Church muſt befall to vs which are the members.

24. Surely the Sonne of man goeth. Chriſt here taketh away an offẽce, which might haue grieuouſlye offended the mindes of the godlye. For what is more abſurde, then that the ſonne of God ſhould be traiterouſly betraied by a diſciple, giuen ouer to the pleaſure of the enemies, that hee maye bee brought to a reproachfull death? But Chriſt ſaith that all this coulde not be but by the will of God. And hee proueth this decree by the teſtimonie of the ſcripture, becauſe that which was appointed, hee reuealed beefore by the mouth of his Prophet. Now we vnderſtand wherto Chriſtes woordes doe tend: namely, that the diſciples knowing that whatſoeuer is done, is gouerned by the prouidence of God, ſhould not thynke that his life or death was ruled by chaunce. But the commodity of this doctrine ſtretcheth further: for the fruite of Chriſtes death is then rightlye ſanctified to vs, when as it appeareth that hee was not raſhlye caried to the croſſe by menne, but that by the eternall decree of God hee was ordeined to bee that ſacrifice for the waſhinge awaye of the ſinnes of the world. For whence had we our reconciliation, but by Chriſtes appeaſing of the father by his obedience. VVherefore let vs alwayes remember the prouidence of God, whereunto Iudas himſelfe and all the wicked ones (though it be againſt their willes, and that they ſtriue againſt the ſame) muſt of neceſsitie obey. Let this alwaies remaine ſure, that Chriſt therfore ſuffered, becauſe that God was pleaſed with ſuch a kind of pacification: yet Chriſt doth not ſay, that Iudas by this pretence was freed from fault: becauſe that he did nothing but that which God hadde appoynted. For though GOD in his vpright iudgment appointed the death of his ſonne to be the price of our redemption, yet notwithſtanding Iudas in beetraying him procured hys iuſt damnation, becauſe that he was full of trechery and couetouſneſſe.

Further, though God would haue the world redeemed, yet this was no cauſe but that Iudas was a wicked traitour. Hereby we ſee, though men can do nothing, but þ which god appointeth, yet they ar not therby freed from guiltines, becauſe they are caried headlong to ſinne by their wicked affection. For though God by a hidden bridle directeth them to an ende vnknowne to them, they minde nothing leſſe, then to obey his decrees. Theſe two things ſeeme nothing agreeable to mans reaſon, that God by his prouidence ſhuld ſo gouerne the doings of men, that nothing ſhould be done but by his wil & appointment, and yet ſhuld deſtroy the reprobate, by whō he executeth his wil. But we ſee here how chriſt reconcileth them both together, making Iudas ſubiect to the curſſe, thogh this which he wrought againſt God, was appointed by God. Not that the treaſō of Iudas ſhuld properly be called the work of God, but becauſe God turned the treaſon of Iudas to perfourme his counſell. But I knowe how many interpreters would auoyd this rocke. They do acknowledge that the ſcripture was fulfilled by this work of Iudas, becauſe god by his Prophets teſtified that which he knew before. Therfore that they might mitigate the doctrine, which ſeemed ſomwhat too ſharp, they ſet downe the foreknowledge of God in place of his decree. But the holye Ghoſt doth

doth decide this controuersie farre otherwise: for it doth not only bring this as the cause of the betraing of Christ, because it was so written, but also beeause it was so appointed. For where Mat. & Mar. do alleage the scripture, Lu. bringeth vs straight to that celestial decree: euē as he teacheth in the Acts, that Christ was betraied not only by the foreknowledge of God, but of his determinate counsel. And a litle after Herod & Pylat with the rest of the wicked did those things, which wer foreordained by the hand & cōsel of god. VVherby it appeareth that they do fōdly seek a shift, which do fly to the naked and bare foreknowledge. *It were good* By this word we are taught how horrible a vengeance doth remain for the wicked: for whom it were better that they had neuer beene borne. But this life, though it is transitory and ful of innumerable troubles, yet is it an incomparable benefit of God. Againe, we do hereby gather also how detestable their wickednes is, which doth not only extinguish the precious gifts of God & destroy the same but bringeth it to passe, that it were better neuer to haue tasted of the the goodnes of God. Yet this clause is worthy to be noted, that *it were good for that manne not to haue beene borne:* For thoughe the estate of Iudas shoulde bee miserable, yet it was good for God that he created him, who appointeth the reprobate for the daye of destruction, and doth also by this meanes set forth his own glory, as Solomon teacheth. So the secrete gouernment of God is defended from al note of suspition, which rulcth the counsels and works of men, as I touched euen now.

25. *Then Iudas answered.* Though we oft see them which are guilty within themselues to tremble and feare, yet to their feare and blind tormēts there is a blockishnes adioyned, so as they do boldly proceede to deny any thing: so that at the length they do thus preuaile by their impudency, that they do discouer their secrete sinne. So Iudas when he was ensnared in an euill conscience could not yet hold his peace: the inward tormentor doth so vex him, vntil that with feare & doubtfulnes he ouerthroweth him. Also Christ in his answere sharply reproving his blockish boldnes, doth prouoke him to consider the offence which he desired to hide. But his mind being now possessed with a deuilish fury, could not haue any such feeling. But by this example let vs learn, that the wicked by their bad excuses do nothing els but pul a more speedy iudgment vpon themselues.

Matth. 26.	Marke. 14.	Luke. 22.
26. And as they did eat, Iesus tooke the bread: and when he had giuen thanks, he brake it, and gaue it to the disciples, and said, take, eat: this is my body.	*22. And as they did eat, Iesus tooke the bread, and when hee had giuen thanks, he brake it, and gaue it to them, and said, take, eate, this is my body.*	*17. And he took the cup, & gaue thanks, and saide, take this, & deuide it amōg you*
27. Also he tooke the cuppe, and when he had giuen thāks, he gaue it them, saying, drink ye al of it.	*23. Also he tooke the cuppe, and when he had giuen thāks, gaue it to them: and they all drank of it.*	*18. For I say vnto you, I will not drink of the fruit of the vine, vntil the kingdom of God be come.*
28. For this is my bloud of the new testamēt, that is shed for many for the remissiō of sins.	*24. And he said vnto them, this is my bloud of the new testamēt, which is shed for many*	*19. And he tooke bread, & whē he had giuen thanks, he brake it, & gaue to them, saying: this is my bodye, which is giuen for you: do this in remembraunce of me.*
29. I	*25. Verely I say vnto you, I*	*20. Likewise also after sup-*

29. I saye vnto you, that I will not drinke hence forth of this fruit of the vine, vntil that day, when I shal drink it new with you in my fathers kingdō.
30 And when they had sung a psalme, they went out into the mount of Olyues.

I will drinke no more of the fruit of the vine, vntill that day I drinke it newe in the kingdom of God.
26. And when they had song a psalme, they went out to the mount of Olyues.

per, he took the cup, saying: this cup is the newe testament in my bloude, which is shed for you.

Sith Luke maketh mention that Christe tooke the cup twise: first it is to be demanded whether this is a repetition of one and the same thing, (as the Euangelistes doe vse sometime to speake of one thing twise) or whether Christ, after he had tasted of the cuppe once, tooke the same againe the second time. And this latter seemeth to me to bee most likelye to be true. For we know that the holy Fathers obserued a solemne manner of tasting at their sacrifices. Wherof that was saide in the Psal. 116. 13. I will take the cuppe of saluation and call vppon the name of the Lord. So I thinke that Christ dranke at that holy feast according to the auncient maner: because that otherwise it could not be rightly solēnised, and that doth Luke expresly declare before he commeth to speake of the new mistery, the maner whereof differed from the Paschal Lamb. This also was a receiued solemne vse, *to giue thanks*, as it is expresly said at *the taking of the cup*. For I doubt not but that there was praier at the beginninge of Supper, as hee neuer vsed to come to the Table without callinge vpon GOD. But nowe hee woulde doe the same agayne, leaste hee shoulde omitte the ceremonie, which as I shewed before was annexed to the holy sacrifice.

26. *As they did eate.* I doe not vnderstand these wordes, as if that this newe and farre more excellent banket should bee ioyned to the supper of the Passeouer, but rather that the same was first ended. As the same is more plainely declared by Luke, where he saith, after Christ had supped he gaue the cup. For it were absurd that one and the same mistery shuld be seuered into diuerse times. So I doubt not but that hee gaue the cuppe presently after he had deuided the bread. And that which Luke dooth specially speake of the cuppe, I doe also extend to the bread. Therefore as they were eating, Christ tooke bread, that he might call them to take part of a new supper. The giuing of thankes was a certeine preparation and entraunce to the consideration of the misterie. So the supper being ended, they should taste of the holy bread and wine: beecause that their securitie was first shaken off, that they might be wholly bent to so high a mistery. And reason so required that this euident testimony of the spiritual life should be thus distinguished.

Iesus tooke bread. It is vncertein whether the rite, which the Iewes hold at this day, was then also in vse. For the housholder hidde vnder his napkin a peece of bread, taken from the whole loafe, that hee might giue to euery of his family a parte of the same. But because this is a tradition of man, established vppon no commaundement of God. There is no cause why we should too curiously labour to seeke out the beeginning of the same.

And it may be that it was deuised afterwards by the subtiltie of Sathan to darken the mistery of the supper of Christe. But if this ceremo-

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aye was then vſed amongſt the Iewes, Chriſte ſo followed the cuſtome then receiued, that yet he would lead the mindes of his diſciples an other way, by chaunging the vſe of the bread to an other end. And this muſte be holden without queſtion, that the figures of the law being aboliſhed, Chriſt inſtituted here a new Sacrament.

When he had giuen thankes. Matthew and Marke do vſe the word of *bleſſing*: but whereas Luke in ſteede thereof doth vſe the word, which ſignifieth *giueing of thankes*, there is no ambiguitie in the ſenſe. And when they in the cuppe doe after adde the giueing of thankes, they doe plainelye enough interprete their former ſaying. The follye of the Papiſtes is ſo much the more to be ſcorned at, whiche doe bleſſe with the ſigne of the croſſe, as if that Chriſt had vſed exorciſme. But that muſt be remembred which I ſayde euen nowe, that this giuing of thankes hadde relation to a ſpirituall myſterie. For though the faythful are commaunded to giue thankes to God, beecauſe he nouryſheth them in this tranſitory life, yet Chriſt regardeth not onely this common foode, but bent himſelf to the holy action, to giue thankes to God for the eternall ſaluation of mankinde. For if thoſe meates which goe downe into the paunch, ſhuld prouoke and ſtirre vs to praiſe the fatherlye kindenes of God, howe much more ſhould this ſpiritual feeding of our ſoules, prouoke and enflame vs to be more earneſt in this exercise of godlynes?

Take yee, eate yee. Leaſt I become here too tedious, I will onely briefly touch what manner of thing the inſtitution of the Lorde is, and what it conteineth in it, then what the vſe of it is, ſo farre as may be gathered by the Euangeliſts. And this appeareth firſt, that Chriſt inſtituted a ſupper, which the Diſciples ſhould communicate amongſt them. VVhereof it followeth that it is a deuilliſh inuention, that one manne alone ſeparating himſelfe from the reſte of the congregation doth priuatly deuoure the ſupper himſelfe. For what is more diſagreeable, then for the bread to be deuided amongſt all, and to be deuoured of one alone? Therefore though the Papiſtes ſhould bragge that they haue the ſubſtaunce of the ſupper of the Lord in their Maſſes, yet indeede it appeareth, that as manye as doe celebrate priuate Maſſes, ſo manye bulwarkes are ſette vp by the deuill for the ouerthrowing of the Supper of Chriſte. By the ſame wordes we are taught what manner of oblation was offered by Chriſt at the Supper. Hee commaundeth his Diſciples to take. Therefore it is hee onely which offereth. Therefore that imagination of the Papiſtes, that they offer Chriſt in the ſupper, proceedeth from a contrary autour. And certeinely this is a merueilous chaunge, that a mortall manne, who is commaunded to take the bodye of Chriſte, ſhoulde take vppon hym the office to offer vppe the ſame: and ſo a Prieſt made of himſelf ſhould offer vnto God his ſonne. I goe not preſently about to proue with how many ſacriliges their faigned oblation dooth abounde: it is ſufficient for me to proue that it is ſo far from being any thing like to Chriſts inſtitution, that it is rather directly contrary to the ſame.

This is my bodye. They ſaye that the breade was conſecrated by theſe woordes, to bee a figure or token of the fleſhe of Chriſte, I doe not diſallowe: ſo that this woord be rightly and truely vnderſtoode. So the bread which was ordained to nouriſh the body, Chriſte doth chuſe & ſanctifie

to an other vſe, that it may beginne to be a ſpirituall meate. And this is that alteration and chaunge, whereof the auncient writers of the church do make mention. But yet it muſt be noted, that the bread is not conſecrated by whiſpering and breathing ouer it, but by the euident doctrine of fayth. And truely it is a magicall inchauntment, when the conſecration is directed to the dead element: for the bread is not made a figure of the body of Chriſt to it ſelfe, but to vs. In ſumme, the conſecration is nothing elſe, but a ſolemne teſtimony to vs, whereby the Lord appointeth an earthly and corruptible ſigne for a ſpiritual vſe, which cannot be, except that his commandement and promiſe be openly declared for the edifying of fayth. VVhereby it appeareth againe how wickedly this miſtery is prophaned by the Papiſtes by their ſecrete whiſpering and breathing.

If that Chriſt doth conſecrate the bread, when hee telleth vs that it is his body, there is no chaunge of ſubſtaunce to be imagined: but onely to be noted an alteration of the vſe. If that the worlde had not beene now a long time bewitched by the ſubtilty of the deuil, ſo that the monſtrous opinion of tranſubſtantiation being once brought in, it will admitte at this day no light of true interpretatiō of theſe words, it ſhuld be in vayn to ſtand longer in ſearching out the ſenſe. Chriſte ſaieth, the bread is his body. He ſpeaketh of the Sacrament. But it muſt of neceſsity bee confeſſed, that the Sacrament conſiſteth of a viſible ſign, wherunto the thing ſignified is conioyned, which is the trueth of the ſame. And this alſo is well knowne of olde, that the ſigne is often called by the name of the thing ſignified. VVherfore no man that is but meanely exerciſed in the ſcriptures will deny but that this ſacramentall phraſe of ſpeach muſt bee taken metonymically, that is the one for the other. I omitte the generall figures, which are read euery where in the ſcripture. I doe only ſay this, that ſo oft as the outward ſigne is ſaide to be that, which it dooth repreſent, all menne doe conſent that it is by the figure Metonymia. VVhere Baptiſme is called the lauar of regeneration, Tit. 3.5. where the rocke, which yeelded water to the fathers in the wildernеſſe, is called Chriſte, 1. Corin. 10.4. where a Doue is called the holy Ghoſt, Iohn. 1.32. No man will deny, but that the ſignes are called by the name of the things, which they ſignifie. Therefore how commeth it to paſſe, that they which regard the wordes of the Lorde, will not ſuffer that, which is common to all the Sacraments to be applyed to the Supper? But they wil haue the ſimple & the litteral ſenſe. Then why doth not the ſame rule hold in all the Sacraments? Certeinely, except they wil graunt that the rocke was ſubſtantially Chriſt, the obiection is but weak, wherewith they vrge vs. If we interpret it, that the bread is called the body, becauſe it is the figure of the body, they pretend that the whole doctrine of the ſcripture is ouerthrown. Neither haue we forged now of late this rule for this manner of ſpeache: but al men do imbrace the ſame, as deliuered by Auguſtin from the authority of the auncient fathers, that the names of ſpirituall thinges are improperly aſcribed to the ſignes: and that all the places of ſcripture ſhuld be ſo expounded, where there is mention made of the Sacramentes. Sith wee doe then hold a general rule receiued euery where, to what purpoſe doe they make ſuch outcryes, as at a ſtraunge matter not hearde of before?

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But let thoſe maſed men cry as they lyſt, this ſhall be accepted of men that are wiſe and modeſt, that there is a ſacramentall forme of ſpeaking in theſe wordes of Chriſt. VVherof it followeth, that the bread, becauſe it is the figure of the body of Chriſt, is called the body. But there are two kindes of men, which doe ariſe againſt vs, the Papiſtes being bewitched with their Tranſubſtantion, deny that there is any bread, becauſe that there remayneth onely a ſhewe without the ſubſtaunce. But Paule refuteth their fancy, affirming the bread which we breake to be the communion of the body of Chriſt, 1. Corint. 10. 16. Then the very nature of the Sacrament abhorreth this their deuiſe: for that it cannot remain perfecte, if there ſhould not be a true and perfect outwarde ſigne. For howe ſhall we learne that our ſoules are fedde with the fleſh of Chriſt, if there were not very bread ſette before our eyes but a vaine ſhewe? Further, what wil they ſay of the other ſigne? For Chriſt ſaid not, this is my bloud, but *This cuppe is.* Therfore by their rule, not onelye the wine, but alſo the ſubſtaunce whereof the Cuppe was made ſhould neceſſarily be tranſubſtantiated into bloud. Now that which is ſette downe by Matthewe, *I will not henceforth drinke of the fruit of the vine,* dooth euidently declare, that it was wine, which he delyuered to be drunke. Therefore the follye of the Papiſtes is plainely confuted euery way. But there are others, which doe reiect the figure, and preſently as frantike men they do receiue the ſame. The bread, according to their opinions, is truely and properlye the body. For they account not of tranſubſtantiation, as a matter without all colour of reaſon. But when they are demaunded, whether the bread and wine be chriſt, they do anſwer that the bread is therfore called the body, becauſe that vnder this and with this it is receiued. And by this anſwer it is eaſie to gather, that the name of the body is vnproperlye tranſferred to the bread, which is the ſigne of it. And it is meruaile, ſith theſe menne doe ſo oft ſay, that Chriſt ſpake this in reſpect of the ſacramentall vnyon, that they doe not marke what they ſaye. For what manner of ſacramentall vnion is there of the thing ſignified and of the ſigne? Is it not becauſe the Lord by the ſecret power of his ſpirit performeth that which he promyſeth? So theſe latter maſters of the letter are no leſſe to be derided then the Papiſtes.

Hytherto I haue delyuered the ſimple expoſition of the wordes of the Lord: now it is to be added, that there is no vaine nor ydle ſigne ſet beefore vs, but that they are made indeed partakers of the body and bloud, which by faith do take hold of this promiſe. For the Lord ſhould in vain commaund his diſciples to eat the bread, affirming it to be his body, if the effect ſhould not truely aunſwere the figure. Neither is this in queſtion amongſt vs, whether that Chriſt doth truely or onelye ſignificatiuely offer himſelfe vnto vs in the Supper. For though wee do ſee nothing there but bread, yet hee dooth neither deceiue nor mocke vs, who feedeth our ſoules with his own fleſh. Therfore the true eating of the fleſh of Chriſt is not onely ſhewed in ſigne, but it is alſo deliuered in verye deede. But it is woorth the labour to obſerue heere three thinges, leaſt that whiche is ſpyrituall, ſhoulde bee myxed with the ſigne: nexte, leaſte Chriſte ſhoulde bee ſoughte vppon the earth, or in earthlye elementes: thirdlye, leaſt there ſhoulde be imagined another manner of eating, then that which by the ſecret power of the ſpirit inſpireth into vs the life of Chriſt,

but we obtain him by no other meane, but by faith alone. Firſt (as I ſaid) except we will ouerthrowe all, there muſt be a diſtinction betweene the ſigne and the thing ſignified. Neyther can there be any profitte had by the Sacrament, except that according to the rudenes of our capacitye it lead vs from the beholding of the earthly element to the heauenlye miſtery. So that whoſoeuer ſhall not diſcerne the body of Chriſt from the bread, and the bloud from the wine, ſhall neuer vnderſtande what the Supper meaneth, or to what ende the faythfull ſhoulde vſe theſe ſignes. Afterward let that lawefull meane of ſeeking of Chriſte follow, let not our mindes reſt vppon the earth, but aſcend on high to the celeſtial glory, where he dwelleth. For the body of Chriſte is not ſo cloathed wyth life, which is vncorrupt, as that it ſhoulde caſt awaye the proper nature: whereof it followeth that it is finite. And now he is aſcended aboue the heauens, leaſt we ſhould holde any groſſe imagination of his beeing vppon the earth. And ſurely if this myſtery be heauenlye, there is nothinge more prepoſterous, then to draw him to the earth, who rather calleth vs vppe to him. The laſt which I ſayde is to be noted, is the kind of eatinge. For it muſt not be dreamed that his ſubſtaunce ſhould naturally deſcend into our ſoules: but we doe eate his fleſh, when we do receiue life by the ſame. For the proportion or likenes of bread with fleſhe muſt be kepte, whereby wee are taught that our ſoules are ſo fedde with the fleſhe of Chriſt, as our bodyes receiue ſtrength by bread. The fleſh of Chriſt is therefore a ſpirituall nouriſhment: and it doth therefore giue lyfe, becauſe that the holy Ghoſte dooth powre into vs the lyfe, which is in it. And though that there is a diuerſitie betweene the eating of the fleſhe of Chriſt, and to beleeue in him: yet it is euidently knowne that none can feede vppon Chriſt otherwiſe then by faith, becauſe that the very eating is an effect of faith.

29. *I ſay vnto you.* Mathew and Mark doe adde this ſentence to the holy Supper, after that Chriſt had giuen the ſign of his bloud in the cup. VVhereof ſome doe gather, that Luke dooth ſet downe the ſame matter here, which he rehearſed a litle after. But this knot is eaſilye loſed: becauſe that it maketh litle for the matter, when Chriſte ſhoulde ſpeake this. For the Euangeliſtes doe onelye applye themſelues in this place to ſhew that the Diſciples were admoniſhed aſwell of the approachinge of the death of their maiſter, as of the new and heauenlye lyfe. For the neerer that the houre of death was at hand, the more they were to be ſtrēgthened, leaſt they ſhuld altogether fall away. Further, when as his mind was in the holy ſupper to ſet his death before their eyes, as in a glaſſe, it is not without cauſe, that he telleth them againe, that he dooth now depart out of the world. But becauſe that it was a ſorrowfull meſſage, hee preſently addeth this comfort, that there is no cauſe whye they ſhoulde feare death, for that a better lyfe doth follow it, as if he ſhuld haue ſaide: Now I doe haſte to death, but ſo that I maye paſſe thence to the bleſſed immortalytye, neyther will I lyue alone in the kingdome of God, but I wyll haue you fellowes with mee of the ſame lyfe.

So we doe ſee how hee leadeth his Diſciples by the hand to the croſſe, and lyfteth them vppe from thence to the hope of the reſurrection. As it was meete for them to be directed to the death of Chriſt, that they might

aſcend

aſcend by the ſame ladder vp into heauen: ſo now ſince that Chriſt dyed and is receiued into heauen, it is meete that wee from the beeholding of the croſſe ſhould be lead into heauen, that there may bee an vnion made between death and the recouery of life. And he promiſeth that they ſhal be glorified togeather with himſelfe, as it appeareth plainelye in theſe woordes, *vntill that I ſhall drinke it new with you.* And that obiection whiche ſome doe make, that meate and drinke do not agree with the kingdome of God is friuolous: for Chriſt hath no other meaning, then that his diſciples ſhould preſently want his company, and that hee ſhould eate no more with them, vntill they ſhould meete togeather in heauen. Further, when as the ſociety of that life ſhoulde be deſcribed, which needeth not the helpes of meate and drinke, he ſaieth that there ſhall then be a newe kinde of drinking. By which woorde wee are taught, that hee ſpake allegorically. Therefore in Luke hee ſaieth ſimply, *vntill the kingdome of God be come.*

In ſumme, Chriſt commendeth vnto vs the fruit and effecte of the redemption, which he purchaſed by his death. VVhere ſome doe thinke that this was fulfilled, when as the Lord eate with his diſciples after his reſurrection, it is farre from his minde. For when as that was an eſtate betweene the courſe of the mortall life and the mark of the life celeſtial, the kingdome of God was not as then reuealed: and therfore he ſaid vnto Mary, touch me not: for I haue not yet aſcended to the father. Further, the Diſciples were not yet entred into the kingdome of God, that as partakers of the ſame glory, they might drinke that newe wine with Chriſt.

And where wee read that Chriſte dranke after his reſurrection, when yet hee hadde ſayde hee woulde not, vntyll the Diſciples were gathered into the kingdome of GOD: the ſhewe of repugnancye is eaſilye anſwered. For hee dooth not preciſelye ſpeake of meate and drinke, but of the fellowſhippe of this preſent lyfe. Alſo wee knowe that Chriſte did not drinke at that time, that hee might eyther ſtrengthen hymſelfe by thoſe meates, or to eate with hys Diſciples for companye: but onelye that by prouoinge of hys reſurrection (whereof they were as yet doubtefull) hee myght lyfte vppe theyr mindes on hygh. Therefore let vs be contented with this natural ſenſe, that the Lorde promiſed hys diſciples, when hee yet liued as a mortall man amongſt them vppon the earth, that they ſhould afterwards be companions with him of the bleſſed and immortal life.

LV. 19. *VVhich is giuen for you.* The other two Euangeliſtes doe omitte this clauſe, which yet is not in vayne. For therefore is the bread now becom the fleſh of Chriſt to vs, becauſe that our ſaluation was once purchaſed by the ſame. And as the fleſh crucified dooth profit none, but them which eate the ſame by fayth: ſo againe it were a colde manner of eating, and almoſt to no purpoſe, but in reſpecte of the ſacrifice once offered. Therefore whoſoeuer deſireth to bee nouriſhed by the fleſhe of Chriſte, lette him conſider the ſame offered vppon the Croſſe, that it might bee the price of our reconcilation with GOD. But that whiche Matthewe and Marke doe not ſpeake of in the bread, they doe expreſſe in the Cuppe: namelye, that the bloud ſhoulde bee ſhedde for the forgiueneſſe of ſins; and this clauſe muſt be referred to them both. There-

fore that wee may bee fedde rytelye with the fleſhe of Chriſte, wee muſte beholde his offeringe vppe in ſacrifice: for it was meete that hee ſhould be once giuen in ſacrifice for vs, that he might be daily giuen vnto vs.

MAT. 27. *Drinke yee all of this.* Becauſe it was the purpoſe of Chriſt to tie our faith wholy vnto himſelf, that we ſhuld not ſeek for any thing without him, by theſe two tokens hee declareth that our life is ſhutte vp in him. For the nouriſhment and mayntenaunce of lyfe, this bodye needeth both meate and drinke. Chriſt, that he might teach that hee alone is altogeather ſufficient to perfourme all the partes of ſaluation, attributeth this vnto himſelfe, that hee is in ſteede both of meate and drinke. VVherein his wonderful kindenes appeareth, that he willing to prouide for our fayth, ſhould ſo ſubmitte himſelfe to the rudenes of our fleſh. So much the more deteſtable is the ſacrilegious boldneſſe of the Pope, who doubted not to breake this ſacred bande. VVee heere that the ſonne of GOD togeather by two pledges declared the fulneſſe of lyfe, which hee beſtoweth vppon his. By what lawe hath a mortall man lybertie to pull a ſunder thoſe thinges, which were ioyned togeather by God? Further, in that the Lorde dooth purpoſely commaund al men to drinke of this cuppe, whether ſhould this ſacriledge baniſh it from his Church. VVee read that he ſayde ſimply of the bread, that they ſhoulde take it. VVhye doth he by name commaund all to drinke, and Marke ſaieth expreſly, that they all dranke, but that the faythfull ſhoulde take heede of anye wicked innouation? Yet the Pope was not afrayde of this ſeuere commaundement, but that he durſte chaunge and violate the lawe eſtabliſhed by the Lorde. For hee hath forbydden all the people the vſe of the Cuppe.

And that he might proue that he had reaſon to rob them of the ſame, hee pretendeth that it is ſufficient to haue one kinde: beecauſe the one doth ſo attend vppon the other, that the bloud is ioyned with the fleſhe. As thogh it were not lawful vnder the ſame pretẽce to aboliſh the whol ſacrament, becauſe that Chriſt could likewiſe make vs partakers of him ſelf without any outward help. But theſe childiſh cauillations ar no help to his vngodlines: for there is not a greater abſurdity, thẽ that the faithful ſhould wyllingly want, or ſtould ſuffer themſelues to be depriued of thoſe helpes, which the Lorde hath giuen them: and therefore nothing canne leſſe bee borne with, then this vngodlye rentinge of thys myſterye.

28. *This is my bloud.* I haue ſhewed before, that when it is ſaide, that the bloud ſhould be ſhedde *for forgiuenes of ſinnes*, that wee are directed by theſe woordes to the ſacrifice of the death of Chriſte, without the memorye whereof the Supper is neuer celebrated rightly. Neither can the faithful ſoules be otherwiſe ſatiſfied, but ſo farre forth as they hope that God is well pleaſed with them. But vnder the name of *many*, he meaneth not a parte of the world only, but al mankinde. For he oppoſeth many to one, as if he ſhould haue ſaid, that he ſhould be the redeemer not of one man, but that he ſhould dye to deliuer manye from the guiltines of the curſſe. Neither is it to be doubted but that the wil of Chriſt was ſpeaking to a few, to make his doctrine cõmon vnto many. Yet it is to be noted withal, that in Luke hee ſpeaking to his diſciples by name, exhorteth all the faith-

faithful to apply the ſhedding of the bloud to their vſe. Therfore when we come to the holy table, we muſt not only haue this general thought in our mind, that the world is redeemed with the bloud of Chriſt, but let euery man think with himſelf that his own ſinnes are waſhed away. *Of the new teſtament.* Luke and Paule vſe an other phraſe, *A newe teſtamente in bloud:* the ſenſe yet is one: becauſe this couenaunt is ſanctified, confirmed, and made effectual by no other meanes, then by the ſpirituall drinking of his bloud. But hereby it is eaſie to gather how fooliſhly ſuperſtitious the Papiſtes and ſuch like become, when they ſo greedily doe ſnatche at wordes. For though they ſhould burſt, this expoſition of the holy Ghoſt cannot be reiected, that the cup ſhould be called bloud, becauſe it is a teſtament in bloud. And the ſame reaſon is of the bread. VVhereof it followeth that it ſhould be called the body, becauſe it is a teſtament in the body. There is no cauſe now why they ſhould ſtriue, to haue the ſimple wordes of Chriſt beleeued, and to ſhut the eares againſt forren expoſitions, it is Chriſt himſelf that ſpeaketh, whom they ſhal not refuſe to be a fitte interpreter of his own word. But he declareth plainely that he calleth the bread his body for no other cauſe, but becauſe hee maketh an eternall couenaunt with vs, that by his ſacrifice once offered, wee myght now be feaſted and fed ſpiritually. Further, here are two thinges worthy to be noted. For by the word Teſtament or Couenaunt wee doe gather that there is a promiſe included in the holye ſupper. VVhereby their errour is confuted, which deny faith to be holpen, nouriſhed, ſtrengthened and encreaſed by the ſacraments. For there is alwaies a mutual relation betweene the couenaunt of God and the faith of men. By the epithite *new* his wil was to teach, that the old figures do now end, that they might giue place to the euerlaſting and eternal couenaunt. There is therefore a direct oppoſition betweene this miſtery and the ſhadowes of the lawe. VVhereby it appeareth how much our eſtate is better then that of the fathers, for that ſince the ſacrifice was offered vppon the croſſe wee doe enioy the whole and perfect trueth.

MAR. 26. *VVhen they had ſung a Pſalme.* Our three Euangeliſtes do omit thoſe diuine ſermons, which our Sauior made, as Io. reporteth aſwel in the houſe, as in his iourney. For as we ſaid otherwhere, their purpoſe was rather to ſet downe the hyſtory of thinges doone, then the doctrine. They doe only note this, that hee went willingly to that place, whether Iudas was to come, that we might know that he ſo diſpenſed the momẽts of that time, that willingly he might meete with him that ſhould betray him.

Matth. 26.	Marke. 14.	Luke. 22.
31. *Then ſaide Ieſus vnto them, all yee ſhall bee offended by mee this night: for it is written, I will ſmite the shepheerde, and the sheepe of the flocke shall bee scattered.* 32. *But after I am riſen againe, I wil goe before you into Galile.*	27. *Then Ieſus ſaide vnto them, al yee shall be offended by me this night: for it is written: I wil ſmit the shepheard, & the sheep shalbe scattered.* 28. *But after that I am riſen, I wyl goe into Galile before you.* 29. *And Peter ſaid vnto him,*	31. *And the Lord ſaide, Simon, Simon: beehold, Sathan hath deſired you, to winow you as wheat.* 32. *But I haue praid for thee, that thy fayth fayle not: therfore when thou art conuerted, ſtrengthen thy brethren.*
33. *But*	XX 4 *although*	33. *And*

33. But Peter aunſwered and ſaid vnto him, though that all men ſhould be offended by thee: yet will I neuer bee offended.
34. Ieſus ſaid vnto him, verely I ſay vnto thee, that this night, beefore the cocke crowe thou ſhalt deny me thriſe.
35. Peter ſaide vnto him, thoughe I ſhoulde dye with thee, yet will I not deny thee. Likewiſe alſo ſaid al the diſciples.

although al men ſhould be offended, yet would not I.
30. Then Ieſus ſaide vnto him, verely I ſaye vnto thee, this daye, euen in this night, before the cocke crowe twiſe, thou ſhalt deny me thriſe.
31. But he ſaid more earneſtly, if I ſhould die with thee, I wil not deny thee: likewiſe alſo ſaid they al.

33 And he ſaid vnto him, Lord I am ready to go with thee into priſon, & to death
34. But hee ſaid, I tell thee, Peter, the cocke ſhall not crowe this day, beefore thou haſt thriſe denied that thou kneweſt me.

31. *All yee.* That which Matthew and Marke doe extend together to al the Diſciples, Luke ſaieth that it was ſpoken to Peter alone. And though the ſpeach was common to all, yet it is probable that Chriſte ſpak vnto them in the perſon of one, who both was to be warned aboue the reſt, and alſo had neede of ſingular comfort, leaſt after his den yall of Chriſt, he ſhould be altogeather ouerwhelmed with diſpayre.

LV. 31. *Behold Satan.* The other two doe more briefly and ſimply reporte that the diſciples were forewarned of their fall. But the doctrine may be more plentifully gathered out of Lukes words. For Chriſt doth not only ſpeake hiſtorically of the trouble that was to come, but he expreſly declareth that they ſhould haue a conflict with Satan, and withal he promiſeth the victory. And this admonition is very profitable, as ofte as any trouble commeth vppon vs, that we ſhould ſet before our eies the ſleightes of Satan, euen as Paule to the Ephe. 6. 12. teacheth, that wee wreſtle not with fleſh and bloud, but with ſpirituall powers, &c. The meaning therfore of the wordes is this. VVhen as you ſhal ſhortly ſee me ouerwhelmed, know you that Satan is furniſhed with theſe weapons to ouerthrow you, and he taketh this as a fit occaſion for the weakening of your faith. And therfore I ſaid that this doctrine is profitable, beecauſe that it ofte befalleth through our vnaduiſednes that we are circũuented, while we neglect thoſe temptations, wherof we ſhuld be afraid, if we cõſidered thẽ to be the firy darts of ſo mighty and ſtrong an enemy. And thogh he ſpeaketh now of that moſt bitter cõtention, wherewith the diſciples were once aſſaulted almoſt to the extinguiſhing of their faith, yet this doctrine extendeth further, as that Satan goeth about dayly, ſeeking his pray. And when he is carryed with ſo outragious a deſire to deſtroye vs, it were very abſurd that we ſhould be ſlouthful and careleſſe. Therefore let vs prepare our ſelues before the extremity of the battail appeare: for we know that Sathan deſireth our deſtruction, and he doth ſubtilly and diligently ſeeke al meanes to hurt vs. And when we ſhal come to the conflict, let vs know that al temptations whence ſoeuer they come, were forged in the ſhop of that enemye.

The ſimilytude of winowing doth not properly agree in euery point: for wee haue in an other place ſeene the Goſpell compared to a fanne or a ſiue, wherewyth VVheate is cleanſed from the Chaffe: but here

heere it ſignifieth ſimply to winedew, or violently to ſhake: becauſe the Apoſtles at the death of Chriſte, were hardlier ſhaken then they were woont. This therefore is to be noted, becauſe that nothing pleaſeth Sathan leſſe, then the cleanſing of the faithfull. But though he toſſeth them to an other ende, yet it is rightly ſayde: that euen as wheat in the fanne, they are ſhaken and caſt hither and thither. Yea, we ſhal ſee a little after, that it fell out ſomewhat worſe with the diſciples. And this is the meaning of the wordes of the Lorde, which are ſet downe by Mathew and Marke. *All ye ſhalbe offended by me.* For they doe declare that they ſhould not only be ſtricken, but almoſt ouerthrowne: becauſe that the reprochful handling of Chriſt ſhould alſo diſcourage them. For whereas it had beene their dueties to goe forward with their maiſter, euen to the croſſe, they are drawne backe with feare. So their owne infirmity is ſet before them, to the ende, that with praying and ſighing they might flee to the ſacred ſanctuary of God.

MAT. 31. *For it is wrytten.* VVith this propheſie he encourageth them to paſſe ouer this offece: becauſe god ceaſeth not to acknowledge them for ſhepe, which for a time are ſcattered hether & thether. For after the prophet hath ſpoken of the reſtitution of the church, leaſt the extreme calamities which were now at hand, ſhuld driue the minds of the godly into deſperation, he affirmeth, that though the gouernment being confuſed and ouertourned, there ſhould be a ſorrowfull and miſerable diſperſion, yet the grace of God ſhuld be the conquerour. And though almoſt all the interpreaters do reſtraine this place of Zacharie 13.7. to the perſon of Chriſt alone, yet I do apply it further, as if it had bene ſayde, there ſhould be no more gouernment, whereby the people ſhould be preſerued in ſafety: becauſe the ſhepheards ſhould be taken from them. For I doubt not but that the Lorde meant all that time, when after the tyrannye of Antiochus the Churche being ſpoyled of good paſtours, lay waſte. For the Lord then ſuffered the ſword to goe through with a fearful liberty, which, the ſhepheards being ouerthrowne, miſerably troubled the eſtate of the people. Yet this ſcattering hindered not the Lord, but that at the length with his outſtretched arme he would gather his owne ſhepe together. But though the Prophet doeth generally declare that the church ſhould be ſpoiled of ſhepheards, yet this doth truly and properly belong to Chriſt. For when he was the chiefe of all ſhepheards, of whome only the ſafety of the Church depended, he being dead, al hope might ſeeme to be taken away. And this temptation was extreeme, that the redemer, who was the ſpirite and life of the people ſhoulde ſodainly be caryed to death, when he had begun to gather the flocke of God togither. And ſo much the more notable was the grace of God, when as the remnant of the flocke was wonderfully recouered againe out of that confuſion and deſtruction. VVe ſee therefore that Chriſt applied thys teſtimony very aptly, leaſt this ſcattering nowe at hande, ſhould terrifie the diſciples aboue meaſure: and yet, that they knowing their owne infirmitye, ſhould repoſe themſelues vppon their paſtour. This therefore is the ſenſe, you thinke becauſe you haue not yet tried your owne weakeneſſe, that you are valiant and ſtrong enough: but ſhortly after it ſhall appeare that Zachariah foretold the truth: the ſhepheard ſhould be ſlaine, and the ſhepe ſhoulde be ſcattered: but in the meane ſeaſon let the promiſſe why che is

added, recreate and comfort you, that he wil gather the diſpearſed ſhepe home to himſelfe. And this place doeth teach that no vnitie is ſafe, but that which keepeth the ſheepe togither vnder Chriſtes ſhepheards ſtaffe.

32. *After that I ſhall riſe againe.* He doeth more euidently expreſſe here, that whiche I touched euen nowe, that the diſciples ſtricken wyth feare, ſhoulde for a little time be as ſheepe diſpearſed and going aſtray, ſo that yet againe they ſhould be called backe to the ſhepefold. For Chriſt doth not ſimply ſay that he ſhal riſe again: but promiſeth that he will be their guide, and adopteth them to be his companions as if they hadde ſtoode ſounde: and that they may haue the more aſſurance, he doeth before appoynt the place, whether he will gather them togethet againe: as if hee ſhould haue ſayde, I will gather you that are ſcattered againe to Ieruſalem.

33. *Peter anſweared.* Though Peter diſſembleth not, but ſpeaketh of a ſincere affection: yet, becauſe that with a vaine confidence of hys owne ſtrength he is caried into a fonde bragge, hee is woorthily reprooued by Chriſt, and ſhortly after, is grieuouſly puniſhed for his raſhneſſe. So the ſucceſſe doth declare that Peter promiſed more then he was able to performe, becauſe that he had not made ſufficient trial of himſelfe. Heereby alſo it is better perceiued, how blockiſh a thing it is for mā to be drunke with truſt in himſelfe, in that he being againe admoniſhed by the ſonne of God of his weakeneſſe, and he addeth an othe, ſo that he yeeldeth not, neither forſaketh any thinge of his vaine opinion, but that he proceedeth with greater boldneſſe, to puffe vppe thoſe lofty and bragging motions. Yet it is demaunded, whether Peter might not hope for that which he promiſeth of himſelfe: and alſo whether he truſting in the promiſſe of Chriſt might not promiſſe this of himſelfe. I anſweare that the promiſſe which Chriſte made before to his diſciples of the ſpirite of inuincible fortitude, belonged to that time of renewinge, which followed the reſurrection. Therefore, becauſe they were not yet endued with the heauenly power, Peter truſting in himſelfe, went beyonde the boundes of faith. And he greatly offended two wayes: for hee preuentinge the time, raſhly promiſed for himſelfe, and repoſed not himſelfe in the promiſſe of the Lord. Secondly, with cloſed eyes he paſſing by his owne infirmity, doeth rather ſecurely then valiantly, promiſſe more of himſelfe, then reaſon would require. This therfore is to be noted, that euery man being mindefull of his owne infirmity, ſhould flee to the aſsiſtāce of the holy Ghoſt: then that no man ſhuld be ſo bolde to take more vpon him, then the Lorde promiſeth. And the faithfull ought ſo to come prepared to the battel, as that not doubting nor miſtrufting the ſucceſſe of the victory, they ſhuld courageouſly reſiſt feare: for fearfulneſſe and too much doubtfulneſſe, is a ſigne of diſtruſt. But on the other ſide, blockiſhneſſe muſt be auoided, which both driueth away all care, and puffeth vppe the mindes with pride, and quencheth the deſire of praying. This meane is notably ſet downe by Paule to the Phil. 2. 12. when hee commandeth vs to make an ende of our ſaluation with feare and trembling, becauſe it is God which worketh in vs both to will and to do. For of the one ſide he prouoketh them that are humbled, to ſeeke helpe other where: yet againe, leaſt this courſe ſhoulde make vs ſlouthful, hee exhorteth vs to behaue our ſelues boldly. Therefore, ſo oft as any temptation doth aſſaule

vs:

vs: firſt lette vs remember our infirmity, that we being altogither ouerthrowne, may learne from other where, to ſeeke for that which is wanting in vs: then let vs remember the grace which is offered vs, which may put vs out of doubt. For they which forget their owne infirmity, wythout calling vpon God, doe imagine themſelues to be ſtrong, doe as raſhe ſouldiours, which raſhly doe runne to the warres: and when they haue breathed out their ſurfetting, they thinke vppon nothing elſe but fight. And it is maruell that the reſt of the diſciples, after that Peter was reprooued, doe yet fall into the ſame raſhneſſe: whereby it appeareth howe little acquainted they were with themſelues. By the which example we are taught not to be ſo bold to attempt any thing further then the hand of God doeth leade vs: becauſe that nothing is more tranſitorie, or will ſooner vaniſhe, then an inconſiderate zeale. The diſciples ſawe nothing to be more vile and abſurd, then to forſake their maiſter. Therfore they doe iuſtly deteſt that offence: but without aſſurance of hope of the promiſſe, and neglecting prayers, they doe flie in vaine to boaſt of that conſtancie which was none.

Mathew.	Marke.	Luke 22.
		35. And he ſayd vnto them: when I ſent you without bagge, and ſcrippe, and shoes: lacked yee any thynge? And they ſayd: Nothing.
		36. Then he ſayde to them: But nowe he that hath a bagge, let him take it, and likewiſe a ſcrippe: and hee that hath none, let him ſell his coate, & buy a ſword.
		37. For I ſay vnto you: that yet the ſame whiche is wrytten, muſt be perfourmed in mee: euen wyth the wicked was he numbred: for doubtleſſe thoſe thinges which are wrytten of me, haue an ende.
		38. And they ſayd, Lord: behold here are two ſwords. And he ſayd vnto them: It is enough.

All Chriſtes ſpeache tendeth to this purpoſe, that he had as yet ſpared his diſciples, & had not laid more trouble vpō them, then they were apt for. And he cōmendeth the eaſe of the former time, that they might the more willingly prepare thēſelues to a ſharper warfare. For to what ende hath he yet kept theſe ſimple yong nouices far out of the ſhot and reach of the dartes: but that in this caſe they ſomwhat gathering courage and ſtrength, might be prepared to the battel? It is therefore as muche as if he ſhuld haue ſaid, your eſtate hath yet been eaſie and pleaſant, for my will was, as children to nouriſh you tenderly, nowe the ful time is at hande, wherein I will exerciſe you as men. Yet the diuerſity reacheth further, which the diuerſity of the two times doth here ſet downe: for if without prouiſion when matters were ſo quiet, as they might haue prouided for themſelues, they wāted nothing when they went about their office: now much more in the tumult and heat, the care of victual being caſt aſide, it behoueth thē to haſt whether neceſsity calleth them. And though chriſt doth here eſpecially remember what he wold do with his 12. diſciples, yet withall hee declareth, that while wee are yet yonglinges and weake in faith, we ſhall haue ſo long time truce giuen vs, vntill we growe vp to be men: therefore they doe very euill, which doe vſe and apply their eaſe to delites, which do weaken the ſtrength of faith. But

But let vs not doubt but that Chriſt at this day hath regarde of vs, ſo as he will not thruſt forward younglings, and them that are vnmeete for the warre, but before he ſendeth them foorth to the conflicte, hee furniſheth them with weapons, and with power.

36. Nowe he that hath a bagge Hee doeth figuratiuely declare that great troubles and moſt ſharpe aſſaults are at hand, euen as if a captaine meaning to bring foorth his ſoldiours into the fight, ſhoulde crie an alarme. And he commandeth that all other cares being ſette aſide, they ſhoulde apply themſelues to nothinge but to the warre, no, that they ſhoulde not ſo muche as thinke of their victuall. For hee teacheth (as the maner is in extreeme dangers) that all things ſhoulde be ſolde to the bagge and the ſcrippe, that they might defende themſelues with weapons. But hee doeth not call them to the outward battaile, but onely vnder the ſimilitude of going to the warres, he declareth howe hard conflictes of temptations they ſhould endure, and how grieuous aſſaults of ſpiritual troubles they ſhoulde beare. Alſo, that they might the more willingly repoſe themſelues vppon the prouidence of God: firſt, as it is ſayde, hee biddeth them remember, that God had a care of them, ſo that when they went empty and naked, caryinge no victuall with them, yet he prouided for them. Such and ſo conuenient a helpe of God ſhould make them which haue had experience of the ſame, neuer to doubt againe, but that he will helpe in what ſo euer they ſhall neede.

37. That yet the ſame which is wrytten. The force is in this aduerbe *Yet*, becauſe that Chriſt declareth that he hath not done al things appertaining to his office, vntill that he be numbred with the wicked and vngodly, as one of their company. But leaſt the vileneſſe of the acte to muche amaſe them, he alleageth the propheſie of Iſaiah, out of the chap. 53. 12. which of a certainty cannot be otherwiſe expounded then of the Meſsiah. Now ſith it is ſayd there, that he ſhoulde be accounted amongſt the wicked, it became not the faithfull to be troubled at that ſight (though it was cruell) much leſſe to be alienated from Chriſt, who coulde not otherwiſe be the redeemer, but by taking the reproofe and ſhame of a wicked manne vpon him. For there is no apter a remeady for the taking away of offences, when any abſurditie doeth terrifie vs, then if wee acknowledge it to bee the pleaſure of God, and nothinge is done raſhlye, nor without good cauſe, which is done by his appoyntmēt: eſpecially where the ſame was ſpoken long before, whiche appeareth by the ſucceſſe of the ſame. Therefore, when the diſciples were to hope for ſuch a redeemer as God had promiſed in times paſt, and the Prophet Iſaiah had teſtified, that he ſhoulde beare the puniſhment vppon him, that he might deliuer vs from guiltineſſe: this ſhoulde ſuffice for the appeaſing of the horrour, that the diſciples ſhuld not make leſſe account of Chriſt.

Therefore hee addeth, that *thoſe things whiche appertained to him, haue an ende:* ſignifying that nothing was ſpoken in vaine by the prophets. For this phraſe vſed by the Greekes, ſignifieth to bee perfourmed, or to bee brought to effecte. Now, when the ſucceſſe doth prooue what ſoeuer the Prophets haue ſpoken, this ſhould rather auaile for the confirmation of our faith, then to make vs afraide or doubt. And though by this one argument Chriſt doeth ſtrengthen and comfort the diſciples, becauſe that all the propheſies ſhould be perfourmed: yet the counſell it ſelfe of the pur-

purpoſe of God, containeth in it no ſmall matter of comfort: namely, that Chriſt became ſubiecte to the damnation which we all had deſerued, & was accounted amongſt the wicked, that he might offer vs which are wicked, and ouerwhelmed with ſinnes, as righteous to the father. For heereof are we accounted pure and free from ſinnes before God, becauſe that a lambe pure and free from all ſpotte, ſupplied our place, as ſhalbe againe declared in the next chapter.

51. Lorde, beholde heere are two ſwordes. Truely, this was a vile and a beaſtly rudeneſſe, that the diſciples ſo ofte admoniſhed of bearing the croſſe, do thinke that they ſhould fight with ſwordes of yron. Further, it is vncertaine whether they ſay that they haue two ſwordes, as if they were well furniſhed againſt the ennemies: or whether they complained that they wanted weapons. This is euident that they were ſo blockiſh, that they thought not of the ſpirituall ennemie. But that the Canoniſts doe heereof gather, that their horned biſhops haue both the iuriſdiction, it is not onely a filthy allegorye, but a vile ſcoffe, wherewith they abuſe the word of God. And it was meete that the bondſlaues of Antichriſt ſhuld fall to this madneſſe, that openly with ſacrilegious contempt they ſhuld tread vnder feete the holy oracles of God.

Mathew 26.	Marke 14.	Luke 22.
36. Then went Ieſus with them into a place, whiche is called Gethſemane, and ſayde vnto his diſciples: Sitte yee heere while I goe and pray yonder.	*32. After, they came into a place named Gethſemane: then he ſayd to his diſciples: ſitte yee heere, till I haue prayed.*	*39. And he came out, and went as hee was wont, to the mount of Olues: and his diſciples alſo folowed him.*
37. And he tooke Peter, & the two ſonnes of Zebedeus, and began to waxe ſorrowfull, & grieuouſly troubled.	*33. And he tooke with hym, Peter, and Iames, and Iohn, and hee began to be aſtayed, and in great heauineſſe.*	*40. And when hee came to the place, hee ſayde to them: Praye, leaſt ye fal into temptation.*
38. Then ſayd Ieſus vnto them: My ſoul is very heauy, euē vnto death: tarie ye here and watche with me.	*34. And ſayde vnto them: my ſoule is verye heauie, euen vnto the deathe: tarye heere and watche.*	*41. And he gate himſelfe from them, about a ſtones caſt, & knelad downe and prayed,*
39. So he went a little further, and fell on his face, and prayed, ſayinge: O my Father, if it be poſſible, let this cup paſſe from mee: neuertheleſſe, not as I will, but as thou wilt.	*35. So he went forwarde a little, and fel down on the ground, and prayed, that if it were poſſible, that houre mighte paſſe from him.*	*42. Saying: Father if thou wilt, take awaye this cup from me: neuertheles, not my wil, but thine be done.*
40. After he came to the diſciples, and found them aſleepe, and ſayd to Peter: VVhat? could ye not watch with me one heur?	*36. And he ſayd: Abba, Father, all things are poſſible vnto thee, take away this cuppe from me: neuertheleſſe, not that I wil, but that thou wilt, be done.*	*43. And there appeared an angell frō heauen, comforting him.*
41. VVatch and pray that yee enter not into temptation: the ſpirite in deede is ready, but the fleſh is weake.	*37. Then hee came and founde them ſleeping, and ſaid to Peter, Symon, ſleepeſt thou? couldeſt not thou watch one houre?*	*44. But beinge in an agonie, he praied more eatneſtly, & his ſweat was like droppes of bloud, trickeling down to the grounde.*
42. Againe, he went away the ſecond	*38. VVatch ye and pray, that ye enter not into temptation: the*	*45. And*

second time, and prayed, saying: O my Father, if this cup cannot passe away from mee, but that I must drinke it, thy will be done.
43. And hee came and founde them a sleepe againe: for their eyes were heauie.
44. So he left them, and went away again, & praied the third time, saying the same woordes.
45. And he rose vp from prayer, and came to his disciples, and founde them sleeping for heauinesse.
46. And he said vnto them: VVhy sleepe ye? rise and praye, leaste yee enter into temptation.

the spirite in deede is ready, but the flesh is weake.
39. And againe, he went away, and prayed, and spake the same woordes.
40. And he returned & found them asleepe againe: for their eyes were heauy: neither knewe they what they shoulde answeare.

36. *Then went Iesus.* Luke nameth only the mount of Olives: Marke & Math. do giue a more special note of the place. But Luke setteth downe that which doth more appertain to the matter, that Christ went thither as he was wont. VVhereby we doe gather that he sought not by his departure secreate places wherein he might hide himselfe, but as it were of purpose he offred himselfe to death. Therfore Iohn sayeth, that the place was wel knowen to him that should betray him, because that Iesus was woont ofte to resort thether. And so his obedience is againe in this place described, because the father had not been appeased but by his voluntary death.

Sit ye here. Leauing the disciples a far off, he spareth their infirmitye: as if that any man seeing extreeme perill to be ready to fall vppon hym in battel, shuld leaue his wife & children in a safe place. But though he wold haue them all placed out of daunger, yet he brought 3. of them nearer him: and that was a choyse flower stronger then the rest. Yet hee tooke them not, for that he thought them able to beare the brunt, but that they might be a testimony of the common falling away of them all.

37. *He began to waxe sorrowfull.* VVe haue seene the Lord wrestle with the feare of death before: but because that now he buckleth hands wyth the temptation, that ioyning is called the beginning of sorrow and of heauinesse. VVherby we gather that there is no true trial of strength, but in the present action: for then the weakenesse of the flesh which before lay hid, bewrayeth it selfe, and the innermoste affections doe lay themselues open. Therfore, though God had already exercised his sonne with some tastes of things to come, yet now by the approching of death he woundeth deper, and striketh him with an vnwonted feare. Further, because it seemed a thing vnmeete for the diuine glory of Christ, that he should be so oppressed with feare and sorrowe, many interpreaters haue carefully applied themselues to seeke for shifts. But their labour was without aduice and to no purpose: for if we should be ashamed of his feare and sorrow, our redemption should vanish away and perish. For Ambrose sayd truely, I doe not onely thinke it a matter not to be excused, but I neuer haue his godlinesse and maiestie in more admiration: for he hadde done the lesse for me if he had not borne my affection. Therfore he sorrowed for me, who had no cause to sorrow for himself, & the delite of the eternal Godhead being set aside, he is stricken with the loathsomnes of my infirmitie. Therefore I do boldly name sorrowe, because I doe set forth the crosse: for hee was not incarnate in shewe, but in truthe. And therefore hee should take vppon him the griefe, that he might ouercome and not exclude the sorrowe. For they haue not the commendation of fortitude,

titude, whiche do rather beare the woundes which are benummed, then the griefe of them. Thus farre Ambrose.

They which doe imagine the Sonne of God to be free from humane passions, doe not truely and in earnest, acknowledge him to be manne. Therefore, when it is sayde, that the Godheade of Christe rested, as if it were hidde for a time, that by suffering hee might fulfill the partes of a Redeemer, is so farre from containinge any absurditie in it, that the mysterie of our saluation coulde not otherwise be fulfilled. For Cyril sayd rightly: That the passion of the Crosse was not willingly suffered of Christe in some sorte, and that hee suffered the same willingly to satisfie the will of the Father, and for our saluation, thou mayest easily learne by his prayer, Father, if it be possible, lette this cuppe passe from me. For in that respecte that the woorde of God is God, and naturally the life it selfe, no manne will doubte that he feared death anye thinge at all: but being made flesshe, hee permitted the flesshe, that it shoulde suffer those thinges which pertained to the same, and therefore as verye manne hee feareth death nowe present at the doore, and sayeth, Father, if it be possible, lette this cup passe from me: but because it cannot otherwise be, let it be, not as I will, but as thou wilt.

Thou seest howe that the nature of manne euen in Christe himselfe, suffereth the things belonging to it and feareth: but by the woorde ioyned to the same, he recouereth that courage meete for God. At the lēgth he concludeth: Thou seest that in respecte of the flesshe, the deathe of Christe was not voluntarie. Yet it was voluntary, because that for it according to the will of the father, saluation and life is giuen vnto menne. And thus farre Cyrill.

Yet it must bee distinguished betweene the infirmity of the flesshe, which Christ suffered, and ours: as it doeth much differ. For in vs no affection is without sinne: because that all men doe exceede measure and a right moderation: but Christ was so troubled with sorrow and feare, that yet he murmured not against God: but remained fast to the true rule of temperance: for it is no maruel, when as he was perfect and pure from al spot, that the affections which he shewed wer pure & vnspotted, though they should be witnesses of his humane infirmitie: but from the corrupt nature of men, nothing commeth but that which is defiled and hath dregs. Therefore let this difference beholden, Christ was afraid & sorrowful without any spot of sinne: but al our affections are sinful, because they doe breake out into excesse. Nowe, that kinde of affections is to be noted, wherwith Christe was tempted. Mathew sayeth that *he was sorrowfull, and grieuously* (or doubtfully) *troubled.* Luke, that *hee was in an agonie.* Marke addeth, that *he was afraid.* But whence cōmeth this sorrow & doutfulnesse, & feare vpon him, but because that in death he conceiued somthing more sorrowful & more horrible, then the separation of the soule and the body? And certainly he died not onely, that he might goe out of the earth into heauen, but rather, that by takinge the curse vppon hym, wherto we were subiecte, he might set vs free from the same. Therefore he was not simply afraid of death, as it is a departure out of the worlde, but because the fearful tribunal seat of god was before his eies, the iudge himselfe being armed with incōprehensible vengeance: and our sinnes, the burden wherof was laide vpon him, with their huge waight pressed him downe.

VVherefore it is no meruaile, if the horrible depth of deſtruction, grieuouſly vexed him with feare and doubtfulneſſe.

38. My ſoule is very heauie. He maketh them priuie to his ſorrow, that he might mooue them to haue a like feeling with him, not that hee knewe not their weakenes, but that afterwardes he might make them the more aſhamed of their ſlouthfulneſſe. Further, this kinde of ſpeach expreſſeth a deadly wound of ſorrow: as if he ſhould haue ſayd, that he was wythout life, or halfe dead for ſorrow. So Ionas anſweareth the Lord, (chapter, 4.9.) I am angry euen to the death. Of the whiche I doe therefore giue warning: becauſe that ſome of the olde wryters ſubtilly entreating of this place, doe fondly fantaſie that the ſoule of Chriſt ſhould be ſorrowfull, not in death, but onely vnto death. And heere we muſt agayne remember the cauſe of ſo great ſorrow. For death of it ſelfe coulde not haue ſo vexed the minde of the ſonne of God, if he had not fealt that he had to doe with the iudgement of God.

39. So he went a little further. VVe haue ſeene the Lord otherwhere, that he might be ſtirred vppe to pray with more vehemencie, prayed oute of the company of men. For out of the ſight of men, we doe the better gather our ſenſes togither, that they may be the better bent to that whiche we do. It is not neceſſary ſo oft as we would pray, to flee into backe corners: (nay, it is not alwayes expedient) but where ſome great neceſsitye vrgeth, becauſe the heate of prayer doeth the more freely powre out it ſelfe in a ſolitarie place, it is profitable for vs to pray alone. If that the ſonne of God neglected not this helpe, it ſhoulde be more then a madde pride in vs, not to apply the ſame to our vſe. Adde, that where God alone is the iudge, becauſe that ambitiō is not then to be feared, the faithfull ſoule doeth more familiarly diſcouer it ſelfe, and more ſimply powreth out her prayers, ſighes, cares, feares, hopes & ioyes into the boſome of God. And God permitteth many follies to his children, when they pray alone, which in the ſight of men coulde not be wythout oſtentation. His geſture alſo, when he falleth downe vppon the grounde, doeth declare an earneſt zeale in prayer. For though the bowinge of the knee was commonly woont to be vſed in prayers as a ſigne of honoure and reuerence, yet Chriſt humbly lying vpon the ground, for the greatneſſe of his ſorrow, framed himſelfe to a miſerable behauiour.

O my father, if it be poſsible. Some doe ſtriue in vaine, to ſhewe that thys was no prayer, but onely a complaint. Yet verely, though I doe graunt, that the requeſt was abrupte, yet I doubt not, but that Chriſte prayed. Neither is that of force againſt it, that he deſireth that a thinge impoſsible ſhould be graunted him. For the prayers of the faithfull doe not alwaies flow in one courſe continually vnto the ende: they do not alwaies keepe an equall temperature, they are not alwayes framed in a diſtincte order: but rather they are intricate and doubtful, they doe either contende with themſelues, or doe ſtoppe in the midſt of the courſe: euen as a ſhippe toſſed with ſtormes, though it bendeth to the hauen, yet it cannot alwaies holde a right and equall courſe as in a calme and quiet ſea. That muſt be noted which I ſayde euen nowe, that Chriſte hadde not ſuche troubleſome affections, which mighte ſhake the pure moderation of his minde as we haue: but as muche as the ſounde and vncorrupt nature of man would beare, he was ſtricken with feare, and holden wyth doubtful-

doubtfulneſſe, ſo that he was of neceſsity enforced amidſt ſuche violent ſtreames of temptations, as it were to wauer in his prayers hether and thether. This is the reaſon why he praying to auoid death, preſently reſtraineth himſelfe, ſubmitting himſelfe to the authority of the father, and correcteth and reuoketh that requeſt which hadde ſodainly eſcaped him. But it is demaunded howe he coulde deſire to haue the eternall decree of the father broken, whereof he was not ignoraunt. For thoughe the condition be added: *If it be poſsible*, yet this ſeemeth to be abſurde, to make the counſell of God chaungeable. For ſo it was meete for hym to holde, that it coulde not be that God ſhould reuoke his counſell. But by Marke Chriſt ſeemeth to oppoſe the power of God againſt his decree. *All things* (ſayeth he) *are poſsible to thee*. But the power of God is yll applied to this, to ouerthrow his truth by making him variable and changeable. I aunſweare, it is no abſurdity if Chriſt after the common courſe of the godly, not looking vppon the counſell of God, ſhoulde poure the deſire wherwith he was enflamed into the boſome of the father. For the faithfull in making of their prayers doe not alwaies climbe vppe to looke into the ſecreates of God, or ſit at eaſe to conſider what is poſsible to be done: but are ſometimes caried headlong with the heate of their deſires. So in Exod. 32. 32. Moſes deſireth to be blotted out of the booke of life. So Paule, Rom. 9. 3. deſired to bee accurſſed. Therefore this prayer of Chriſt was not premeditated, but the power and force of the ſorrowe, wreaſted this ſodaine ſpeache out of him, which he preſently corrected. The ſame vehemencye made him not to remember the heauenly decree for the preſent, that he coulde not in the very moment conſider that he was ſent of this condition to be the redeemer of mākinde: euen as great ſorrowe doeth often blinde the eyes, that all things cannot be remēbred at once. In ſumme, it is no abſurditye if in prayers there be not alwaies a preſent conſideration of all things, for the keeping of a diſtincte order. But in that after Marke, which Chriſt ſayeth that all things are poſsible with God, tend not to this end, as to ſet his power at controuerſie wyth his vnchangeable truth and conſtancy: but becauſe there was no hope (as it vſeth to come to paſſe in things that are without hope of recouerie) he throweth himſelfe into the power of God. By the word cup or pot, as it is ſayd other where, is noted the prouidence of God, which diſpoſeth to all men a meaſure of the croſſe and of afflictions, euen as the houſholder meaſureth out a part to euery ſeruant, & deuideth the portions amōgſt the children. *Neuertheleſſe, not as I will*. VVe do ſee how Chriſt reſtraineth his affection euen at the firſt, and bringeth himſelfe quickly into order. But firſt here it may be demanded, howe his wil was free from all fault, which yet agreed not with the will of God. For if the will of God be the only rule of that which is good and right, it followeth that all affections which do differ from the ſame, are corrupt. I do anſwear, though this is the true right line, to haue all our affections framed to the will of God: yet there is a certaine ſhewe of ſome ouerthwart difference, which is not faulty, nor is imputed for ſinne: as if any man ſhould deſire to ſee the eſtate of the church quiet and flouriſhing, if he ſhoulde deſire to haue the children of God freed from troubles, that all ſuperſtitions ſhould be taken away, & the rage of the wicked repreſſed that they ſhuld not hurt. Sith theſe things of themſelues are good, the faithfull may rightly deſire

them, though the pleasure of God be otherwise, who wil haue his sonne to raigne amongst enemies, his children to be exercised vnder the crosse, and the victory of faith and the Gospell to be made glorious wyth the contrary assaults of sathā. VVe see how the praiers may be godly, which in shew do differ from the wil of God: because that God wold not haue vs alwaies exactly & scrupulously to search what he shall determine, but he permitteth vs to search from him that which is mete for the capacity of our vnderstanding. Yet the question is not throughly answeared: For when it was sayd euen now, that all the affectiōs of Christ were rightly ordred, how doth he now correct himselfe? for he bringeth his affection so downe into order, as if he should haue been out of order. Truely, that patient moderation wherof I spake, doeth not appeare in hys firste prayer: for, as much as in him lieth, he refuseth & denieth to execute the office of the mediator. I answear, there was no fault in it, that the terrour of death being set before him, there came withall such a darknesse, that all other thinges beinge sette aside, hee brake oute to that praier. Neither is it necessary subtilly here to dispute, whether he coulde be forgetfull of our saluation: for this one thing shoulde suffice vs, when he brake into this prayer for the auoiding of death, he thoght not of other things which might haue stopped the same. If any man will except that the first motion (which shoulde haue beene brideled before it had runne out any further) was not so tempered as it was meete it should: I answear, in the corruption of our nature there cannot be seene the heate of affections with that temperature that was in Christ: but this honour must be giuen to the sonne of God, that we iudge not him by our selues. For al the affections of the flesh do so burne in vs, that they breake out into a froward stubbernesse, or at the least they haue some dregges mixed wyth them. And so Christ was mooued both with sorrow and feare, that yet he kept himselfe within measure. Nay, as diuers partes in a song differing amongst themselues, are so farre from hauing any discord, that they do rather make an agreeable and a sweete harmonie: so in Christe there was a notable example of a due proportion betweene the wils of God & men, how without contrariety & repugnācie they do differ amongst themselues. This place doeth euidently declare that the olde heretikes which were called the Monothelites were too foolish, in that they imagined Christ to be endued with one & the same wil. Neither yet as he was God, willed he any other thing then the father. Therefore it followeth, that the affections of his humane soule were distinguished from the secreat counsel of God. But now, if it was meete that Christ should leade his wil prisoner, that he might make it subiect to the wil of god, though it was so wel ordred: how carefully must we kepe vnder the liberty e of our affectiōs, which alwais are both caried without cōsideration, & hedlong, and are filled with frowardnesse? If that the spirite of God shoulde gouerne vs, so that we would nothing but that which is agreable to reason, yet we owe this obedience to God, to beare with patience that our praiers are not alwaies graūted. For this is the modesty of faith, to graūt to god that he should determine otherwise then we desire. This rule must be especially holden, where we haue not any certaine & special promisse that we aske not any thing but vnder this condition, that God shoulde fulfil that which he hath determined: which cannot be, but by our resig-

ning

ning of our vowes vnto him. Now it is demanded what Chriſt profited by praier. The Apoſtle to the Heb. chap. 5. 7. ſayth that he was heard of his feare: (for ſo that place may be expoũded, and not as it is commonly red, for his reuerence,) further, that ſhuld not agree if Chriſt had ſimply feared death: for he was not deliuered from the ſame. VVherof it followeth, that for feare of a greater euil he was driuẽ to pray againſt death. For when he ſawe the wrath of God ſet againſt him, for that he ſtode at his ſeat of iudgement loaden with the ſins of all the world, it was neceſſary for him to fear at the bottomleſſe depth of death. Therfore, though he ſuſtained death, yet becauſe the ſorrowes of death were loſed (as Pet. teacheth, Act. 2. 24.) in the wraſtling he went away conquerour, the Apoſtle hath good cauſe to ſay that he was heard of his feare. Vnlearned men do heere riſe vp, and they cry out that it is a thing vnworthy, that Chriſt ſhould be afraid of being ſwallowed vp of death. But I woulde that they ſhoulde anſweare me, what feare doe they thinke it was, that wrong drops of bloud out of Chriſt: for that mortal ſweat could neuer haue come but of a fearfull & vnwonted horror. If any man at this day ſhuld ſweat forth bloud, & that in ſuch abundance that the drops ranne down to the ground, it ſhuld be an incredible wonder, if this ſhuld befall to any man for feare of death, we would ſay that he had a faint & a womanniſh hart. They therfore which deny that Chriſt praied that his father ſhuld deliuer him out of the gulf of death, they aſcribe a daintineſſe to him, yea vnmete for a common man. If any man obiect that the feare which I ſpeake of, ſhuld ſpring of infidelity, the anſwer is readie, when chriſt was ſtrickẽ with the horror of the curſe of god, he was ſo touched with the feling of the fleſh, that the faith remained ſafe & ſound: for the integrity of his nature wrought ſo, that he felt without any wounding thoſe tẽptations which do pearce vs with their ſtings. In the mean ſeaſon they do fondly imagine a victory without ſtrife, which would haue him not to fele any tẽptations. And it is not lawful to think ỹ he diſſembled any thing whẽ he cõplained of the deadly ſorrow of his ſoule: neither do the Euangeliſts lie, in ſaying that he was ſorrowful and afraide.

40. And he came to his diſciples. Though he was neither diſcharged of his fear, nor ſet free frõ his care, yet remitting that painful exerciſe of praier, he toke this ſolace betwene. For ther is not ſuch a continuance in praier required of the faithful, that they ſhuld neuer depart frõ ſpeaking to god but they do rather by the exãple of Chriſt continue their prayers, while they holding on ſo lõg as their infirmity doeth ſuffer, & ceaſe for a little time, yet then after a litle breathing they do again return to God. It had ben no ſmal cõfort in his ſorrow to haue his diſciples fellowes & cõpanions with him: but of the cõtrary it was a ſharp encreaſe of his ſorrow to be alſo forſaken of them. For though he neded not the help of any, yet becauſe that he willingly bore our infirmities, & in this agony wold eſpecially giue a token of that his hũbling wherof Paul maketh mention, Phil. 2. 7. it is no maruell if the ſluggiſhnes of them whõ he had choſen for his felowes added a great & heauy burden to his ſorow. For he doth not expoſtulate the matter with thẽ diſſemblingly, but of the very feling of the ſoul he declareth that he is grieued, for that he was forſaken. And they were iuſtly vpbraided for their ſluggiſhneſſe, becauſe that in his extreme ſorrowes, they would not abide to watch the ſpace of one houre.

41. VVatch and pray. Becauſe the diſciples were ſlouthful when their maſter was in danger, they are willed to loke to themſelues: that the feeling of their owne trouble might waken them. Therefore Chriſte declareth, that except they watche and pray, they preſently be ouerwhelmed wyth temptation: as if he ſhould haue ſaid. Sith that you are touched with no care of me, yet haue regard of your ſelues, for your matter is here in hād: ſo that if you take not hede, you ſhall preſently be ſwallowed vp of tēptation: for to enter into temptation is to fall downe vnder it. And let vs note that here is preſcribed ỹ maner how it ſhuld be withſtode, not that we ſhould determine with our ſelues to vſe our owne power & wit: but rather that we acknowledging our own infirmity, ſhuld ſeke for defēce & ſtrengths from the lord. Therfore our watching without praier ſhall auail nothing. *The ſpirit is ready.* Leſt he ſhuld dant his diſciples with fear, he doth gently correct their ſlouthfulnes, by giuing them ſome comfort & matter of good hope. And firſt he declareth, that though they be willing and ready to do well, yet they muſt ſtriue with the infirmity of the fleſh, and therefore it ſhalbe alwaies nedeful for them to pray. So we ſee their readines praiſed, leaſt their infirmity ſhuld cauſe them to diſpair, & yet he ſtirreth thē forward to praiers, becauſe they wer not yet ſufficiētly furniſhed with the ſtrength of the ſpirit. VVherfore this admonitiō doth properly belong to the faithful, which being regenerate by the ſpirite of God, do deſire to liue wel, but they doe as yet labour vnder the infirmity of the fleſh: for though the grace of the ſpirit doeth flouriſh in them, yet they are weake according to the fleſh. But though the diſciples onely are foretold of their owne weaknes, yet becauſe the ſame lighteth vpon all men, which Chriſt ſpeaketh of them, heere is a generall rule to be gathered, that we muſt diligētly watch in praier: becauſe that the power of the ſpirit hath not yet ſuch force in vs, but that we do often fall through the infirmity of the fleſh, except the lord by his aid do lift & hold vs vp. But there is no cauſe why we ſhuld too doutfully feare, becauſe ther is a certain remedy ſet before vs, which is to be ſought, neither far of, nor yet in vaine: for Chriſt doth promiſſe them the victory, which do apply themſelues to praier, that they may buſily ſhake off the ſlouthfulneſſe of their own fleſh. *42. He went away the ſecond time.* Chriſt ſemeth by theſe words which Mat. reporteth, as it were without feare, more freely and wyth a mind more ſet at liberty, to cōmit himſelfe to his father. For he doeth no more deſire that the cup ſhuld paſſe frō him: but paſsing by that requeſt, he reſteth rather vpon this, that he may obey the coūſel of god. But this proceding is not expreſſed by Mar. nay, when he returned the ſecōd time it is ſaid that he reherſed the ſame praiers. And certainly I think, that as oft as he praid, he was driuē with fear & horror to ſeke to eſcape death. Yet it is probable that the ſecond time he was more bēt to yeld obedience to the father, and by the bearing of the firſt temptation, he was the more encouraged with the more boldnes to mete with death. Luke doth not diſtinctly report that he praid at ſeueral times: but only ſayth, that being more troubled, that he praid the lōger & the more earneſtly, as if it had ben a cōtinual courſe of praier. But we know that the Euangeliſts ſometime omitting the circumſtances, do only ſet downe the ſum. Therfore, wher he ſayth that Chriſt came in the end to the diſciples, is a ſetting of that after, which ſhuld haue ben before: as alſo in that other clauſe, wher he declareth that the angel appeared from heauen, before that he ſpake of the agony of Chriſt.

But

But there is no abſurditie in this, that the order is thus inuerted: for that we might knowe that the Angell was not ſent vnto hym in vaine, the neceſſitie is after ſette downe. So he doth as it were declare the cauſe by ſetting downe the ſame afterward. And though there is no ſtrength giuen, but onely by the ſpirite of God, yet that letteth not but that God may vſe his Angels as miniſters. And heereby it may be gathered howe great afflictions the Sonne of God boare, in that he was driuen to haue the helpe of God ſet before his eye, for him to ſee.

43. Hee founde them aſleepe againe: for their eyes were heaute. This ſleepineſſe came neither of ſurfetting, nor of groſſe blockiſhneſſe, nor of too muche delite of the fleſh, but rather of immoderate ſorrowe, as Luke declareth. VVhereby we doe the better perceiue, howe our fleſh is bent to ſlouth, that the daungers themſelues doe bring it into a forgetfulneſſe of God. So Sathan hath on euery ſide apte and fitte occaſion to entrappe vs. For if we feare no aduerſitie, hee maketh vs drunke with ſleepe: and in feare and ſorrowe, which ſhoulde ſtirre vs vppe to prayer, hee ouerwhelmeth our ſences, leaſt they ſhould flie vnto God, ſo menne doe flie away euery way, and are eſtraunged from God, vntill he gather them to hym. The circumſtance is alſo to be noted, that the diſciples being ſo ſharply rebuked, ſhould preſently almoſt fall to ſleepe againe. Thys is not ſpoken of all the cõpany of them, but of the three whom Chriſt had choſen as his chiefe companions. VVhat then ſhoulde become of the common ſorte, when this fell out in the chiefe of them. The rehearſall alſo of the ſame woordes was no vaine babbling (which Chriſte before condemned in hypocrites, who by a vaine babbling thinke that they ſhall obtaine that which they neuer asked ſincerely and from the heart) but Chriſte by hys example teacheth, that it is not meete that we ſhoulde be diſcouraged or weary of prayer, if that we doe not preſently obtaine our requeſtes, if the aſſault of temptation do not extinguiſh the deſire of prayer, but that we ſhoulde aske the thirde time and the fourth, that which God ſeemed to haue denyed.

Mathewe 26.	Marke 14.	Luke 22.
45. Then came hee to his diſciples, and ſayd vnto them: Sleepe henceforth, and take your reſt: beholde, the houre is at hande, & the ſonne of manne is giuen into the hand of ſinners.	*41. And hee came the thirde time, and ſeyde vnto them: Sleepe henceforth, and take your reſt, it is enough, the houre is come: Beholde, the Sonne of man is deliuered into the handes of ſinners.*	*47. And while he yet ſpake: beholde a companye, & he that was called Iudas one of the twelue, went before them, and came neare vnto Ieſus to kiſſe him.*
46. Riſe, lette vs goe: beholde, he is at hand that betraieth me.	*42. Riſe vppe, lette vs goe: Loe, he that betraieth me, is at hande.*	
47. And while he yet ſpake: loe, Iudas one of the twelue came, & with him a great multitude with ſwordes and ſtaues, from the hie prieſtes and Elders of the people.	*43. And immediately, while he yet ſpake, came Iudas that was one of the twelue, and with him a great multitude with ſwordes and ſtaues from the hie prieſtes, and Scribes, and Elders.*	*48. And Ieſus ſaid vnto him: Iudas, betraieſt thou the Sonne of man with a kiſſe?*
48. Nowe, hee that betrayed him, hadde giuen them a token, ſay-	*44. And he that betrayed him, hadde giuen them a token, ſaying:*	

45. Sleepe

ing, whome ſo euer I ſhall kiſſe, that is hee, lay holde on him.
49. And foorthwith he came to Ieſus, and ſayde: God ſaue thee, maiſter, and kiſſed him.
50. Then Ieſus ſayd vnto him: Friende, wherefore arte thou come? Then came they, & layde handes on Ieſus, and tooke him.

whome ſoeuer I ſhall kiſſe, he it is: take him and lead him away ſafely.
45. And aſſoone as hee was come, hee wente ſtraight way to him, and ſayde: maiſter, maiſter, and kiſſed him.
46. Then they layed theyr handes on him, and tooke him.

45. *Sleepe hence foorth, and take your reſt* It is euident enough that Chriſte ſpeaketh this ironically: but it muſt be withall conſidered, to what ende that maner of ſpeache was vſed. For ſith Chriſte had preuailed nothing by admoniſhing his diſciples, he doeth not onely ſharply reproue theyr ſlouthfulneſſe: but he ſayth, though they would be ſlouthfull, that it ſhall be no longer ſafe for them. Therefore the meaning is: becauſe hetherto I haue waſted my woordes amongeſt you, I will not yet ceaſe to exhort you: but howe ſoeuer I doe ſuffer you to ſleepe, yet your ennemies will not allow it you, but they will enforce you to watch whether you will or no. Therfore it is added in Marke. *It is enough*: as if he ſhould haue ſaid, now it is no time to ſleepe. And in this maner the Lord doeth oftē chaſtē the ſlouthfulneſſe of men, that they which were deafe at his woordes, at length ſhould be compeld with troubles to awake. VVherefore lette vs learne with ſpeede to giue eare to the woordes of the Lorde, leaſt that which he would draw vs vnto willingly, ſhould afterward be wreaſted out of vs, by neceſsitie.

46. *Riſe, let vs go.* By theſe words he declareth, that after his praier he was furniſhed with new forces. He was before willing enough to die: but at the very poynt he had a hard cōbate with the infirmity of the fleſhe, that he wold willingly haue withdrawne himſelf frō death, if he might haue had the good leaue of the father. Therfore with praiers & teares he obtained a newe force from heauen: not that he wauered at any time for want of power, but becauſe that vnder the infirmitye of the fleſh, which he had willingly taken vpon him, his wil was doutfully and with troubleſome & harde endeuour to labour, that in his owne perſon he might get vs the victorye. But nowe that trouble being appeaſed, and the feare ſubdued, again that he might offer a ſacrifice of free will to the father, he doth not only ſtay from flight, but doth willingly meete with death.

47. *VVhile he yet ſpake.* The Euangeliſtes doe diligently declare that the Lord foreſawe whatſoeuer befel: whereby it may be certainly gathered, that he was not drawne to death by outward violence, but ſo far forth as the wicked executed the ſecreat counſel of God. Therfore, though the diſciples had ſet before their eyes a pitifull ſight full of terrour: yet there is offred with all an argument of comfort, wherwith they might cōfort themſelues, when as the action it ſelfe declared that nothing was done by fortune, & that which Chriſt foretold, might direct them to beholde the glory of his Godhead. In that there was an armed company ſent by the prieſtes, & that they had gotten by entreaty of Pilate a captaine & a band of men, it doeth appeare that they were troubled and vexed wyth a bad cōſcience, ſo that they did al things fearfully. For to what end ſhuld they

they nede ſo great forces for to take Chriſt, whom they knew was not defended with any force of weapons? Therefore they made ſuch diligēt preparance, becauſe that the diuine power of Chriſt, which by many inſtructions they were forced to feele, did inwardly torment them, & filled their hearts ful of feare: but of the other ſide their wonderfull madneſſe ſhewed it ſelfe, that they doubted not with the force of weapons to riſe againſt God *48. Now he that betraied.* I doubt not but this Iudas was reſtrained either with the reuerence of the Lorde, or with the ſhame of his offence, that he durſt not openly profeſſe himſelfe to be one of the enemies: yea, & that admonition which Marke ſayeth that he gaue to the ſoldiours, *that they ſhould lead him away warily*, was therefore giuen as I doe imagine, becauſe that he remēbred that by very many meanes Chriſt had heretofore proued his Godhed. But in the meane ſeaſon his madnes was to be wondred at, either in that his friuolous diſſimulation to hide himſelfe, when he ſhoulde come into the ſight of the ſonne of God, or that he would oppoſe the witte of men againſt his great power: but that the wicked are ſo driuen forwarde with their owne madneſſe, that they entangle themſelues in their winding and croked thoughts.

49. God ſaue thee maſter. I doubt not but that Iudas as one afraid at the peril of his maſter, in theſe wordes pretēded a pitiful affection: therfore Marke expreſſeth a patheticall repetition, *Maſter, maſter.* For though the maieſtie of Chriſt vrged him, yet the deuill had ſo bewitched his minde, that he hoped throughly to couer his treaſon with a kiſſe and flattering words. Therefore this ſalutation or acclamation was a pretence of pitie: and I doe iudge the ſame of the kiſſe. For thoughe it was an ancient cuſtome amongſt the Iewes to entertaine their frends with a kiſſe: yet becauſe that Iudas had a little before departed from Chriſt, he ſemeth now as one afraid at that ſodaine danger, to giue his maſter this laſt kiſſe. So in ſhewe of piety he exceedeth all the reſt, while he ſeemeth to be hardly drawen from his maiſter: in the meane ſeaſon it appeareth by Chriſtes anſweare, that he profited nothing by his deceitfull dealings.

50. Frend, wherefore art thou come? It is more expreſly ſet downe by Luke, *Iudas, doſt thou betray the ſonne of man with a kiſſe.* But this reproofe is the more vehement, that he doeth wickedly abuſe the good will of the maſter, and the great honor which he had beſtowed vpon him to ſo great treacherie. For it is no ironical ſpeache when Chriſt calleth him frend: but he obiecteth vnto him his ingratitude, that of a neare frende and companion he is become a traitour, as it was ſpoken of before in the Pſalme 41. & 55. 13. 14. If a ſtraunger had done this, it might haue bene borne, but nowe it was my familiar and companion, with whome I ate breade ioyfully, who went into the tēple of the Lord with me, & hath lifted vp his heele againſt me. And here we doe euidently ſee, that which I ſpake of before, with what craft ſoeuer hypocrites doe couer themſelues, and what pretences ſoeuer they will ſeeme to make, when they ſhall appeare before the Lord, their ſinnes ſhalbe diſcouered: yea the greater iudgement ſhall light vpon them, for that they being receiued into the boſome of Chriſt doe traiterouſly riſe vppe againſte him: for the name of a *Frende*, as wee ſaide, carieth with it a ſharpe reproofe. But vnto this miſchiefe whyche Chriſte once did beare in hys owne perſonne, we muſte knowe that the

Churche ſhall be alwayes ſubiecte, that ſhee ſhall alwayes nouriſh traytours in her owne boſome.

And therefore it is ſayde a little before: The traitour came, who was one of the twelue: leaſt by ſuche examples we ſhould be troubled aboue meaſure: for by bothe the meanes the Lorde would trie our faith, while Sathan oppreſſeth vs and the Churche without by open ennemies, and within by hypocrites, he forgeth the ſecreat deſtruction of it. Yet whatſoeuer we are, that are of his diſciples, we are togither taught to woorſhippe God in ſinceritie. For the defections which we doe daily ſee, doe prouoke vs bothe to feare, and to the ſtudie of true godlineſſe, as Paule ſayeth. VVho ſoeuer calleth vppon the name of the Lord, lette him depart from iniquitie: we are all commaunded to kiſſe the Sonne of God. Therefore beware that no man doe it traiterouſly: otherwiſe it ſhall be to their great coſt, that they were preferred to ſo great honour.

Mathew 26.	Marke 14.	Luke 22.
51. And beholde, one of them which were with Ieſus, ſtretched out his hande, and drewe his ſworde, and ſtroke a ſeruaunt of the high prieſt, and ſmote of his eare. *52. Then ſayd Ieſus vnto him, put vp thy ſword into his place: for all that take the ſword, ſhal pearish with the ſworde.* *53. Either thinkeſt thou, that I cannot nowe pray to my Father, & he wil giue me me then twelue legions of angels?* *54. How then ſhould the ſcriptures be fulfilled, which ſay that it muſt be ſo?* *55. The ſame houre ſayd Ieſus to the multitude, ye be come out as it were againſt a thiefe, with ſwordes and ſtaues to take me: I ſate daily teaching in the temple amenge you, and you tooke me not.* *56. But al this was done, that the Scriptures of the Prophets might be fulfilled. Then all the diſciples forſooke him and fled.*	*47. And one of them that ſtoode by, drewe out a ſword, and ſmote a ſeruaunt of the hie prieſte, and cutte off his eare.* *48. And Ieſus anſweared and ſayde vnto them: yee be come out, as vnto a theefe with ſwordes and ſtaues to take me.* *49. I was daily with you, teachinge in the temple, and yee tooke me not: but this is done that the ſcriptures ſhould be fulfilled.* *50. Then they all forſooke him and fled.* *51. And there followed him a certaine yeung man, cloathed in linnen vpon his bare bodye, and the younge menne caught him.* *52. But hee left his linnen cloth, and fledde from them naked.*	*49. Now, when they which were about him, ſaw what would followe, they ſayde vnto him: Lord, ſhall we ſmite with the ſword?* *50. And one of thē ſmote a ſeruāt of the hie prieſt, and ſtroke of hys righte eare.* *51. Then Ieſus anſweared them, and ſayde: Suffer them thus farre: and hee touched his eare and healed him.* *52. Then Ieſus ſaid vnto the hie prieſtes and captaines of the temple, and the elders whiche were come to him: Be ye come out as vnto a thiefe with ſwordes and ſtaues?* *53. VVhen I was daily with you in the Temple, ye ſtretched not forth the handes againſt mee: but this is your very houre, & the power of darkeneſſe.*

51. Behold one of them. Luke ſayth that al the diſciples conſpired togither to this ende, ṕ they might fight for their maſter. VVherby it apeareth, how much

much bolder and readier wee are to fight, then to ſuffer. VVherefore it behoueth vs wiſely to conſider what the Lorde ſhal command,& what he ſhall require of euery of vs, leaſt the heat of our zeale do break forth out of reaſon and meaſure. And that the diſciples are ſaid to haue asked Chriſt,they did it not of that minde,that they might obey his commaundement:but by theſe wordes they declared that they were preſt and readye to refell the force of the enemies.But Peter tarried not vntill that he ſhould be commanded and lycenſed to ſtrik,but raſhly he ſteppeth forth to vſe vnlawfull force. This ſtoutnes ſeemeth at the firſt ſight to bee praiſe worthy,that the Diſciples forgetting their own weaknes, though they were vnequally matched for reſiſtaunce,yet would pledge their bodyes for their maiſter , and doubted not to throwe themſelues into the certeine daunger of death.For they had rather to die with the Lord thē themſelues to liue and to ſee him ouerwhelmed. But beecauſe that they attempted more then the calling of God woulde ſuffer or permit,their raſhnes is iuſtly condemned. VVherefore that the Lorde may be pleaſed with our doinges,let vs learne to depende vppon his will, and let not a ny man moue a finger further then he ſhalbe commaunded by him.And therefore it dooth eſpecially behoue vs diligently to apply our ſelues to this modeſty, beecauſe that in ſteede of a righte and well ordred zeale, there dooth for the moſte parte reygne in vs a diſordered raſhnes. The Euangeliſtes doe in this place conceale Peters name:but Iohn declareth, and it dooth ſhortly after by the text appear that it was Peter, whoe is heere noted, though his name be not ſette downe. Yet it may be eaſily gathered by Luke,that he had alſo other fellowes as hot as himſelf: for he doth not only ſpeak vnto one,but he ſaieth generally vnto all, *Suffer them thus farre.*

52. *Put vp thy ſword.* Chriſt in theſe words confirmeth that cōmaundement of the lawe, wherein priuate men are forbidden the vſe of the ſword.And the appoyntment of the puniſhment,which is preſently added muſt eſpecially be noted.For the penalty was not left to be appointed at the pleaſure of men,for them thereby to reueng their own bloud. But God himſelfe by reſtraining vs ſeuerely from murders, doth declare how deare mankinde is vnto him.Firſt therefore he wil not be defēded by force and might,becauſe that God had forbidden to ſtrike in the law. And this is a generall reaſon,and preſently hee deſcendeth to a ſpeciall. But heere is moued a queſtion, whether it be neuer lawefull by violence to repell vniuſt violence.For when Peter had to doe againſt vngodly & wicked theeues,he is yet condemned,becauſe he tooke the ſword.If that in this facte an exception of a moderate defence could not auaile,Chriſt ſeemeth to tye all mens handes . But though this queſtion was handled by vs before vppon the fift chapter,yet I will now againe in few wordes rehearſe my iudgemet.Firſt it is meete to diſtinguiſh betweene the ciuill court and the court of conſcience.For if any man reſiſteth a theefe, beecauſe the lawes doe arme him againſt a common enemy of mankinde,he ſhall not bee in daunger of publike puniſhment. So, as ofr as it is oppoſed as a defence againſt vniuſt violence,the penalty which God hath cōmaunded earthly iudges to execute,ceaſeth . But the ſimple goodnes of the cauſe dooth not free the conſcience from guiltines, except there go a pure affection with it.Therefore that a man may rightly and lawfully de-

defend himſelfe, it is neceſſary for him to put off the heate of anger and hatred, and deſire of reuenge, and all diſordered forces of the minde, that the defence may haue no troubleſome thing in it. Becauſe that this is very rare, and betalleth ſcarſly at any time, Chriſt hath good cauſe to call his Diſciples backe to the general rule, that they ſhould altogeather abſtaine from the ſworde. Furthermore, fanaticall men doe fondlye abuſe this teſtimonie, that they might pull the ſword from the Iudges. They ſay that it is wicked to ſtrike with the ſword: and I doe graunt the ſame to be true: for it is lawefull for no man to commit murther at his owne pleaſure, to be the authour of murther: but I deny the magiſtrates to bee accounted amongſt the common order of men: for they are the miniſters of God, by whome he executeth his owne iudgementes. Adde alſo that Chriſt by theſe his wordes doth expreſly giue this power to them. For when he ſaieth, that the murtherers ſhall be putte to death, it followeth that the ſword is put into the Iudges handes, that they may reuenge the death of them, which are vniuſtly ſlaine. It doth ſometimes fall out, that bloudy men are puniſhed by other meanes: yet this is the ordinary way, wherby the Lord would haue the cruell fiercenes of the wicked reſtrained, leaſt it ſhoulde goe vnpuniſhed. Nowe, where ſome Canoniſtes dare be ſo bold as to breake into this impudency, to teach that the ſword was not taken from Peter, but commaunded that he ſhould keepe it vp, vntill opportunity ſhould come for to draw it, heereby we doe perceiue howe groſlye and vntowardlye thoſe dogges doe abuſe the woorde of God.

℣ 53. *Thinkeſt thou that I cannot.* Now followeth that ſpecial reaſon, wherof I made mention a litle before. For Chriſte declareth that hee hath at hande a farre better maner of defence and more lawefull, but that the will of the father muſt be obeyed. For this is the ſumme, ſith that by the eternall counſel of GOD he was appoined for a ſacrifice, and the ſame was witneſſed by the Oracles of the ſcriptures, it muſte not be reſiſted. So the raſhneſſe of Peter is condemned by another circumſtaunce, in that he endeuoureth not onely to ouerthrow the heauenly decree, but alſo to ſtoppe vppe the way againſt the redemption of mankynd. Not only Peter doth draw his ſword vnlawfully, but the diſciples were fooliſh and madde, that they being ſo few, and not meete for the wars, ſhuld attempt to doe any thing againſt a bande of ſouldours and ſo greate a company.

Therefore the Lord that he might the more euidentlye reproue theyr folly, putteth this compariſon, if he ſhould ſeeke for defence for preſeruation of his life, he had not onely eleuen Angelles ready, but a great and inuincible armye: therefore when as he calleth not the Angels for help, much leſſe would he moue a ſtirre without conſideration, whereby no good were to be hoped for. For it ſhould no more auaile to haue the diſciples to make a ſtirre, then if a few frogges ſhoulde make a noyſe. But ſome interpreters doe ſearch here in vaine, howe Chriſte could obtayne Angelles of his father, by whoſe decree it was that hee ſhould dye. For theſe things are contrary one to the other, that he ſhould delyuer his ſon naked and vnarmed to death (beecauſe it was ſo neceſſarye and once appointed) & yet that he might be moued with praiers to ſende him ſuccours.

But

But Chriſtes ſpeach was conditional, that he had a much better meanes for the defence of his life, if the will of the father were not againſte it. So all the repugnancy is taken away: for Chriſt therefore abſtayned frō praying to his father, becauſe that hee was ſure of his decree to the contrary. Hereof yet is this profitable doctrine gathered, that they doe iniurye to God, which doe flye to vnlawful meanes vnder pretence of neceſſitie. If any man doth want riches and helpes that are lawful, he runneth headlong to wicked counſels and ſinfull endeuours: namely becauſe that fewe doe attend vppon the ſecrete counſell of God, which onely ſhould be ſufficient to giue vs rest. If we be in daunger, becauſe the end appeareth not vnto man, we imagine this or that, as if there were no Aungels in heauen, which the ſcripture ſo oft ſaieth was appointed to watch for our preſeruation, Heb. 1. 14. And ſo wee doe depriue our ſelues of their helpe. VVhoſoeuer are throwne headlong by their owne vnquietnes & too much doubtfulnes, that they doe put their hands to remedy their euils by meanes forbidden, it is euident that they do renounce the prouidence of God.

54. *How then ſhould the ſcriptures be fulfilled.* Chriſt by this ſaying declareth, that he will not attempt to auoyde death, to the which hee knewe that the father called him. Hee had no neede of the Scriptures to learne out of thē that it was appointed of God for him thē to die: but becauſe that mortall men do not vnderſtand what God hath determined wyth himſelf, vntil he ſhal reueale it by his word, Chriſt hauing reſpecte to his diſciples, hath good cauſe to alleage that teſtimony, which God had giuen of his will. VVe know what euill ſoeuer doth befall vs, to be ſent of God: but becauſe we are doubtfull of the ſucceſſe, in ſeeking the remedies which hee alloweth, we doe not ariſe againſt his power: but where his will is found, then to reſt. But though Chriſt here doth onely teach, that he ſhould paciently ſuffer death, becauſe that the ſcriptures do teſtifie that ſo it ſhould be: yet the vſe of this doctrine reacheth further, namely that the ſcripture is a fitte bridle for the taming of the ſtubbornneſſe of the fleſh. For to this ende doth God ſhewe vnto vs what his pleaſure is, that he might keepe vs in obedience to his will. Therefore Paule attributeth theſe properties to the ſcripture, that it may inſtruct vs to patiēce, and help vs in aduerſity, ſo much as there ſhalbe neede of comfort. Chriſt after Luke doth reproue his diſciples in few wordes, *Suffer henceforth:* but yet he doth ſharply inuey againſt their boldnes, becauſe they enterpriſed to enter into a damnable offence, though withal he putteth them in hope of forgiuenes, if their wicked heate being coaled, they ſhall proceede no further.

LV. 51. *And he touched his eare.* Peter by his fonde zeale had brought a great infamy vpon his maſter & his doctrine. And it is not to be doubted but that Satan by his ſubtilty attempted to burden the Goſpel with this reproach for euer, as if that Chriſte had kept cutters and tumultous companions to make innouations. I doe therefore thinke this to be the cauſe, why Chriſt healed this wound, which hee had giuen. But the enemies were horribly and wonderfully aſtonied, that were nothing moued at the ſight of ſo great a miracle. Yet it is leſſe meruaile that they ſaw not the power of Chriſt ſhewed in the perſon of another, when as they being throwne proſtrate by his word, yet ceaſſed not their rage.

This

This is the ſpirit of giddines, wherwith Sathan bewitcheth the reprobate, when as they are blinded by the Lorde. In that ſeruaunt eſpecially ye who was healed, there appeareth a notable example of vnthankefulnes. For that he was neither ouercome by the diuine power of Chriſte, that he might repent him of his hardneſſe, nor wonne by the benefit of an enemie to become a diſciple. For the Moonkes doe fondlye imagine that he was healed alſo in minde, leaſt the works of Chriſt ſhould haue beene vnperfect: as if that the goodnes of god were not dayly ſhewed euen vpon the vnworthy.

MAT. 55. *As it were againſt a theefe.* Chriſt in theſe wordes expoſtulateth with his enemies, which to execute their enuy vppon him, came furniſhed with great troupes. For this is the meaning, what neede was it to haue ſuch furniture of weapons againſt me, as if ſome theefe were to be taken? For I alwayes liued amongſt you vnarmed and peaceably, whē I taught in the temple, I might haue beene taken eaſilye without anye force of ſoldiours. But though hee complayneth of their malice, becauſe they doe violentlye runne vppon him, as vppon a ſeditious man: yet againe he pricketh their euill conſcience, becauſe that with their captayne the traitour, they came vppon him, but fearfully and with many ſignes of their diſtruſt.

56. *But al this was done.* The other two doe reporte this ſomewhat otherwiſe. For that which Matthew reporteth in his owne perſon, Marke ſeemeth to attribute to Chriſt. Luke alſo vſeth diuerſe wordes, *that this ſhould be their houre, & their power of darknes:* Yet the counſel of the holy ghoſt is certeine, whatſoeuer the wicked imagined, nothinge at all was doone without the allowaunce and prouidence of God. For, as it was ſaid beefore, God hath ſpoken nothing by his Prophetes, but that which he had with himſelfe determined. Here therefore wee are taught firſt, though Sathan triumph in his vnbrideled luſt with al the wicked, yet the hande of God ſhall alwayes gouerne, ſo that he will drawe them againſt their willes whether he wil. Secondly wee are taught, though the wicked doe fulfill, that which is foretold in the Scriptures, yet becauſe that God doth not vſe them as lawful miniſters, but directeth them by his ſecret power whether they would not, they ſhall not be excuſable, and when God ſhal iuſtly vſe their malice, the faulte ſhall reſt vpon themſelues. In the meane ſeaſon let vs note that Chriſt ſpake this, that he might take away the offence, which otherwiſe had not a litle troubled the weake, when they ſhould ſee him vexed ſo reproachfully. And his purpoſe was not onely to prouide for his diſciples, but alſo to beate down the pride of his enemies, leaſt they ſhould triumph as if they hadde gotten the victory. Therefore he ſaith in Luke, *that it is their time:* wherby he declareth that the Lord alloweth thē this liberty for a ſhort time. *And the power of darknes* is taken for the deuil, which word again auailed not a litle for the ouerthrowing of their glory. For howſoeuer they ſhal lift vp themſelues, yet Chriſte teacheth that they are but the deuilles ſlaues. Further, when all thinges are confuſedly mixed togeather, and the deuil by ſcattering abroad his darknes, doth ſeeme to ouerthrow the whol order of the world, let vs knowe that the prouidence of GOD dooth ſhine aboue in heauen, ſo that at the length he wyl ſet in order thoſe things, which are now diſordered: and therefore lette vs learne to lyft vp the eyes of fayth to that brightnes. In

that

that all the Disciples are sayde to flye, heere agayne maye bee gathered, howe much readyer they were rashly to fight, then to follow the maister.

MAR. 51. *A certeine young man.* VVhereof it shoulde come to passe that some should dreame, that this young man should be Iohn, I knowe not, neyther is it greatly to be regarded: this dooth rather appertaine to the matter, to consider to what end Marke should reporte this hystory. And I doe thinke that hee did it to this ende, that wee mighte knowe that the wicked went forward tumultuously without shame and modestly (as the common vse is in such lewd attemptes) so that the youngmen tooke this man, to them a straunger, and suspected of no crime, so that he coulde scarse escape their handes naked. For it is probable that the youngman, of whom mention is made, being a fauourer of Christe, hearing of a tumult in the night, without his clothes, only couered with lynen, came forth, either that he might discouer their conspiracies, or at the least shew some duety of piety. That certeinly which I touched euē now is to be seene, that the wicked went forwarde with extreame violence, when as they spared not the poore youngman, who at that noise came halfe naked out of his bed.

Matth. 26.	Marke. 14.	Luke. 22.
57. And they tooke Iesus, & lead him to Caiaphas, the highe priest, where the Scribes and the Elders were assembled	*53. So they lead Iesus awaye to the high priest, & to him came al the high priestes, and the Elders, and the Scribes.*	
58. And Peter followed him a farre off vnto the high priestes hall, and went in, and sate with the seruants to see the ende.	*54. And Peter followed him a farre off, euen into the hall of the high priest, and sate with the seruants, and warmed himself at the fire.*	*54. Then took they him, and led him, and broughte him to the highe priestes house. and Peter followed a farre off.*
59. Now the high priests and the elders, and al the whol counsell, sought false witnesse against Iesus to put him to death.	*55. And the hie priests, and all the council sought for witnesse against Iesus, to put him to death, but found none.*	
60. But they found none, and though many false witnesses came yet founde they none, but at the last came two false witnesses,	*56. For many bare false witnesse against him, but their witnesse agreed not together.*	
61. And said, this man saide, I can destroy the temple of god, and build it in three daies.	*57. Then there arose certein, and bare false witnesse against him, saying, 58. VVe heard him saye, I wil destroy this temple made with handes, and within three dayes I wil builde another made without handes. 59. But their witnesse yet agreed not together.*	

Luke holdeth an other maner of course in setting downe this history, then Mat. and Mar. doe. But the diuersitie which is betweene them, wee will endeuour to reconcile in place conuenient. In the meane season it is good briefly to touch those thinges, which are worthy to be noted in Matthew and Markes wordes. First, that the offence of the crosse maye

be

be taken away, the profitte muſt bee conſidered, which the humbling of Chriſt hath gotten for vs: for ſo it ſhall come to paſſe, that the goodnes of God, which is incomparable, and the efficacy of his grace ſhall abolish by his brightnes whatſoeuer deformity and reproachfulnes there ſhalbe in it: it was a vile thing, according to the fleſh, that the ſon of God ſhuld be taken, bound, and kept captiue: but when wee conſider that wee by his bands are ſet free from the tyranny of the deuil, and from the guiltineſſe which held vs bound beefore God, the offence is not onelye taken awaye, whereat our faith mighte ſtumble, but in ſteede thereof ſucceedeth the wonderfull great grace of GOD, whoe eſteemed ſo much of our deliueraunce, that hee deliuered his only begotten ſonne to the wicked to be bound. This alſo is a notable pledge of the ſinguler loue of Chriſt towardes vs, in that he ſpared not himſelfe, but willingly tooke the bandes vpon his owne fleſh, that hee might deliuer our ſoules from bandes which are much worſe.

57. *They lead him to Caiaphas.* Though the greater iuriſdiction, as they call ir, was taken away from the Iewes, yet there remained ſome remnauntes of that iudgement, which the law gaue to the hie Prieſt, Deu. 17. ſo ſome ſmall correction was left, when the mere empire was taken away. For this cauſe Chriſt was carried to the hye Prieſt to be examined; not that the laſt ſentence of iudgement ſhoulde bee giuen againſt him at that iudgement ſeate, but that he being condemned in their iudgemente, the Prieſtes might then carry him before the gouernour. Caiaphas the Prieſt, was otherwiſe called Ioſephus, who as Ioſephus the hyſtoriographer ſaieth in his 18. booke, had the hie prieſthood giuen him by Valerius Gratus the preſident of Iudea, when Simon the ſonne of Camithus was remoued from that honour. But his ſurname is onely ſet downe by the Euangeliſtes, becauſe it may be the ſame was then more commonly knowne, and more renoumed. Matthew ſaieth that the Prieſts came togeather to Caiaphas houſe, not that they were gathered together nowe before chriſt was brought thither at midnight: but becauſe the place was appointed, that the meſſage being heard, they might with ſpeede haſten thither very early in the morning: though we ſaw euen now that ſome of the Prieſtes were abroad with the ſouldiers in the night at the taking of Chriſt. But other where we haue often ſeene that the Euangeliſtes are not ſo curious as to obſerue the order of the time. Certeinely in this preſent place they had no other purpoſe, then to ſhewe that the ſonne of God was oppreſſed by a wicked faction of a whole counceil. And here is a horrible and feareful ſight ſet before our eies. For there was not at that time in any other place either a temple of God, or a lawful worſhip, or a face of a Church then at Hieruſalem: the hie Prieſte was a figure of the onely mediatour between God and men: they which were preſent with him in the council, repreſented the whol Church of God: yet they al cõſpire together to extinguiſh the only hope of ſaluation. But becauſe that Dauid had propheſied of the ſame, as it is ſet downe in the Pſa. 118. 22. That the ſtone reiected by the builders, yet neuertheleſſe ſhould become the head of the corner: alſo it was ſpoken of before by Iſaiah, cha. 8. 14. that the God of hoſtes ſhoulde be a ſtone of offence to al the people of Iſrael, wherat they ſhuld ſtumble: it was wel foreſeene by the Lord, leaſt that ſuch impiety of men ſhould trouble the ſoules of the faythfull.

59. *They ſought for falſe witneſſe.* The Euangeliſtes in theſe woordes doe

note, that the priests did mind nothing lesse, then to inquire out the cause, that the matter beeing well tried, they might discerne what was righte. For this was their determination before to destroy Christ: now they do onely seeke the reason of destroying him. But it cannot bee that there should be any place lefte for equity, where as the cause was not knowne before. And in that they gaue not ouer when they found not that, which they hoped for, their blind obstinacye is the better discerned. Therefore in that blindnes of their rage, the innocency of the sonne of God appeared yet euidently, so that the deuils themselues might know that an innocent wente to death. Further, it is to be noted that they are called false witnesses, not which do vtter a lie coined of nothing, but they which doe quarrellingly peruert wordes well spoken, and doe wreste them to make them to be a crime: and such an example there is here expreslye set downe of the ouerthrow and new building of the Temple. Christe had saide, that when the Temple of his body should be destroyed, he would raise it againe the third day: now the false witnesses do not imagine any new deuise, but they do depraue his words, as if that he should boast of vsing some delusions in building of the Temple. But because the quarrell was light, & of no weight, it may hereby be readily gathered, how greatly the Priests & Scribes were blinded with their madnes, who yet without any colour do desire that Christ should die.

Matth. 26.

62. Then the chiefe Priest arose and said to him, answerest thou nothing? what is the matter, that these menne doe witnesse against thee?

63. But Iesus held his peace: Then the chiefe Priest answered, and said to him, I charge thee by the liuing god, that thou tel vs if thou be the Christ the sonne of God.

64. Iesus said to him, thou hast said it: neuerthelesse I say vnto you, hereafter shall yee see the sonne of man sitting at the right hande of the power of God, and come in the cloudes of the heauen.

65. Then the hie priest rente his clothes, saying, he hath blasphemed, what haue wee anye more neede of witnesses? beehold, now yee haue hearde his blasphemy. 66. What think ye? they answered and said, he is worthy to die.

67. Then spat they in his face, and buffeted him, and other smote him with their rods, saying, prophesie to vs, O christ who is he that smote thee?

Marke. 14.

60. Then the hie Priest stoode vp amongst them, and asked Iesus, saying, answerest thou nothing? what is the matter that these doe beare witnesse against thee?

61. But he held his peace, & answered nothing. Againe the hie Priest asked him, & said vnto him, art thou Christ, the sonne of the blessed?

62. And Iesus said, I am he, and yee shall see the sonne of man sit at the righte hande of the power of God, and come in the cloudes of heauen.

63. Then the hie priest rent his clothes, & said, what haue we any more neede of witnesses?

64. Ye haue heard the blasphemy: what thinke ye? And they al condemned him to bee worthy of death.

65. And some beeganne to spit at him, and to couer his face, and to beate him with fistes, and to saye vnto him, prophesie, and the sergeaunts smote him with their rods.

Luke. 22.

63. And the men that held Iesus mocked him, and strake him.

64. And when they had blindfolded him, they smote him on the face, and asked him, saying, prophesie whoe it is that smote thee.

65. And manye other thinges blasphemously spake they against him.

66. And assoone as it was day, the Elders of the people, and the hie priests, and the Scribes came togeather & led him into their counsil, 67. Saying, art thou the Christ? tel vs. And he said vnto them, if I tell you, you wil not beleeue it.

68. And if also I aske you, ye wil not answere me, nor let me go.

69. Hereafter shal the son of man sit at the right hand of the power of God.

70. Then saide they all, art thou the the son of God, & he said to them, ye say that I am. 71. Then said they, what neede we any further witnesse: for wee our selues haue heard it of his mouth.

62. Then the chiefe prieſt aroſe. It is certeine that Chriſte held his peace, when he was charged by falſe witneſſes, not only becauſe they were vnworthy to be refuted, but becauſe that he did not ſeeke nowe to be delyuered, knowing that the houre was come. Yet Caiaphas triumpheth vpon his ſilence, as if that he held his peace as one conuicted, as they are woont, which know themſelues guiltie. But it is great wickednes, that they ſhould charge Chriſt to be faulty: becauſe there be, which doe witneſſe againſt him. For this queſtion, *What doe theſe men witneſſe againſt thee?* is aſmuch as if he ſhould haue ſaide, how commeth it to paſſe, that theſe doe ſette againſt thee, but becauſe that relygion compelleth them? For they are not offended againſt thee without a cauſe. As if that he were ignorant that they were ſuborned by fraud: but thus do the wicked rage without al ſhame, when they haue power and force with thē. But Chriſt held his peace againe, not onely becauſe it was a vaine obiection, but becauſe that he being appointed to be a ſacrifice, had caſt off all care of defending of himſelfe.

63. I charge thee by the liuing God. The high Prieſte thought this one crime to be ſufficient to condemne Chriſt, if he would profeſſe himſelfe to bee the Chriſt. But when all men gloried that they hoped to be redeemed by Chriſte, this was firſt to be ſought, whether hee was ſo or no. They durſt not be ſo bold as to ſay that there was no Chriſt, by whoſe hande the people ſhould be deliuered. Ieſus commeth forth amongſt them with the title of Chriſt, why do they not attend to the matter it ſelfe? why do they not examine the ſignes, whereby they might haue proceeded to a right iudgment? But becauſe they had once determined to deſtroy Chriſt, they are content with this pretence of ſacriledge, that he tooke vpon him the glory of the Godhead. And yet with an oth Caiaphas doth ſo examine the matter, as if that the ſame being throughly proued, he had bene ready to giue place, & yet his whol mind is poſſeſſed with a peruerſe hatred and contempt of Chriſt: for ſo is he blinded with pride and ambition, that they take it for graunted, as if the matter were ſo plaine, that without inquiſition of the right, they had iuſte cauſe of condemnation in their hand.

It may alſo be gathered by the words of Caiaphas, that the Meſsias had this notable name amongſt the Iewes, that they would call him the Son of God. For he had not any other occaſion, then the common manner of ſpeach to ſtirre him to moue this queſtion. And truely the ſcripture declared vnto them, that he was aſwell the ſonne of God, as the Sonne of Dauid. And Caiaphas ſeemeth to vſe this Epithite, either to feare Chriſt, or to make him the more to be enuied: as if he ſhuld haue ſaide, ſee whether thou art runne: for thou canſt not ſay, that thou art Chriſt, but that thou muſt withall callenge the name of the Sonne of God, wherewith the ſcripture adorneth him. That in Marke appertayneth to the ſame purpoſe, where *Bleſſed* is vſed for God. For that faigned reuerence did more preſſe Chriſt, then if he had prophaned the holye name of GOD.

64. Thou haſt ſaidst. There is an other aunſwere ſet downe by Luke, wherein Chriſt reproueth the malice of the Prieſts, becauſe they do not aske the queſtion, for that they would know. *You will not beleeue* (ſaieth he) *if I ſhould tell you.* In the which words he declareth, that if he ſhould proue himſelfe to be the Chriſt a hundred waies, yet that he ſhould ſo preuaile nothing

nothing amongst the obstinate. For they had not only heard, but also seene with their eies the miracles, which though Christe held his peace, should declare his heauenly and diuine power, and also should proclaime him to be the Redeemer promised in times past. Then is a confession added, which thogh it be reported by Mat. in mo words, yet the sense is all one. Therfore Iesus saith, that he is the Christ, not that he might therby escape death, but rather that he might inflame the rage of his enemies against him. And because that then in that base estate he was despised & almost brought to nothing, hee foretelleth that at the length in his tyme he wil come with kingly maiesty, that they shoulde feare him as a iudge, whom now they cannot abide to acknowledge for the Sauiour. The meaning therfore is, þ they were greatly deceiued, if by their present beholding of him, they should iudge what he were: for it beehoued him to be humbled and brought almost to nothing, before he should appeare adorned with the ensignes and magnifical glory of his kingdom. Hence also may a profitable doctrin be drawn, which reacheth further. For whēce commeth the great security, which the wicked is in? whereof becōe they so froward to rebell, but because the crucified Iesus, is not of anye great account amongst them? They are therefore to be called back to that horrible iudgement, which by theyr vnsensiblenes they shal not escape. And thogh they scoffe at that which is said of the comming of Christ, as at a fable, yet the iudge himself doth not in vaine cite thē to his iudgmēt seat, and he commaundeth them to be cited by the preaching of his Gospell, that they may be thereby made the more inexcusable. But this forewarning is for the speciall profit of the faithfull, that nowe with the eies of hope they may seek for Christ in heauen, sitting at the right hand of the father, and may patiently waite vntill he come, and withal be sure that the vngodly do not in vaine lift vp themselues against him in his absēce: for they shall be compelled to see him cōming aboue from heauen, whō now they do not onely despise, but also tread downe in their pride. The metaphor in the word *right hand* should be well known. for it is oftē found in the scriptures. And Christ is said to sit at the right hand of the father, because that he is appointed chief king, who shuld in his name gouerne the world, as if that he held the second seat of honour and empire from him. Christ therfore sitteth at the right hand of the father, because hee is his vicar, and this is therfore called the right hand of power, because that GOD dooth nowe by the hand of his sonne execute his power, and wil in the last day iudge the world.

65. Then the hie priest rent his clothes. Hereby we see how those miracles, wherby Christ testified his diuinity profited nothing amongst these wicked men. But it is no meruaile that the son of God in the base estate of a seruant should be despised of them, which were touched with no care of the promised saluation: for except they had altogether cast off all feeling of godlines, in their lamentable estate, it was meete for them carefully to waite for the redeemer. Now, when they refuse him offered vnto them without inquiry, do they not as it were extinguish asmuch as in them lieth, al the promises of God? And first the hie priest pronounceth Christe to bee a blasphemer, then, they doe al subscribe to it. And this renting of clothes doth plainly declare how boldly and wickedly the profaine contemners of God do pretend a false zeale. And this was a thing meete for

the hie prieſt, when he heard the name of God reproachfully prophaned not only to burn with in & to be vexed, but to giue an open ſign of deteſtatiō: but refuſing the examinatiō of it, hee prepoſterouſly faigned the blaſphemy of himſelf. Yet in the meane ſeaſon the faithleſſe hipocrit by taking vpon him another perſō, doth teach the childrē of God, how much they ſhuld be grieued at blaſphemies, & by his example he cōdemneth the vile ſluggiſhnes of thē, which are no more mouedat the prophaning of religion, then if they heard ieſters to ſcof at fantaſticall trifles. 67. *Then ſpat they in his face.* Luke hath either inuerted the order of the hyſtory, or els the Lord ſuffred ſo great reproches twiſe: and the latter ſeemeth probable to me. Yet I do not doubt but that the officers tooke the more courage, the more inſolently to ſpit vpon Chriſt, & to ſtrike him, after they ſaw that he was appointed to death by the former iudgment of the council. But al theſe reproches tended to this ende, that he ſhoulde ſeeme to bee nothing leſſe like, then to bee the prince of the prophets, who could not keepe himſelf from blowes, when he had a veile put ouer him. But the prouidence of God turned this diſdainfull dealing to a far other end: for the face of Chriſt defiled with blowes & ſpittings, reſtoreth that image in vs, which by ſin was corrupt and blotted out.

Math. 26.

69. Peter ſate without in the hal, and a maid came to him, ſaying, thou alſo waſte with Ieſus of Galyle.

70. But he denied before them al, ſaying, I wot not what thou ſaiſt.

71. And when hee went out into the porch, an other maid ſaw him, and ſaid vnto them, that were there, this man was alſo with Ieſus of Nazareth.

72. And againe hee denyed with an oath, ſaying, I know not the man.

73. So after a while came vnto him they that ſtoode by, and ſaid vnto Peter, ſurely thou art alſo one of them: for euen thy ſpeach bewraeth thee. 74. Then began he to curſſe himſelf, and to ſweare, ſaying, I knowe not the man, and immediatelye the cocke crew.

75. Then Peter remembred the words of Ieſus, which had ſaid vnto him, before the cock crowe, thou ſhalt denye mee thriſe: ſo he went out, & wept bitterly.

Mark. 14.

66. And as Peter was beneath in the hal, there came one of the maides of the hye prieſt. 67. And when shee ſaw Peter warming himſelf, ſhe looked on him, and ſayde, thou waſt alſo with Ieſus of Nazaret.

68. But he denyed it, ſaying, I know him not, neither wot I what thou ſaieſt. Then hee went out into the porch, and the cocke crew.

69 Then a maid ſaw him againe, and beganne to ſaye to them that ſtoode by: this is one of them.

70. But he denied it, againe, & anon after they that ſtood by, ſaid againe to Peter, ſurely thou art one of them: for thou art of Galile, and thy ſpeach is like. 71. And hee beganne to curſſe, and ſwear, ſaying, I know not this man, of whom he ſpake.

72. Then the ſecond time the cock crew, & Peter remembred the word that Ieſus had ſaid vnto him, before the cock crowe twiſe, thou ſhalt denye me thriſe, and waying that with himſelf, he wept.

Luke. 22.

55. And when they had kindled a fire in the mids of the hal, and were ſet down together, Peter alſo ſat downe among them, 56. And a certeine maid beheld him as he ſate by the fire, and hauing wel looked on him, ſaid, this man was alſo with him.

57. But hee denied him, ſaying, woman, I know him not.

58. And after a litle while, another mā ſaw him, & ſaid thou art alſo of them: but Peter ſaid, man, I am not.

59. And about the ſpace of an houre after a certeine other affirmed, ſaying, verely, euen this man was with him: for he is alſo a Galilean.

60. And Peter ſaid, man, I knowe not what thou ſaiſt. And immediately while hee yet ſpake, the cocke crew.

61. Then the Lorde turned backe, & looked vpon Peter; and Peter remembred the word of the Lorde, howe he had ſaid vnto him, beefore the cocke crowe, thou ſhalt deny me thriſe.

62. And Peter went out and wept bitterly.

The fall of Peter which is here ſet down is a notable ſpectacle of our infirmity. Againe, in his repentance there is ſet beefore vs an example of the goodnes and mercy of God worthy to be remembred. And ſo the hiſtory which is reported of this one, containeth doctrine common to the whole Church, and that very profitable, partly to teach them which ſtand carefully to feare, partly to raiſe vp them that are falne with the hope of forgiuenes. And here is firſt to be noted, how vnaduiſedly Peter did, when he entred into the hie prieſtes hall. It was a point of pietie to follow his maſter: but ſith that he was warned how he ſhuld fal away, he ſhuld rather lye hid in ſome corner, leaſt that he ſhould caſt himſelfe into daunger of ſinning. So it doth betal oft tymes, that the faithfull vnder the colour of vertue do caſt themſelues into temptations. Wherefore let vs pray to the Lord, that he would keepe vs in with the brydle of his ſpirit, leaſt that we going out of our calling, ſhould preſently bee puniſhed. We muſt alſo pray vnto him ſo oft as we do enterpriſe to do any thing, that he would not ſuffer vs to fainte in the middſt of our labours, or in the beginning of our work: but that he would ſtrengthen vs frō heauen vnto the end. The feeling of our infirmity ſhuld be no cauſe to make vs ſlothful: but it ſhuld reſtrain our raſhnes, from attēpting any thing aboue our calling: and alſo to ſtir vs vp to prayers, that God, who hath giuen the gift to begin wel, wold alſo giue the grace of perſeuerēce

69. *A maid came to him.* Here we ſee that there is no neede of any great conflict, nor of many bands of men, or deuiſes to ouerthrow a man: for whoſoeuer is not vpholden by the hand of God, ſhall by and by fal at euery ſmal blaſt, or at the noiſe of the falling of a leafe. Certeinlye Peter had as great courage as any of vs, and euen now he had ſhewed a ſtrang token of a ſtout mind (thogh in a prepoſterous boldnes:) yet he tarrieth not vntil he ſhuld be drawn before the iudgment ſeat of the hie prieſt, or vntil the enemies by force ſhuld threten death: but feared with the voice of a daſel, he forthwith denieth his maſter. And, but late he ſeemed to him ſelf to be a ſoldiour inuincible euen to death. Therfore let vs remember that our forces are ſo far from being able to bear, that they fal away at the only ſhadow of a battel. But ſo the lord doth pay a iuſt reward for our faithleſnes, whē he vnarmeth vs, & weakeneth vs, ſo that we ſhall be afraid of nothing, after we haue caſt away his feare. For if the perfecte feare of god had flouriſhed in the hart of Peter, he had bene a fortres inuincible: but now he being naked & vnarmed feareth whē he is yet far frō daunger

70. *He denied before them all.* This circūſtance maketh the fault the greater, that Peter was not afraid to deny his maſter before ſo great a company of witneſſes. And the holy Ghoſt wold of purpoſe note this, that the very ſight of men might encourage vs to holde the confeſsion of fayth. For if we deny Chriſt before weakelinges, becauſe they beeing ſhaken by our example, doe wax faint, we doe aſmuch as in vs lyeth, deſtroy ſo manye ſoules: but if before the wicked contemners of God and enemyes of the Goſpel, we defraude Chriſte of the teſtimonye due vnto him, we do make his holy name to be ſcorned of all men. To be ſhort, as a bold and free confeſsion dooth ſtrengthen all the godlye, and maketh all vnbeleeuers aſhamed: ſo the falling away draweth with it a publyk ruine to faith, and a reproach to ſound doctrine in the Church. Therefore the hygher place that anye manne is in, the more diligentlye hee

muſt take heede to himſelf: for he cannot fall from his eſtate, but that he ſhal do the more harme. Further, the maner of denyall, which is here ſet down, doth euidētly declare that ꝑ miſerable ſophiſters do auail nothing by their ambiguous and ſlufting anſwères, if they bee at any time called to yeeld a reckoning of their faith. Peter dooth not expreſly abiure the whole doctrine of the Goſpel: he only denieth that he knew the manne: but becauſe that he doth indirectly burye the light of redemption offered vnder the perſon of Chriſt, hee is condemned of vile and filthy treachery. He had heard the Lorde ſay but a litle beefore, that confeſsion of fayth was a ſacrifice acceptable to GOD. Therefore the denial cannot be excuſed, which defraudeth God of his lawefull worſhippe, and Chriſte of his honour. Therefore lette vs learne that the leauing of the ſimple and free confeſsion of faith, is a defrauding him of his lawful teſtimony.

71. An other maide ſaw him. By Marks words it may rather be gathered, that it was the ſame maid: he doth not certeinly expreſſe any other beſids the former: yet there is no repugnācy in it: for it is probable that that which one had ſpoken, flew abroade through all their mouthes, ſo that as the firſt ſhuld ſpeak of it to many, & ofte, ſo others withal came forth to cōfirme that iudgement and to ſpread it further. And Iohn reporteth that the queſtion was not demaunded the ſeconde time by a maide, but of a multitude of men. VVherby it appeareth that the ſpeach which came frō the damſel, was taken vp by the men which ſtood by, and they aſſaulted Peter. There is another difference betweene Mark & the other three: for he maketh mention of the crowing of the cock twiſe, but the other doe ſay that the cock then crew, when that Peter had denied the Lord thriſe. But the vnloſing of this knot is not hard, for Marke reporteth nothing contrary to the hyſtory of the others: but that that which they doe paſſe ouer in ſilence, he deliuereth more plainly: I do think when Chriſt ſaide to Peter, before the cock crow, that he meant ſuch a crowing as contained many courſes doubled in it. For the cockes do not only crow once, but they doe often iterate their crowinges: yet that is called but one cockes crowing, which is done at one watch. Therefore Mat. Luke & Iohn do ſay that Peter denied the lord thriſe before the end of the cocks crowing: Mark doth more diſtinctly ſet down one circūſtance: namely that in ſo ſhort ſpace of time Peter was drawn to deny him thriſe, & being warned by the firſt crowing, he repented not. Further, wee will not ſaye, that there is contrariety betweene prophane writers, if ſome one ſhould rehearſe thoſe matters, which are left vntouched by others. Therfore though that which is reported by Mark doth differ, yet it is not repugnāt to the others. And this is worthy to be noted, that Peter after he could not eſcape with a ſimple denial, he doubleth ꝑ offēce by putting an oth to it: alſo a litle after, whē he is more vehemently vrged, he falleth to curſing: wherby we do gather that after a ſinner doth once fall, he is then carried to worſe and worſe. So they which doo beginne at ſmall ſinnes, doe after runne headlong into moſte filthy & heynous offences, which they doe at the firſt abhorre. And this is the iuſt vengeaunce of GOD, after we are depriued of the helpe of the holy Ghoſte, to graunt Sathan liberty to vſe his tyranny ouer vs, ſo that we being wholly tied & bound vnto him, he may caſt vs hither and thither. And that dooth eſpecially ſhew out in the deniall of the fayth: for where any man for feare of the croſſe

Croſſe doth turne away from the pure profeſsion of the Goſpell, if hee ſeemeth not yet to haue ſatiſfied the enemies, he runneth on further: and that which he durſt not confeſſe ſincerely, he dooth without any couerings altogether abiure. Then is this alſo to be obſerued, that Peter fell thriſe almoſt in a moment: for hereby it appeareth how ſlyppery & redy we are to fall, as oft as Satan vrgeth vs: and truely there wyll bee no meaſure of falling, except the Lord by his outſtretched hand ſhall holde vs back. After that the force of the grace of the ſpirite was quenched in Peter, as any man that came by him had asked him of Chriſt, he was ready to make a hunded, yea, a thouſand denials. Therefore though it was moſt filthy for him to fall thriſe, yet the Lord ſpared him, by reſtrayning the tongues of his enemies, leaſt they ſhoulde moue moe troubles. So alſo it is neceſſary at this day, that hee ſhould bridle Sathan, leaſte hee ſhould ouerwhelme vs with innumerable tentations. For though he ceaſeth not to beate vs with many engines, yet if the Lord, prouidinge for our infirmitie, ſhould not beate backe the force of his fury, we ſhoulde haue to ſtriue with an vnmeaſurable heape of tentations. Therefore we haue great cauſe to praiſe in this behalf the mercy of the Lord, in that he ſuffreth not our enemie to haue ſcarſe the hundred part of his pleaſure of vs.

74. *Then he beganne to curſe.* By this third denial the infidelity of Peter towards his maſter breaketh vp into a great heap. For not ſatiſfied with ſwearing, he leapeth ouer to curſing, wherein he yeeldeth both his body and ſoule to deſtruction. For he praieth that the curſſe of God maye lighte vppon him, if hee knewe Chriſte. And this is aſmuch, as if hee ſhould haue ſaide, let me come to an euill end, if I haue any thinge to do with the ſaluation of God. VVherein the goodnes of Chriſt is ſo much the more to be had in admiration, for curing his diſciple raiſed from ſo deadly a ruine. But this place doth teach that it is not blaſphemy againſt the ſpirit, if any man through the infirmity of the fleſh ſhould fall, thogh he ſhould deny the known trueth. Peter truely had hearde by the mouth of the Lord how deteſtable a trechery it is to deny him before men: and how horrible a vengeaunce doth remaine for them before God and his Aungelles, who for a ſlouthful feare of the croſſe do forſake the confeſſion of the faith: for he had a litle before preferred & not in vaine, death or any torment before the denial of Chriſt. Therefore now wittinglye, and being before admoniſhed, he caſteth himſelfe headlong, yet after hee obtaineth forgiuenes. VVhereof it followeth that he ſinned of infirmity and not of an incurable malice. For hee would willingly haue yeelded vnto Chriſt that duety of piety due vnto him, if the ſparkes of right affection had not beene quenched by feare.

75. *And Peter remembred.* At the crowing of the cock Chriſt alſo looked vpon him, as Luke witneſſeth. For he had firſt deſpiſed the crowinge of the cocke, as we haue heard out of Marke. Therefore it was meete that Chriſt ſhuld looke back vpon him, that he might come againe vnto him ſelfe. And euery one of vs do proue the ſame to be true in our ſelues: For which of vs doth not careleſly paſſe by with deafe eares, I do not ſay diuerſe and manifold ſonges of birdes (which yet do ſtirre vs to the glorifying of God:) but the very woorde of God, which doth euidently & plainly reſound vnto vs in the doctrine of the lawe and the Goſpel? And

our mindes are poſſeſſed with ſuch a brutiſh blockiſhnes not onelye one day, but perpetually, vntil he ſhal vouchſafe to looke vponvs, who aloane conuerteth the harts of men. Yet it is worth the labour to note that it was no common maner of looking: (for he had looked before vpon Iudas, who yet became nothing the better therby) but in looking vpon Peter, he ioyned the ſecrete efficacy of the ſpirite with his eyes, and ſo with the beames of his grace he pearced into his heart. VVherfore let vs know as oft as any man ſhal fal, he cannot beegin to repent, except the Lorde looke vpon him. *He wept bitterly.* It is likely to be true that Peter went out for feare, for he durſt not weepe before witneſſes: wherin he yet againe ſhewed his infirmity. VVherby we do gather that hee deſerued not forgiuenes by ſatiſfaction, but obtained the ſame of the fatherly fauour of God. And by this example we are taught, though our repentance ſhould halt, yet to hope well, becauſe that God deſpiſeth not a weak repentance ſo that it be ſincere. In the meane while Peters ſecrete teares doe witneſſe his true repentaunce beefore God and the Aungelles: for beeinge withdrawne from the eyes of menne, he doth ſet before him GOD and the Aungelles: and ſo theſe teares doe flow out of the innermoſt affection of the heart. The which is therefore to be noted, becauſe that we doe ſee many which doe ſhed tears very plentifully, ſo long as men do looke vppon them, whoſe eies in ſecret do preſently waxe dry. Further, it is not to be doubted but that ambition and hypocriſie doe cauſe many to ſhed teares, which powre forth none, for feare of Gods iudgement. Yet it is demaunded whether true repentaunce requireth teares. I doe aunſwere, the faithful do oft with drye eies mourne vnto the Lorde, and confeſſe their faulte, that they maye obtaine forgiuenes: but in hainous offences they are too too blockiſh and ſlouthful, which are not wounded with ſorow and heauines, and are not aſhamed euen to powre forth teares. Therefore the ſcripture after it findeth men guiltye of ſinnes, exhorteth them to ſackcloth and aſhes.

Matth. 27.

1. *VVhen the morning was come, all the chiefe Prieſts, and the Elders of the peple tooke counſell againſt Ieſus, to put him to death,*

2. *And led him away bound, and deliuered him vnto Pontius Pylate, the gouernour.*

3. *Then, when Iudas, which betraied him, ſawe that he was condemned, he repented himſelf, and brought againe the thirty peeces of ſiluer to the chiefe Prieſtes and Elders,*

4. *Saying, I haue ſinned, betrayinge innocent bloud. But they ſaid, what is that to vs? looke thou to it.*

5. *And when hee had caſte downe the ſiluer peeces in the Temple, he departed, and went out, and hanged himſelfe*

6. *And the chiefe Prieſtes tooke the ſiluer peeces, and ſaid, it is not lawfull for vs to put them into the treaſure, becauſe it is the price of bloud.*

7. *And they tooke counſell, and bought with them a potters field, for the burial of ſtraungers.*

8. *VVhere-*

Marke. 15.

1. *And anõ in the dawninge, the hye Prieſtes helde a councill with the Elders, and the Scribes, and the whole council, and bound Ieſus, and led him away, and deliuered him to Pylate.*

Luk. 23.

1. *Then the whole multitude of them aroſe, and led him vnto Pilate.*

8. VVherefore that field is called the fielde of bleud vntil this day.
9. (Then was fulfilled that which was spoken by Ieremias the Prophet, saying: and they tooke thirty siluer peeces, the price of him that was valued, whom they of the children of Israel valued.
10. And they gaue them for the potters field, as the Lord appointed me.)

1. VVhen the morning was come. VVhen as the chiefe Priestes with hys counsell had examined Christ before aboute midnight, at the length at the rising of the sunne they do determine to bringe him before the gouernour. And therin they do obserue the forme of iudgment, least their haste should be suspected, if they should run to Pilate before the time, as in tumultes they vse to do. Yet it is probable, sith that Christ was brought from their council, that they had quickly consulted, and appointed with out any long delay what they wold do. For it was said before, that what time Christ came out from them, he should meete with Peter: namely, after the cockes crowing, and when it was now neere day. VVherfore the Euangelistes do not meane that they were remoued out of their place but they do only report that in the dawning of the day Christ was iudged by them to death, neither slacked they any e time in their bold executing of their wickednes. But that Luke saide before, *that they were gathered in the morning*, must not be expounded of their beeginning, but of the laste action which is added afterwards: as if he should haue said, after the daye appeared, because the Lord had confessed himself to be the son of God, they gaue their sentence of putting him to death. If they had had liberty to put to death, such was their fury, that they all would haue laid outragious hands vpon him: but because that Pilate had the authority of the iudgements of death, they are enforced to descend to his iudgment seat: they only do seeke to catch him in a snare in their former iudgment. For the stoning of Stephen fel out seditiously, as when thinges are in an vproare. But it was meete that the son of God should in solemne maner bee condemned of an earthly iudge, that he might blot out our guiltines in heauen. *3. The Iudas seeing.* Mat. doth not by this aduerb note any certeine point of time: for shortly after he addeth, that Iudas because he saw the hie priests refuse the price of treason, did cast the same into the temple. But they came the next waye out of Caiaphas house into the iudgement hall, & there they staid vntil Christe was condemned. Therefore they were scarsly found that day in the Temple: but because that he spake of the tragical fury of the council, he ioyned also withal the death of Iudas (wherin their blinde obstinacy or yron hardnes dooth the better appeare.) And he saith that Iudas was touched with repentance: not that he repented, but that hee was displeased with the heinous offence, which he had committed: as god doth oftētimes open the eies of the reptobate, so that they beginne to feele their sins, and to abhorre them. For, they which do erneſtly sorow, so that they do repēt, are not said only *Metamelein*, but also *Metanoein*, and therof also *Metanoia*, which is a true conuersiō of man vnto god. Iudas therfore conceiued a lothsomnes & a horror, not that he might turn himself vnto God, but rather that he being ouerwhelmed with dispaire, might be an exāple of a mā wholy forsakē of the grace of God.

And Paul doth for good cauſe call that a godly and profitable ſorow, 2. Cor. 7. 10, which leadeth to repentaunce: but if any man ſhal ſtumble at the firſt entraunce into the ſame, that confuſed and miſſhapen ſorrow ſhal profit him nothing. But rather with this iuſte reuenge doth God at the length plague the wicked, which haue ſtubbornely deſpiſed his iudgment, in that he doth deliuer them to bee tormented of Sathan without hope of comfort. True repentaunce is a diſliking of ſinne, conceiued of a feare & reuerence of god, which withal bringeth forth of it a loue & deſire of righteouſnes. The vngodly are farre from this affection: for they would deſire neuer to make an end of ſinning: yea, they ſtriue as muche as lyeth in them, to delude both themſelues and God, but their conſcience tormenteth them with a blind horror againſt their wils, & they ſtriuing againſt the ſame: ſo ꝑ thogh they hate not their ſin, yet they feele the ſame with ſorrow & doubtfulnes grieuous and troubleſom vnto thē. Hereof it commeth to paſſe that their ſorow is vnprofitable to thē, becauſe they do not freely turne vnto God, neither yet ſeeke to be better, but faſt ſetled to their own wicked deſire, they pine awaye in that torment, whiche they cannot eſcape. By this meanes (as I ſaide euen now) God reuengeth their obſtinacy. For though God by chaſtiſing his elect hardly, doth whē they ſtriue againſt the ſame draw thē vnto him, yet the woūds which he giueth, he doth heale in time conuenient, ſo that they do willingly come to him, whoſe hand they know hath ſmitten them, and of whoſe wrath they are afraid. The former therfore do no leſſe flye then feare the iudgment of God without the hatred of ſin: & ſo they being wounded with an incurable blow, do periſh in the midſt of their ſorowes. If Iudas had giuē eare to the admonition of Chriſt, there had bene yet place to repentance: but becauſe that he had deſpiſed ſo louing a calling to ſaluation, he is deliuered ouer to ſerue Sathan, who ſhuld caſt him headlong into deſperation. But if the Papiſts taught truly in their ſchooles of repentance, then is there nothing wanting in Iudas, for in him may be founde theyr whol definition. For here is to be ſeene both contrition of heart, and confeſſion of moth, & ſatiſfaction of work as they ſpeak. Wherby wee doe gather that they do only ſnatch at the bark: becauſe they do omitte that, which was the chief, the conuerſion of man to God, whil the ſinner broken with ſhame and feare renounceth himſelf, that he may yeeld hymſelf to obey righteouſnes. *4. What is that to vs?* Here is deſcribed the ſloth and blockiſhnes of the hye prieſts, in that they being admoniſhed by the fearful exāple of Iudas, doe not yet remēber themſelues. I graunte that as hypocrites vſe to flatter themſelues, they had a colour for themſelues in a readines, wherby they would diſtinguiſh betweene their cauſe & Iudas: For they thought themſelues not partakers of the ſin, thogh they had abuſed the trechery of the traitor. But Iudas doth not only cōfeſſe that he himſelf had ſinned, but he aduoucheth the innocency of Chriſt: whereof it followeth that they ſought the deſtruction of a righteous manne, and therfore they were guilty of a heinous murther. And it is not to be douted but that god wold mark their cōſciences with a hot yrō, which ſhuld diſcouer their hiddē poiſō. But let vs learn ſo oft as we ſee the wicked rerified, to whom we are any thing like, that they are ſo many prouocatiōs of vs to repētance, by the neglect wherof the obſtinate doe double theyr fault. It is alſo to be noted that by the ſin of man they al were not abſol-

ued, who

who entangled themſelues by euery way they could: and much leſſe did the authours of that wickednesſe preuaile to keepe themſelues from the ſame vengeance, by diſtinguiſhing themſelues from their officers.

5. He hanged himſelfe. Of this price doeth ſathan ſell his baites, wherewith he allureth the wicked for a time, that he tourneth them into madneſſe, that they willingly cutting themſelues from the hope of ſaluation, ſo that they ſhall not finde comforte any other where, but in deathe. The 30. pieces of ſiluer wherewith Iudas had betraied as wel his owne ſaluation, as Chriſt, he of himſelfe caſteth away, though he myght haue enioyed the ſame for any other men: and he doth not onely depriue himſelf, but with the ſacrilegious hire and price of the death of Chriſt, he alſo caſteth away his life. So though that God ſhould not ſtir his hand, yet the wicked are deceiued by their owne deſires, that hauing their deſires, they do not only depriue themſelues of thoſe vain goods, but therof they doe rather make halters for themſelues. But though they become their owne ſlaughter men, by executing vengeance vpon themſelues, they doe mitigate and diminiſh nothing of the wrath of God towardes them.

6. It is not lawful to put them. Heereby it doeth plainly appeare that the hypocrites onely by ſeeking an outward ſhew doe mocke with God. So that they prophane not their treaſury, they do imagine themſelues in all other things to be pure: neither doe they regarde that wicked couenant, whereby they had no leſſe bounde themſelues to Gods vengeance then Iudas. If that were an hainous offence to lay vp the price of bloude in the holy treaſury, why was it rather lawful to take the ſame frō thence? For they had no richeſſe but of the offerings of the Temple, neither had they taken that from any other place, which now they doe doubt of as a thing polluted, to lay vp there againe. But from whence came this pollution, but from theſelues? Further, the more the wicked do endeuour to couer their ſins, ſo much the more doth the lord apply the laying of them open. They hoped that the ſinne ſhould be buried with an honeſt cloke, if they ſhould buy a barren fielde for the buriall of ſtraungers. But the wonderful prouidence of God made the ſucceſſe of this cleane contrary, ſo that the field ſhuld be as it were an eternal memorial of that treaſon which before was hid. For they gaue not that place that name: but after that the matter was commonly knowne, by a common conſent it is called the fielde of bloude: as if that God had commaunded all mennes tounges to ſpeake of their reproache. And it was a plauſible matter to prouide for the buriall of ſtraungers, if it ſhould fal out that any ſhould die at Hieruſalem, which came thither out of farre countryes to offer ſacrifice.

And becauſe there was a portion of the Gentiles, I doe not diſallowe that which ſome old menne haue wrytten, that by this token there was hope of ſaluation giuen to the Gentiles, becauſe that they were included in the price of the bloude of Chriſte. But becauſe it is rather a ſubtile deuice then a ſure, I leaue it as I finde it. *Corbana* is a Chalde woorde, deduced from the Hebrewe woorde *Corban*, whereof there is mention made other where.

9. Then was fulfilled. I doe graunte that I doe not knowe howe Hieremias name ſhoulde creepe in, neither doe I muche laboure about it: the matter it ſelfe doeth euidently declare that the name of Hieremiah was

through errour putte in for Zachariah: For there is no ſuch thing redde in Hieremiah, or any thynge that ſhould come neare it. And that other place if it be not aptly applyed, it maye ſeeme to bee badly wreaſted into another ſenſe.

But if wee holde that rule whyche the Apoſtles followed in cityng of the Scripture, it ſhall bee eaſie to bee knowen, that it doeth aptlye agree to Chriſte, whyche is there wrytten. After that the Lorde complayned howe longe hee ſupplied the office of a paſtour in gouernynge the people, that hee beſtowed hys labour in vaine, hee ſayeth that hee is compelled by wearineſſe and trauaile to leaue his labour: therefore hee breakinge his ſhepheards ſtaffe, refuſeth to be any more a ſhephearde. He ſayeth afterwarde when hee ſhoulde require his wages, that there were giuen him thirtie pieces of ſiluer. In which woordes he declareth that he was no leſſe contemptuouſly accounted of by them, then if hee hadde beene ſome baſe and vile labourer. For hee compareth the Ceremonies and vaine deuices wherewith the Iewes recompenced hys benefites to thirtie pieces of ſiluer, as vnto an vnmeete and a vile hire of a hearde or a labourer: therefore hee commaundeth that they ſhoulde bee caſte to the potter in the Temple: as if hee ſhould haue ſayde. Thys theyr goodly gifte, whiche ſhoulde bee no leſſe reproachfull for mee to take, then contumelious for them to offer, lette them rather beſtow to buy tiles or brickes wherewith they may repaire the chinkes and holes of the Temple.

Nowe, the more certainely Chriſte appeared to bee the GOD of hoaſtes, agaynſte whome the people was from the beginninge malignant and vnthankefull: when hee is reuealed in the fleſhe, it was meete that that whiche before was ſpoken figuratiuely, ſhould in deede and in viſible manner be fulfilled in his perſon. Therefore, when by their malice he was compelled to bidde them farewell, and that he ſhould withdrawe his labour from them as vnworthy, they valewed him at thirtie pieces of ſiluer. And this contempte of the Sonne of God was a great ſhewe of their extreeme wickedneſſe.

The price of him that was valued. Mathewe reporteth not the woordes of Zachariah: becauſe he doeth onely allude to the Metaphore, vnder the which the Lord there complaineth of the vnthankfulnes of the people. Yet the ſumme and meaning is al one, when as the Iewes wholly ought themſelues and all that they had vnto the Lord, it was not without reproache, that they ſent him away with a ſeruile hyre: as if that hee ſhoulde deſerue no more in gouerninge them ſo manye ages, then anye hearde man ſhould by one yeres labour. Therefore he complaineth that he is valued at ſo vile a price, when as hee ſhoulde be ineſtimable. And in the ende, where he ſayeth: *Whome they of the children of Iſrael valued*, is an indefinite maner of ſpeache. Iudas had made a bargain with the prieſte, who did beare the name and the perſon of all the people: ſo the Iewes ſetting him to ſale, Chriſte was ſolde as it were by the voyce of a cryer. But it was a price meete to be giuen to the potter.

10. As the Lorde appoynted mee. Mathewe by this clauſe declareth that this was done, not wythout the prouidence of God: for while they doe bende another way, they do vnwittingly fulfill that which was propheſied of olde. For howe coulde it be, that it ſhoulde come in their mindes

to

to buy a field of a potter, if the Lorde had not bent their errour to execute his decree.

Math. 27.	Marke 15.	Luke 23.
11. And Ieſus ſtode before the gouernour, and the gouerner asked him, ſayinge: Art thou the king of the Iewes? Ieſus ſaid vnto him: Thou ſayeſt it. *12. And when he was accuſed of the chiefe prieſtes and elders, he anſwered nothing.* *13. Then ſaid Pilate vnto him: hearest thou not howe many thinges they lay againſt thee?* *14. But he anſwered not to one worde, in ſo much that the gouernor merueiled greatly.*	*2. Then Pilate asked him: art thou the king of the Iewes? And he answeared, and ſayde vnto him: Thou ſayeſt it.* *3. And the hye prieſts accuſed him of many things.* *4. Wherefore Pilate asked him againe, ſaying: Answeareſt thou nothing? Behold, how many thinges they witneſſe againſte thee.* *5. But Ieſus answeared no more at all, ſo that Pilate marueiled.*	*2. And they beganne to accuſe him, ſayinge: Wee haue founde thys manne peruertinge the people, and forbiddinge to paye tribute to Ceſar, ſayinge: that he is Chriſt a king.* *3. And Pilate asked him, ſaying: Arte thou the king of the Iewes? And he answeared him, and ſayde: Thou ſayeſt it.* *4. Then ſayde Pilate to the hie prieſtes, and to the people, I finde no fault in this man.* *5. But they were the more fierce, ſaying: Hee moueth the people, teachinge thorough out all Iudea, beginninge at Galile, euen to thys place.* *6. Nowe, when Pilate hearde of Galile, hee asked whether the manne were a Galilean.* *7. And when he knewe that he was of Herodes iuriſdiction, he ſent him to Herode, which was alſo at Hieruſalem in thoſe dayes.* *8. And when Herode ſawe Ieſus, hee was exceedingly gladde: for he was deſirous to ſee him of a longe ſeaſon, becauſe hee hadde hearde manye things of hym, and truſted to haue ſeene ſome ſigne done by him.* *9. Then queſtioned hee with him of manye things: but he anſweared him nothing.* *10. The hie prieſtes alſo and Scribes ſtoode foorth and accuſed him vehemently.* *11. And Herode with hys menne of warre, deſpiſed him, and mocked hym, and arrayed hym in whyte, and ſente hym agayne to Pilate,* *12. And the ſame daye Pilate and Herode were made friendes togither, for before they were ennemies.*

11. And Ieſus ſtoode. Thoughe this was an vncomely ſighte, and farre differing from the dignitie of the Sonne of God, that hee ſhoulde be drawne to the iudgement ſeate of a prophane manne, and as an euill doer in bandes pleade for his life: yet it muſt be remembered, that in the doctrine of the croſſe (which is to the Grecians fooliſhneſſe, and to the Iewes a ſtumbling blocke) conſiſteth our ſaluation. For the Sonne of God woulde ſtande bounde before an earthly iudge, and there abide the iudgement of death, that wee beinge freed from guiltineſſe, ſhoulde not doubt to come willingly to the celeſtiall throne of God.

Therefore,

Therfore, if we conſider what it profiteth vs, that Chriſt was iudged by Pilate, preſently the reproach of ſo vnworthy a ſubiection ſhalbe wiped away. And certainly, the condemnation of Chriſt offendeth none but either proud hypocrites, or blockiſh and groſſe contemners of God, which are not aſhamed of their owne wickednesſe. The Sonne of God therefore ſtoode guilty before a mortall man, and ſuffered to be accuſed and condemned, that we might ſtande without feare before God. The enemies endeuoured to lay an eternall infamie vpon him: but we muſt rather looke to the ende, whereto the prouidence of God directeth vs. If we could remember how fearfull the tribunall ſeat of God ſhould be, and yet that we could not be freed from thence, if Chriſt hadde not become guiltie vppon earth, it ſhould neuer yrke vs to glory in his bonds. Againe, as oft as we doe heare that Chriſt ſtoode before Pilate in heauy and ſorrowfull eſtate, let vs thereby take occaſion of comfort, that by vſing him as an interceſſour, we may come foorth chearefully and boldly into the preſence of God. To this alſo appertaineth, that whiche preſently followeth of his ſilence: Chriſt held his peace when as the prieſts vrged him on euerye ſide, for that by his ſilence hee mighte open our mouthes. For hence commeth that notable power which Paule celebrateth, Rom. 8. 15. that we may cry with full mouth *Abba father:* as I ſhall touch the ſame againe preſently.

Art thou the king of the Iewes? Thoughe they thoughte to ouerwhelme Chriſt with many and ſundry faultes, yet it is probable that they tooke very malitiouſly the name of a king, that therby they might procure him the more enuie with Pilate. Therefore by Luke it is ſette downe, that they found him *peruerting the people, and forbidding to giue tribute to Cæſar, ſaying.* And there was no offence more odious then this before Pilate, who cared for nothing more, then to keepe the eſtate of the Empire quiet. It appeareth by Iohn, that the matter was diuerſlye handled: but by the whole courſe it doth euidently appeare that this was the chief poynt of the accuſation. Euen as Sathan alſo at this day endeuoureth vnder thys pretence to bring the Goſpel into hatred and ſuſpition, as if that Chriſte by erecting his kingdom, ſhould weaken all the Empires of the worlde, and ſhould ouertourne the lawes of kings and magiſtrates. And kinges for the moſt part are ſo blinded in their pride, that they think that Chriſt cannot raigne, but with the loſſe of their power. Therfore this alwayes is a very plauſible action amongſt them, wherwith Chriſt was once vniuſtly charged. Therefore Pilate neglecting all other accuſations, doeth eſpecially reſt vppon the ſedition: for if he had found Chriſte troubling any thing in the ſtate of the common wealth, he had willingly condemned him without delay: this is the reaſon why he asketh him the queſtion of the kingdome. And though according to our three Euangeliſtes, the anſweare of Chriſt is doubtful, yet by Iohn it may be gathered that Chriſt freely confeſſed, that which was obiected: but withall he cleared himſelfe of the offence, when hee denied himſelfe to be an earthly king. But becauſe that it was not his purpoſe to vſe diligence to purge hymſelfe, as the guiltie doe vſe, the Euangeliſts doe ſette downe halfe his anſweare: as if they ſhoulde haue ſayde hee denied not but that hee was a king, yet the ouerthwart ennemies noted the quarrell, wherewyth they charged him vndeſeruedly.

12. He

12. *He anſwearedd nothing.* VVhy the Euangeliſts ſhould ſay that Chriſte held his peace, whoſe anſweare they reported euen nowe, this is the reaſon, becauſe that when hee was ready to make his defence, hee willingly refrained. Neyther did he giue that aunſweare before of the kingdome, becauſe that he deſired to be looſed, but onely that he might ſhew himſelfe to be the redeemer promiſed in times paſt, before whom euery knee ſhoulde bowe. Pilate wondered at that patience, that Chriſt would willingly betray his innocencie by holding of his peace, when as hee might readily haue refelled thoſe colde and vaine quarrels. The integritye of Chriſt was ſuch, that it was manifeſt to the iudge without any defence. But Pilate wiſhed that Chriſte ſhoulde not haue left his cauſe ſo vnanſweared, that thereby with leſſe enuie he might be ſette free. And thus farre was Pilate praiſe woorthy for his equitie, in that he fauouring the innocencie of Chriſt, vrged him to defende himſelfe. But leaſt that wee ſhould wonder at the ſilence of Chriſt as an abſurde thing, as he did it, it behooueth vs to marke the counſell of GOD, who woulde that hys ſonne (whome hee had ordained to be a ſacrifice for the waſhing away of our ſinnes) though he was pure of himſelfe, yet ſhould be condemned as guiltie in our perſon. Therfore Chriſt then kept ſilence, that he might nowe become our patrone, and might free vs from guiltineſſe by his interceſsion: he held his peace, that we might glorye, that we by hys grace are made righteous. And by this meanes was fulfilled that propheſie in Iſa. 53.7. that he ſhould be ledde as a ſheepe to the ſlaughter. Yet in the meane ſeaſon he witneſſed that good confeſsion, (whereof Paule maketh mention, 1. Tim. 6. 13.) not in woordes but in deede: not that he might thereby procure any thing priuately to himſelf, but that he might thereby obtaine pardon for all mankinde.

LVKE. 4. *Then Pilate ſayde.* Sith Chriſt ſhould beare the puniſhment for our ſinnes, it was meete that he ſhould firſt be cleared by the iudges owne mouth, that then it might appeare that he was rather condemned for others, then for his owne cauſe. But becauſe that Pilate durſte not diſmiſſe him freely, becauſe of the tumult of the people, hee willingly tooke the occaſion which was offered him, that hee might referre hym ouer to Herodes iudgement. And this was that Herode, whoſe ſurname was Antipas, to whome the Tetrarchie of Galile was left, when Iudea ſhould be made a parte of the prouince of Syria, Archelaus being ſent againe to Vienna. And though that Luke wil a little after ſhew that Herode was appeaſed by this preſet: yet his wil was not ſo much to ſeke to gette his fauour, as to haue an honeſt pretence to keepe himſelfe out of enuie, and ſo to auoide the neceſsity of condemning of Chriſt.

8. *And when Herode ſawe Ieſus, he was exceedingly glad.* Heereby it appeareth how drunke, or rather altogither madde, the wicked are made by theyr owne pride. For though Herode woulde not acknowledge Chriſte for the ſonne of God, yet he accouted him at the leaſt for a Prophet, wherfore he was moſt wicked to be delited with his reproches & ignominie. But as if he had bene iniuried all that time, that hee had not the ſight of Chriſte, nowe hee hauing him at his pleaſure, triumpheth as a conqueror. VVe ſee alſo howe the Prophets in whome the power of GOD doeth ſhine, are loued of wicked and prophane men. Herode had long wiſhed to ſee Chriſte: VVhy did he not alſo deſire to heare him, that hee

might profite by his doctrine? Namely, because that hee had rather be a bare beholder of the diuine power, then godlily & humbly to reuerence it as he ought. And this is the wisedom of the flesh, so to seke out God in his woorkes, that it may not become subiecte to his power: so to desire to see his seruaunts, that it may auoide to heare him speakinge by them. Yea, when Herode hoped for some myracle of Christe, he hadde yet rather to lie guyltie at his feete, then to allow him to be a teacher. Vvherfore it is no maruaile if God shoulde wythdrawe his glorye from the vngodly, who would gladly haue hym to make them some sportes as if he were some iester.

11. *And Herode despised him.* It could not otherwise be but that Christ shoulde be despised by this proud manne, who pleased himselfe in his delites, kingly honour and richesse, for that hee hadde then no other but a contemptible estate. Yet Herodes pride is not to be excused, who shutte vppe the way against the grace of God: and it is not to be doubted but that God, that hee might te plague his former slouthfulnesse, purposely hardened his minde wyth suche a sight. For hee was vnworthy to beholde any sparke of the heauenly glory which was in Christe: because that hee hadde so long shutte his eyes at the full light wherewith all his countrey had beene lightened.

And Luke declareth that Christe was not onely despised of Herode alone, but of all his bande of menne: that we might know that it is rare for God to haue his righte honour in princes courtes. For because that almoste all courtiers are giuen to vaine pompes, their senses are ouerwhelmed with so muche vanitie, that they doe eyther carelesly despise the spirituall graces of God, or else they doe passe by them wyth closed eyes. But by this contempt of Christe there is a newe dignity purchased for vs, so that nowe we are pretious to God and to the Angels.

12. *They were made friendes.* In this, that Christe was a token or pledge of friendshippe made betweene the vngodly, lette vs learne howe contemptible the children of God and religion it selfe are in the worlde. It is probable that where they were bothe puffed vppe wyth ambition, that they grew into some contention for the gouernment: but what soeuer was the beginning of their dissention, neither of them would yeeld the least ioate of his right to the other in earthly affaires: yet because there was no account made of Christe, Pilate doeth willingly send hym ouer to Herode, and in like maner Herode sendeth him backe to Pilate. So at this day we see when iudges doe contende and striue for theeues and other wicked menne, the children of God are contemptuously reiected as thinges of nought. And the hatred of godlinesse doeth oft reconcile the vngodly togither, that they which before could agree in nothing, shuld conspire togither to extinguish the name of God. And when the vngodly doe on euery side deliuer the children of God to deathe, they doe not purchase mutuall friendshippe as wyth a great reward, but that which they thinke moste vile, they doe not hardly sticke at, euen as if a manne shoulde caste a cruste of bread to a dogge. But Christ by abolishing discords should conclude another peace amongst vs: namely, that we being first reconciled to God might with a godly and holy consent partly help each others to maintain righteousnes, partly that we myght striue in brotherly dueties and mutuall humanitie.

Mathew

Mathewe 27.

15. *Nowe at the feaſte, the gouernour was woont to deliuer vnto the people a priſonner, whom they would.*

16. *And they had then a notable priſonner, called Barabbas.*

17. *VVhen they were then gathered together, Pilate ſayd vnto them: VVhether will you that I let looſe vnto you Barabbas, or Ieſus which is called Chriſt?*

18. *(For he knewe well, that for enuie they had deliuered him.*

19. *Alſo, when hee was ſette downe vpon the iudgement ſeate, his wife ſent to him, ſaying: Haue thou nothinge to doe with that iuſte manne: for I haue ſuffered manye thinges thys daye in a dreame by reaſon of him.)*

20. *But the chiefe prieſtes and the Elders hadde perſwaded the people that they ſhoulde aske Barabbas, and ſhould deſtroy Ieſus.*

21. *Then the gouernour anſwearing, and ſayde vnto them: whether of the twaine will yee that I lette looſe vnto you? And they ſayde Barabbas.*

22. *Pilate ſayde vnto them: VVhat ſhall I doe then with Ieſus, whiche is called Chriſte: They all ſayd to him: Lette him bee crucified.*

23. *Then ſayde the gouernour: But what euill hath he done? Then they cried the more, ſayinge: Lette him be crucified.*

Marke 15.

6. *Nowe, at the feaſt Pilate did deliuer a priſonner vnto them, whomſoeuer they would deſire.*

7. *Then there was one named Barabbas, whyche was bounde with his fellowes, that hadde made inſurrection, who in the inſurrection had committed murther.*

8. *And the people cryed a loude, and began to deſire that he would doe as he had euer done to them.*

9. *Then Pilate anſwearing them, and ſayde: VVill ye that I let looſe vnto you the king of the Iewes?*

10. *For he knew that the hie prieſtes hadde deliuered him of enuie.*

11. *But the hie prieſtes hadde moued the people to deſire that he would rather deliuer Barabbas vnto them.*

12. *And Pilate anſwearing, and ſayde againe vnto them: VVhat will yee then that I doe with him, whome yee call the kinge of the Iewes?*

13. *And they cried againe, Crucifie him.*

14. *Then Pilate ſayde vnto them: But what euill hath he done? And they cried the more fervently: Crucifie him.*

Luke 23.

13. *Then Pilate called togither the hie prieſtes, and the rulers, and the people,*

14. *And ſayd vnto them: Ye haue brought this manne vnto mee, as one that peruerted the people: and beholde I haue examined him before you, and haue founde no fault in this man, of thoſe thinges whereof yee accuſe him:*

15. *No, nor yet Herode: for I ſent you to him: and loe, nothing woorthye of death, is done to him.*

16. *I will therfore chaſtice him, and let him louſe.*

17. *(For of neceſſitie he muſt haue lette one louſe to them at the feaſt.)*

18. *Then all the multitude cried at once, ſayinge: awaye with him, and deliuer to vs Barabbas,*

19. *VVhich for a certaine inſurrection made in the citie, and murther, was caſt in priſon.*

20. *Then Pilate ſpake againe to them, willing to let Ieſus louſe.*

21. *But they cried, ſaying: crucifie, crucifie him.*

22. *And hee ſayde vnto them the thirde time: But what euil hath hee done? I finde no cauſe of deathe in him: I will therfore chaſtice him, and let him louſe.*

23. *But they were inſtante with loud voyces, and required that he might be crucified: and the voices of them, and of the hie prieſtes preuailed.*

15 *At the feaſt the gouernour was wont.* Here is nowe deſcribed to vs partly the vnap-

vnappeaceable cruelty of the prieſts, partly alſo the furious obſtinacy of the people. For it muſt nedes be that they both were wonderful madde, who were not ſatisfied with conſpiring of the death of an innocent mã, except that alſo in deſpite of him they ſhould ſet a thiefe at libertie. Sathan ſo caſteth the vngodly headlong, that after they begin once to fall, they doe abhorre no wickednesſe be it neuer ſo deteſtable, but as menne blinded and amaſed they heape ſinnes vpon ſinnes. It is not to be doubted, but Pilate that he might make them yelde for ſhame, choſe this moſt wicked man, againſt whome Chriſt being oppoſed, might be ſette free. And the hainouſneſſe of the crime whereof Barrabas was guilty, ſhould haue cauſed the people iuſtly to haue hated him, that at the leaſt by cõpariſon, Chriſt might be ſet free. But neither the prieſtes nor the whole nation are afraide of any ſhame, but they deſire that the ſeditious perſon and murderer ſhould be giuen vnto them. In the meane while we muſt conſider the counſell of God, whereby it came to paſſe, that Chriſte, as the worſte of all men, ſhould be adiudged to the croſſe. The Iewes with a blinde furie doe rage againſt him: but becauſe that God had ordained him to be a ſacrifice for the waſhing away of the ſinnes of the world, he alſo ſuffered him to be made inferiour to a theefe and a murtherer. But to ſee the Sonne of God broughte to this poynte, no manne can rightly conſider it without great horrour, and loathing of himſelfe, and deteſtation of his owne ſinnes. But hence alſo there ſpringeth no ſmall matter of comfort: for Chriſt is therefore drowned in the depth of ignominie, that by his deiection he might procure our aſcenſion into the heauenly glory: therefore was he accounted worſe then the theefe, that he myghte gather vs into the ſocietie of the Angels of God. This frute if it be rightly eſteemed, ſhall be enough and more then enough for the aboliſhing of the offence of the croſſe. Further, in that the gouernour was wont at the peoples choyſe to ſet ſome one of the priſoners louſe on the feaſt daye, it was an example fooliſhly and wickedly brought in, to the manifeſt corruption of the woorſhip of God. For there is nothing more vnſeemely, then to ſolemniſe the holye dayes with freeing ſinnes from puniſhment. For God hathe therefore armed the magiſtrates with the ſworde, that they might ſeuerely reuenge thoſe ſinnes whiche cannot bee tollerated without the common daunger. VVhereby it appeareth that hee woulde not be woorſhipped with the violating of his lawes and puniſhmentes. But in this order doe men profite, when they do raſhly of themſelues deuiſe wayes to ſerue God (when as nothing ſhoulde be attempted but by the preſcript rule of his worde) that vnder the pretence of honour they doe oft ſerue him with reproches. VVherefore we muſt keepe this ſobrietie, not to offer any thyng to God, except that he require it. For he is ſo farre from being delited with prophane giftes, that they doe rather prouoke his wrath.

19. *Alſo, when he was ſette downe.* Thoughe that the meditation by day might haue beene the cauſe of that dreame, yet without doubte Pilates wife ſuffered not theſe troubles naturally (as it doeth daily befall to vs) but by the ſpeciall inſtincte of God. They haue commonly thought that the deuill ſuborned this woman, to the end that he might hinder the redemption of mankinde. The which is not likely, when as by his drift the Prieſtes and Scribes were ſo earneſt to deſtroy Chriſt. Therfore it muſt

rather

rather be taken thus, that God the father diuers wayes approoued the innocencie of Chriſte, that it might appeare that he died for the cauſe of others, euen for ours. And therefore his will was, that he ſhoulde be ſo oft cleared by Pilates mouth before hee was condemned, that a lawfull ſatisfaction for our ſinnes might appeare by his vndeſerued condemnation. But Mathew doeth eſpecially report this, leaſt any manne ſhoulde wonder at this ſo carefull an endeuour of Pilate, while he ſtriueth in the tumult of the people, for the life of a man deſpiſed. And certainly God by the troubles which his wife had in the night, ſtirred vp him to defend the innocencie of his Sonne: not that he would deliuer him from death, but onely that hee might teſtifie, that hee was humbled to beare the puniſhment due to others which he hadde not deſerued. But of dreames which are as viſions I haue ſpoken other where.

20. But the chiefe prieſts. The Euangeliſt noteth the chiefe authors of the miſchief: not that the people (which was pricked on forward by others) ſhould be excuſed by lightneſſe of credite: but that we might know that they were not of themſelues bent againſt Chriſt, but while they ſought to pleaſure the Prieſtes, they as well forgatte all equitie and modeſtie as their owne ſaluation. And heereby we are taught howe hurtfull it is to haue the vngodly in authority, who can eaſily tourne the common people, (then whome nothing is more vnconſtant) hither and thither to any offence. The purpoſe yet of the Euangeliſt muſt be noted, that the people ſo earneſtly deſired to haue Chriſt put to death, not that he was ſo odious amongeſt them, but becauſe that the greater part ambitiouſly deſiring to yeelde to their Prelates, without reſpecte of equitie, ſet their tongue as it were on ſale to the vngodly conſpiracie of a fewe.

22. What shal I dee then with Ieſus? Becauſe that Pilate ſaw them ſo blind and madde, that with their great ſhame they doubted not to delyuer ſo notable an offender from death: hee endeuoureth by an other meanes to touche them, that ſo he might bring them backe to the right way: for that the death of Chriſt ſhould bring ſhame vppon them, becauſe that it was commonly reported of Ieſu that he was a king, and the Chriſt: as if he ſhuld haue ſayd: If you haue no pitie of the man, at the leaſt haue regarde of your owne honour: for ſtraungers will commonly thinke that by the puniſhment of him all you are corrected. But the heate of theyr cruelty was not by this meanes appeaſed, but ꝑ they wold go forwards rather to bee enemies publikely to themſelues, then priuately to Chriſte. Therefore after Marke, that Pilate mighte vrge them the more hardly, hee ſayeth that they alſo called Ieſus a kinge, declaring this title to be ſo common, as if it had beene his vſuall ſurname. But all ſhame being caſt aſide, they doe boldly vrge the death, which drewe with it the ignominie of the whole nation. Iohn doeth report their anſweare which our three doe conceale: namely, that they haue no king but Cæſar. So they hadde rather be depriued of the hope of the redemption promiſed them, and to be brought into perpetual ſlauerie, then to take the redeemer offered them from God.

L V. 16. *I will therefore chaſtice him, and let him looſe.* If that a light offence was cõmitted not worthy of death, the Romane gouernours were wont to beat him which had ſo offended, with rods: and this kinde of puniſhmẽt was called a chaſtiſement. Therfore Pilate doth vnrighteouſly, who

freeing Chriſt from al offẽce, wold yet puniſh him as if he were conuict of ſome ſmal crime. For he doth not only teſtifie that he found no fault in him worthy of death, but he ſaith that his innocency is without exception. Therfore why doth he whip him? But this is the vſe of earthly men, whom the ſpirit of God hath not confirmed in the conſtant way of righteouſnes, although they deſire to mainteine equitie, they are enforced to yeeld to ſmal iniuries. And they do not only account this as a iuſt excuſe for thẽ, that they fel not into a moſt grieuous ſin, but they doe chalenge thẽſelues to be praiſe worthy for that their clemency, becauſe they ſomwhat ſpared the innocent. But they do not conſider that righteouſneſſe which is more pretious then the life of men, is violated as wel with rods as with the axe. As concerning the ſonne of God, if he had beene in this maner diſmiſſed, he hadde borne the reproache of the rods without the worke of our ſaluation: but on the croſſe, euen as in a moſt royall chariot, he hath triumphed ouer his ennemies and ours. But I do wiſh that the world were not at this day filled with many Pilates: for we doe ſee that ſame fulfilled in the members which was begun in the head. VVith the ſame cruelty which the Iewiſh prieſts cried out that Chriſt ſhould be put to death, doth the Popiſh clergy perſecute his ſeruaunts. And many iudges doe willingly yeelde to their rage to make themſelues their butchers: but they which doe abhorre to ſhed bloude, that they may deliuer the innocent from death, they do whip Chriſt himſelfe the only righteouſneſſe of God. For what is it elſe, to compel the ſeruaunts of God for the redẽption of life to deny the goſpel, but to make the name of chriſt ſubiect to rods? In ỹ mean ſeaſon they pretẽd the violẽce of his enemies: as if that by this colour their faithleſſe fearefulneſſe were well couered: which if it could not be excuſable in Pilate, it deſerueth great deteſtation in them. But though our three Euangeliſts do omit this, yet it appeareth by Iohn, that Chriſt was beatẽ with rods, when as yet Pilate ſought to preſerue his life, that the wofull ſight might appeaſe the rage of the people. Yet Iohn addeth withall that it could not be appeaſed, vntill the authour of life was put to death.

Matthew 27.

24. VVhen Pilate ſawe that hee auailed nothing: but that more tumult was made, he toke water, and washed his handes before the multitude, ſaying: I am innocẽt of the blond of this iuſt man: looke you to it.

25. Then anſweared al the people, and ſayde: His bloude be on vs and on our children.

26. Then let he Barabbas looſe vnto them, and ſcourged Ieſus, & deliuered him to be crucified.

27. Then the ſoldiours of the gouernour tooke Ieſus into the common hal, & gathered about him the whole band.

28. And they ſtripped him, and put

Marke 15.

15. So Pilate willing to content the people, looſed them Barabbas, and deliuered Ieſus when hee had ſcourged him, that hee might be crucified.

16. Then the ſoldiours ledde him awaye into the hall, which is the common hall, and called togither the whole band,

17. And clad him with purple, & platted a croun of thornes, and put it about his head,

18. And began to ſalute him, ſayinge: Haile king of the Iewes.

19. And

Luke 23.

24. So Pilate gaue ſentence, that it ſhould be as they required.

25. And he lette looſe vnto them, him that for inſurrection and murther was caſt into priſon, whō they deſired, & deliuered Ieſus to do with him what they would.

26. And as they led him away, they caught one Symon of Cyrene, comming out of the field, & on him they laid the croſſe to beare it after Ieſus.

27. And there followed him a greate multitude of people, and of women, which wo-

put vpon him a scarlet roabe.
29. And plaited a crowne of thornes, and putte it vppon hys heade, and a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee kinge of the Iewes.
30. And spitted vpon him, and toke a reede, and smote him on the head.
31. Thus when they had mocked him, they tooke the roabe from him, and putte on hys owne raiment on him, and ledde him away to crucifie him.
32. And at they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

19. And they smote him on the head with a reede, and spat vppon him, and bowed the knees, and did him reuerence.
20. And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, and ledde hym out to crucifie him.
21. And they compelled one that passed by, called Symon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to bear his crosse.

men bewailed and lamented him. 28. But Iesus turned backe vnto them, and sayde: Daughters of Ierusalē, weepe not for me, but wepe for your selues, & for your children.
29. For behold, the daies wil come, when mē shal say: Blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. 30. Then shal they begin to say to the mountaines: Fal on vs: and to the hilt, couer vs. 31. For if they do these things to a greene tree, what shalbe done to the drie?
32. And there were 2. others which were euill doers, ledde with him to be slaine.

24. *When Pilate saw.* Euen as the mariners after they haue tasted the great force of the tempest, do at the last yeeld & suffer themselues to be driue into a contrary course: so Pilate seeing himself vnable to appease the stir of the people, laying by the authority of a iudge, he followeth their mad outcries. And though he had striuen long to resist them, yet necessitye doth not excuse him: for he should rather haue suffred any thing then to haue neglected his office. And his sin is not made the lesse by the childish ceremony which he vsed, for how should he wipe away the blot of the offence with a few drops of water, which no sacrifices could wash away? And it may be that he had but smal regard to be cleared of his faults before God: but he shewed the people this token of detestation, if it might fal out, that he might draw thē to repent for their fury, as if he had said thus: Beholde you compel me to an vnrighteous murther, to the which I am brought with feare & horror. Therfore what shal become of you, & what great vengeance of God doth remaine for you, who are the chiefe authors of it? But what purpose so euer Pilate had, yet god wold by this meanes declare the innocency of his son, wherby it might the better appear that our sins are condēned in him. The chief and only iudge of the world is set before the tribunal seate of an earthly iudge: he is condēned to the crosse as a wicked mā: and also he is set in the midst betwene two theues, as if he were the captain of them. The lothsomnes of such a spectacle might at the first sight much trouble the senses of men, if this reason were not considered, that the punishment which was due to vs, was laid vpon christ, that the guiltines being now taken away, we should not dout to come foorth into the presence of the heauenly iudge. Therefore the water which nothing preuailed Pilate for the washing away of hys faults, should auaile at this day to an other vse, that it may purge our eyes from all impediments, that thereby they may in the midst of damnation clearly beholde the righteousnesse of Christ.

25. *His bloude be on vs.* It is not to be doubted but that the Iewes carelessly curssed thēselues, as if their cause were good before god: but an vnaduised zeale caried them headlong so farre, that they committinge a

ſin vnpardonable, ſhuld alſo by a ſolemne curſſe, cut themſelues from al hope of forgiueneſſe. Hereby we do gather how carefully all vnaduiſed raſhnes muſt be taken heed of in al iudgemẽts. For wher men dare without regard of examination do this or that as they pleaſe, at the length frõ a blind headineſſe, it is neceſſary that they ſhuld fall into madneſſe. And this is the iuſt vengeance of God, wherby he plagueth their pride, which vouchſafe not to make choyſe of right or wrong. The Iewes thought that by killing Chriſt they ſhuld do God good ſeruice: but whẽce commeth this wicked errour, but of their vngodly ſtubbornnes & contempt of God himſelfe? VVherfore they are worthily throwne into this madneſſe, that they might purchaſe themſelues their vtter deſtruction. But where the queſtion is of the worſhip of God and of his holy myſteries, let vs learne to open our eyes, and reuerently and ſoberly ſeeke to know the cauſe, leaſt hypocriſie & audaciouſnes ſhuld make vs to be as amaſed men without wit. And as god neuer ſuffreth this curſſed ſpeach to come out of the mouth of the people, except their impiety had firſt ben deſperate: ſo he doeth after iuſtly reuenge the ſame by fearful and vnwonted meanes, & yet by an incredible myracle hee reſerued ſome remnantes to himſelf, leaſt that his couenant ſhould be extinguiſhed by the deſtruction of the whole nation. He had adopted to himſelfe the ſeede of Abraham, that it might be a choſen nation, a prieſtly kingdom, a holy portion and enheritance. Now that the Iewes as it were with one voyce, doe conſpire the refuſall of ſo great grace, who woulde not ſay that the whole nation ſhuld be pulled vp by the rotes out of the kingdom of God? But God in their infidelity doth make manifeſt the ſtedfaſtnes of his faith: and that he might declare that he made not his couenant in vain wyth Abraham, he exempted them whom he had frely choſen, from that general deſtruction: ſo his truth doth alwaies go far beyond al lets and ſtops of the vnbelief of man. *26. Then let he Barabbas looſe vnto them.* Our three Euangeliſts do not ſet down that which Iohn recordeth, that Pilate went vppe into his iudgement ſeat, that he might thence giue his ſentence: for they doe onely declare that he was won by the deſire and the confuſed tumult of the people, to deliuer Chriſt without cauſe to death. Yet bothe is to be noted, that his aſſent ſhuld be wreſted out of him againſt his wil, and yet that he ſhuld become the iudge to condemne him, whom he pronoũceth to be innocent. For except the ſon of God had been pure from all ſin, by his death we ſhuld not haue ben clenſed. Again, if he had not ben pledge for the puniſhment which we had deſerued, we had been ſtill entangled in the guiltineſſe of our ſins. Therfore God would haue his ſonne condemned in ſolemne maner, that he might by his grace ſet vs free. But the cruelty of the puniſhment doth no leſſe auail to the ſtrengthning of our faith, then with the feare of Gods wrath to terrify vs, and with the feeling of our ſinnes to humble vs. For if we deſire to profite rightly in meditating of the death of chriſt, it is meet to begin there, that for the greatnes of the puniſhment which he ſuſtained, we ſhoulde be afrayed of our ſinnes. So it ſhal come to paſſe that we ſhal not only loath & be aſhamed of our ſelues, but as men wounded with great ſorow, with that earneſtnes which is meete we ſhuld ſeeke for help, and withal we ſhuld feare as men amaſed. For our hearts ſhould be harder then ſtones, if we ſhoulde not be thoroughly wounded with the woundes of the Sonne of God:

if

if we ſhould not hate and deteſt our ſinnes, for the waſhing away of the whiche, the Sonne of God ſuffered ſo great paines. But as the horrible vengeaunce of God doeth heere manifeſt it ſelfe, ſo on the other parte wee haue moſte plentifull matter for our comfort ſette before vs. For it is not to be feared that our ſinnes ſhould come any more before God to be iudged, from the which the Sonne of God hath freed vs with ſo pretious a rewarde. For he did not onely die a common maner of deathe, that he might purchaſe life for vs, but togither with the croſſe, he tooke our curſſe vppon himſelfe, leaſt any vncleanneſſe ſhoulde any more remaine in vs.

27. *Then the ſouldiours of the gouernour, tooke Ieſus into the common hall, and gathered about hym the whole bande.* This heaping vppe of reproofes is not ſette downe in vaine. That God ſhoulde ſette foorth his only begotten ſonne to beare all kinde of reproches, we knowe that it was not any matter of ſport or game. Therefore firſt it is meete to conſider what we haue deſerued, then the recompence which Chriſt offered, ſhould ſtirre vs vppe to hope well. Our filthineſſe deſerueth that God ſhoulde abhorre it, and that all the Angels ſhould ſpit vpon vs. But Chriſt, that he might bring vs into the preſence of his father, pure, and without ſpotte, would himſelfe be ſpitte vppon and defiled with all reproches. VVherefore that yll fauoured kinde of dealing which he once ſuffered vppon the earth, doth nowe purchaſe vs fauour in heauen, & alſo reſtoreth the image of God, which was not only defiled, but almoſt blotted out with the pollutions of ſinne. Heere alſo doeth the ineſtimable mercy of God clearly ſhewe it ſelfe, that for our cauſe he woulde thus farre caſt downe his onely begotten Sonne. By this example Chriſte prooued his marueilous loue towardes vs, in that he would refuſe no kinde of ignominie for our ſaluation. But theſe things neede rather ſecreat meditation, then to be adorned foorth with wordes. In the meane while we are taught not to meaſure the kingdome of GOD by fleſſly ſences, but by the iudgement of faith and of the ſpirite. For ſo long as our mindes ſhall be ſetled in the world, it ſhall not only ſeeme contemptible to vs, but alſo ful of ſhamefull reproches: but aſſoone as they ſhall be lift vp into heauen by faith, they ſhall not onely beholde the ſpirituall maieſtie of Chriſt, the which ſhall blotte out all the ſhame of the croſſe, but the ſpittings, whippings, buffetings and other reproches ſhall lead them to beholde hys glorye, as Paule teacheth the Phil. 2. 10. 8. that there was giuen vnto him a name and great power, that before him euery knee ſhould bowe, becauſe that he willingly humbled himſelfe to the death of the croſſe. VVherefore if the worlde doeth alſo at this day ſcorne at Chriſte, lette vs learne by the height of faith to ouercome theſe offences: neither let vs regarde what the vngodly ſhall wickedly aſcribe vnto Chriſt, but with what ornamẽts the heauenly father ſhall clothe him, with what ſcepter and wyth what crowne he ſhal adorne him, that he may be placed not only farre aboue men, but alſo farre aboue all the Angels. There is no great account to be made of that matter, where Marke putteth purple in ſteade of ſcarlet. It is not probable that Chriſte was apparelled with any coſtly garment. VVhereby we doe gather that it was not purple, but ſuch as was ſomewhat like it: euen as the Painter in his pictures doeth imitate the truthe.

32. *They found a man of Cyrene.* By this circumſtance there is ſet foorth the

extreme cruelty aſwel of the Iewiſh nation as of the ſoldiers. It is not to be douted, but that the euill doers were wont to beare their own croſſes euen to the place of execution: but when as none but ſtrōg theeues were wont to be crucified, they were able to beare ſuch a burden: the eſtate of chriſt was far otherwiſe, ϕ the very weaknes of the body might plainly ſhewe that he was a lambe to be ſacrificed. Alſo it may be, that he being maimed with whips, & hardly oppreſſed with many iniuries, fel downe vnder the burden of the croſſe. The Euangeliſts do report that a husbād-man, & one of no account, was conſtrained by the ſoldiers to beare the croſſe: becauſe that maner of puniſhment was ſo deteſtable, that they thought they all ſhuld be defiled if they ſhuld but onely touch it. But he, who of the baſeſt ſort of the people was enforced to ſo vile & infamous an office, doth God nobilitate by his preachers: for it is not in vaine that the Euangeliſts doe not only ſette downe his name, but alſo his country & children. Neither is it to be douted but that God wold by this beginning admoniſh vs, when we are of our ſelues of no account nor eſtimation, we ſhall get dignity and fame by the croſſe of his ſonne.

L V. 27. *And there followed him.* Though that al the people had openly cōdemned Chriſt with one voice, yet we ſee that ſome forgate not his doctrine & his myracles: ſo in that miſerable diſsipatiō God reſerued ſome ſmal remnants vnto himſelf. And though the faith of theſe women was weake, yet it is to be ſuppoſed that the ſeed of piety was hiddē in them, which afterwards in time conuenient ſprang forth. In the meane while their weping auailed to the condēnation of the wicked & vnſpeakable cruelty of thoſe men, which with the Scribes & Prieſts had conſpired to put Chriſt to death. But Luke hadde an other purpoſe: namely, that we might know, while the people in their wickednes do confuſedly triūph, as if they had ſhaken off the bridle, that God is not as an idle beholder of that which is don, but he ſitteth in heauen as a reuēger, who wil preſently take vengeance of their vniuſt crueltye: neither is his vengeance therfore to be deſpiſed, becauſe it is deferred vnto a time conuenient, but before it appeareth, it muſt be feared.

28. *Weepe not.* Some thought that the women were reprooued, becauſe that fooliſhlye and of an vnaduiſed affection they powred foorth their teares in vaine. But Chriſte doeth not ſimply reproue them, as if their weping were yll and without reaſon: but hee forewarneth them, that they haue farre greater cauſe to weepe for the horrible iudgement of G O D, whiche hangeth ouer them: as if hee ſhoulde haue ſayde that his death was not the end, but the beginning of ſorrowes to Hieruſalem and to all that nation: and thus he declareth that he is not ſo caſt out to the pleaſure of the vngodly, but that God hath a care of him. For by the puniſhmēt which afterward followed, it doth plainly appear that the life of Chriſt was deare to God the father, euen then when all men thought that he was vtterly forſaken & caſt off. And theſe words do declare how ſtrong & couragious Chriſt was, for he could not haue ſpoken this, but that he went conſtantly & without feare to death: but it eſpecially tendeth to this, that God yet regarded him euen in that deformed and baſe eſtate: but the wicked which now do proudly triumph as conquerors, ſhal not long enioy their mad ioy, for ſhortly after ther ſhal come a wonderful change. This doctrine is alſo profitable for vs at this

day

day, while we acknowledge that Chriſt was no leſſe beloued to the father, becauſe that he was without his help for a time: but he ſet ſo much by our ſaluation, that he ſpared not his only begoten ſonne. And by this he hath giuen a notable example, when as he vtterly ouerthrew the holy citie, and where he had onely made choiſe of a ſanctuarie for himſelf, and deſtroied it togither with the inhabitants of the ſame. Heereof let vs learne to take occaſion to meditate of the death of Chriſt. For when as God ſo feuerely reuenged the ſame, hee woulde neuer haue ſuffered his ſon to haue ſuffred it, but to the end he might be a ſacrifice for the ſinnes of the worlde.

29. For beholde the dayes will come. He denounceth that there is at hand no common plague, but ſo terrible as hath not before beene heard of, in the which the vengeance of God ſhould openly be ſeene, as if he ſhould haue ſayd, that that nation ſhould not be conſumed by one onely kinde of deſtruction, but that it ſhuld be ouerthrowne by a manifolde heap of great euils, ſo that it ſhould be much better to be ouerwhelmed with the ruines of the mountaines, or to be ſwallowed vp in an earthquake, then to waſt away amongſt the ſeuere torments of a long deſtruction. And theſe threats fell not away in vaine: but the cruelty it ſelfe which fel out far exceded this lightning of wordes, as it appeareth by Ioſephus. Further, where theſe were ſpeaches of extreeme deſperation, to wiſh to be couered with the mountaines, and to curſſe the frute of the wombe, Chriſt doth by theſe words teach that the Iewes ſhal feele at the length, that they do not make warre with a mortall manne, but with God. So the enemies of God doe receiue a iuſt reward of their ſacrilegious fury, ſo that they ſhoulde in vaine deſire to oppoſe the earth as a buckler againſt the vengeance of God, who before durſt be ſo bold as to ſtrike at heauen it ſelfe.

31. If they doe theſe things to a greene tree. Chriſt by this ſentence doth declare that neither his death ſhallbe vnreuenged, neither that the Iewes whoſe wickednes was ful ripe, yea halfe rotten ſhould ſtand long, and by a common ſimilitude he proueth that it cannot be, but that the fire of the wrath of God ſhould preſently deuoure and burne them vp. VVe know that the vſe is firſt to caſt dry wode into the fire: if that the moiſt and the grene be burnt, much leſſe ſhall the dry be ſpared at the length. Further, the woord *They doe*, may be expounded indefinitely in this ſence. If the greene wood be caſt into the fire before the time, what thinke you ſhall become of the dry and of the old? Except that any man had rather to compare men with God: as if Chriſt ſhoulde haue ſayde, the wicked which are like vnto dry woode, when they haue vniuſtly deſtroyed the righteous, haue their turnes prepared for them by God: for how ſhould they which were before appoynted to deſtruction, eſcape the hād of the heauenly iudge, who for a time giueth them ſo great liberty againſt the good and innocent? But which of the two wayes ſoeuer it be taken, the ſum is, that the lamentation of the women was prepoſterous, except that withall they did wayt for, & feare the horrible iudgemēt of God, which hangeth ouer the vngodly. And as oft as the bitterneſſe of the croſſe is troubleſome to vs beyonde meaſure, it may be mitigated by thys comfort, that God who nowe ſuffereth his children to be afflicted vniuſtly, will not at the length ſuffer that the wicked ſhall go away vnpuniſhed.

And if this hope ſhoulde not vpholde vs, we ſhoulde of neceſsitye fall downe vnder the afflictions. For though it is naturall and more vſuall to make a fire of drie woode then of moiſt, yet God followeth an other order: for while he graunteth the reprobate to be at quiet reſt, he exerciſeth his with diuers troubles: and therefore their eſtate is the more myſerable, if it ſhould be eſteemed of, as it doeth preſently appeare. But this is a ready remedy, if they will patiently wayte for the whole courſe of Gods iudgement. For ſo it ſhall comfort them to ſee the wicked gayne nothing by their ſmall delay: for where God ſhall humble hys faithfull ones with his fatherly roddes, he wil riſe with a drawne ſworde agaynſt them, whoſe ſinnes he ſeemeth for a time not to obſerue.

Mathewe 27.

33. And when they came to the place called Golgotha, (that is to ſaye, the place of dead mens ſculles,)

34. They gaue him vineger to drinke, mingled with gall, and when he had taſted thereof, he woulde not drinke.

35. And when they had crucified him, they parted hys garments, and did caſt lottes, that it might be fulfilled, which was ſpoken by the Prophet: They deuided my garments amonge them, and vppon my veſture did caſt lottes.

36. And they ſate & watched him there.

37. They ſette vp alſo ouer his head his cauſe wrytten, THIS IS IESVS, THE KINGE OF THE IEVVES.

38. And there were two theues crucified with him, one on the right hand, and an ether on the left.

Marke 15.

22. And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens ſcullet.

23. And they gaue him to drink wine mingled with Myrrhe: but he receiued it not.

24. And when they had crucified him, they parted his garments, caſtinge lottes for them, what euery man ſhould haue.

25. And it was the third hour, when they crucified him.

26. And the title of his cauſe was wrytten aboue, THE KINGE OF THE IEVVES.

27. They crucified alſo wyth him two theeues, the one of the right hande, the other of hys left.

28. Thus the ſcripture was fulfilled whiche ſayeth: And hee was counted amonge the wicked.

Luke 23.

33. And when they were come to the place whiche is called Caluerie, there they crucified him, and the euill doers: one at the right hand, and the ether at the left.

34. Then ſayd Ieſus: Father forgiue them, for they knowe not what they doe. And they parted his raimēt and caſt lottes.

A little after.

38. And a ſuperſcription was alſo wrytten euer him in Greeke letters, and in Latin, and in Hebrewe: THIS IS THE KING OF THE IEVVES.

33. And they came to the place. Ieſus was ledde to that place, where as the euill doers were woont to be put to death, that thereby his death might be made the more reprochfull. And though that was done according to the cuſtome, yet it is mete more depely to conſider the purpoſe of God. For his wil was that his ſonne ſhoulde be caſt out of the citie, as one vnwoorthy of the companye of menne, that hee mighte receiue vs into hys heauenly kingdome with the Angels. Therefore the Apoſtle in the Epiſtle to the Hebr. 13. 12. appleth this to the old figure of the law. For as God commanded that the bodies of the beaſts ſhould be burnt without the hoaſte, whoſe bloude was brought into the ſanctuarie for a ſacrifice:

ſo

ſo he ſaith, that Chriſt went out of the gate of the Citie, that by taking vp the curſſe which preſſed vs, he might bee as one caſt away, and by this meanes he might waſhe away our ſinnes. And the more ignominye and reproch he bare before the world, the more acceptable & noble a ſpectacle he ſhewed in his death both to God & Angels. For the filthineſſe of the place was no hinderance, but that he might there erect a glorious enſigne of his victorye: neither the ſtincke of the carcaſſes which lay there, coulde ſtop the ſweete ſmell of his ſacrifice from ſauouring throughout the whole world, and pearcing vp euen into heauen.

34. *They gaue him vineger.* Though the Euangeliſts do not ſo curiouſly ſet downe all perticulers in their order, ſo as the verye momentes of times might certeinly be noted: yet I doe by probable reaſon conieƈture, that before the Lorde ſhould be lyft vp vpon the croſſe, according to the cuſtom, there was giuē vnto him out of a cup wine mixed with mirrhe, or what mixture ſoeuer it was, which was made, as it appeareth of gall alſo and vineger. It is throughly agreed vpon almoſt amongſt al the interpreters, that this was not that drinke, whereof Iohn maketh mention, and whereof I ſhall ſpeake a litle after. This I doe onely adde, that I do thinke that there was a cup offred to the Lord, when he ſhould be crucified: and after that the croſſe was lifted vp on high, then it was giuen vnto him in a ſponge. But when hee ſhoulde beginne to aske for drink. I am not ſo curious to ſearch, yet if we doe compare all thinges togeather, it ſeemeth by reaſon that after hee had refuſed that bitter confection, it was againe thruſt vpon him in mockery. For afterward Matthewe addeth, that the ſouldiours giuing him drinke, vpbrayded him, becauſe that he could not delyuer himſelfe from death. VVhereby we do gather that this medicine beeing offred him, they ſcorned at the weakeneſſe of Chriſt, becauſe that he had complained that he was forſaken of God. As concerning the hyſtory ſet downe by Iohn, it is ſufficient to note this one thing, that Chriſt for the cooling of his thirſt asked, that ſome cōmon drinke might be giuen him, and there was thruſt vpon him vineger mixed with mirrhe & gal to haſten his death. But he bore thoſe tormentes patientlye, ſo that for wearineſſe of the ſorrow, he ſoughte not to haue his death haſtened. For this alſo was a portion of his ſacrifice and obedience, to beare the delay of the paine euen to the vtmoſt. Further, they are deceiued in my iudgement, which doe reckon the vineger amongſt the other tormentes inflicted vppon the ſonne of God. Their conieƈture is more probable to me, which doe thinke that this kinde of drinke was good for to voyde bloud, and therefore it was woont to be giuen to euill doers, that their death might bee the more ſpeedy: therefore Mark calleth it wine myxed with mirrhe. But Chriſt (as I touched euen now) not ſo much for the offence of the bitternes refuſeth the wine or vineger, as § he might ſhew himſelfe quietly to go forward to death, according to the commaundement of the father, and that the impatiēcy of the ſorrow driue hym not headlong. Neither is that any hinderaunce, which Iohn ſayeth, that the Scripture was fulfilled. Pſalme. 69. 22. *In my thirſt they gaue me vineger to drinke.* For they both do very wel agree: that it was giuen then as a remedy to end the torments of ſlow death: and yet that Chriſt was hardly afflicted by al meanes: ſo that the very eaſing of it alſo might be a portion or encreaſe of the ſorow.

15. *They parted his garmentes.* It is certeine that the ſouldiours did this alſo of cuſtome, that they parted amongſt them the ſpoyles of a manne condemned. It may be that this one thing was extraordinary, that they caſt lots for his coate without ſeame. But thogh nothing befell to Chriſt in this matter, but that which all condemned men did ſuffer, yet this hyſtory is worthy to be much marked. For the Euangeliſtes doe ſette before vs the ſonne of God naked without his garments, that we myght know that great riches are gotten for vs by this nakednes, which ſhall adorne vs before God. Therfore God would that his ſon ſhuld be ſtripped naked, that we being cloathed with his righteouſnes, & with plenty of all good things without feare might appeare with the Angelles, whom before a vile filthynes in a torne habite kept from entraunce into heauen. Chriſte himſelfe ſuffered his garmentes to bee taken from him, as a pray, that he might enrich vs with the riches of his victory. Further, wher Mathew ſaieth, that ſo the propheſie of Dauid was fulfilled, Pſa. 22. 19. *They deuided my garments amongſt them, &c.* muſt ſo be vnderſtood, as that was perfourmed literally (as they ſay) and indeede in Chriſte, which Dauid metaphorically and vnder a figure complayneth of, as done to him. For Dauid by the word garments meaneth his goods & his honors: as if he ſhuld haue ſaid, that while he liued and had his ſight, he was made a pray to his enemies, who ran into his houſe, and were ſo far frō ſparing thoſe goodes which were left, that they alſo ſpoyled his wife. This cruelty he amplifieth by a metaphor, writing that his garmentes were deuided by lot. And where he was a ſhadow and an Image of Chriſte, that whiche chriſt ſhuld ſuffer he foretold by the ſpirit of propheſie. Wherfore in his perſō this alſo is notable, that the ſoldiors ſpoiled his apparel: for by this ſpoyling we do know thoſe ſignes & notes, wherwith he was ſometime adorned. And alſo the offence is taken away, which otherwiſe might in the wiſdom of the fleſh haue beene conceiued of his nakedneſſe: for hee ſuffered nothing which did not truely and properly beelong to the perſon of the Redeemer, as the holy Ghoſt before declared.

MAR. 25. *And it was the third houre.* This ſeemeth not to agree with the teſtimony of Iohn: for he ſaieth, that Chriſt was condemned aboute the ſixt houre. But if we conſider that which is manifeſt by other places, the day was deuided into foure partes, and that euery of the parts were called by the name of the firſt houre of the beginning of the ſame, it wyll not be hard to be anſwered. The whole meane time from the riſinge of the ſunne euen to the ſecond parte, they did call the firſt houre. The ſecond parte vnto the midſt of the daye, was with them the thirde houre. The ſixt houre beginning at the mid day, continued to three or foure of the clocke in the after noone. Therefore when the Iewes ſaw that Pilat deferred the time, and that now the mid day was at hand, Iohn ſaieth, that they cried out the more earneſtly, leaſt the whole day ſhould eſcape away. But that letteth not but that the Lord was crucified about the end of the third houre. For it is euident enough, after his tumultuous condemnation, that he was ſodenly carried away, the Iewes had ſo earneſt a deſire to put him to death. Therefore Mark meaneth not the beginning of the third houre, but the ende. And this is the more likelye to bee true, that Chriſte honge not aboue three houres vppon the Croſſe.

LV. 34. *Then Ieſus ſaid.* By this ſpeach Chriſt proued himſelfe to be that meeke and gentle Lambe, which ſhould be led to be ſlaine, as Iſaiah the Prophet had witneſſed, 53.7. For he doth not only leaue off reueng, but he commendeth to God the father the ſaluation of them, of whome he is moſt cruelly vexed. This had beene a great thing, to thinke nothing of reuengement: as Peter when by his example exhorteth vs to patience, ſaieth, that he gaue not rebuke for rebuke, neither reuenged his own iniuries, but was content with this alone, that hee had God for a reuenger, 1. Pet. 2. 23. But this was a farre greater and more excellent vertue, to pray to God that he would forgiue his enemies. If any man doth think that this doth not ſufficiētly agree with that ſaying of Peter, which I cited euē now, there is an aunſwere ready for it. For where Chriſt was led by a merciful affection, to entreat god to pardon his perſecutors: it is no let, but that he might commit himſelf to the iuſt iudgement of God, which he knew to be appointed for the reprobat & the obſtinate. VVhē Chriſt therefore ſaw that partely the Iewiſh people, partly the ſoldiours were madde againſt him in a blinde heate, though their ignoraunce was not to bee excuſed, yet hee taketh pitty vppon them, ſo that hee himſelfe praieth for them. Yet ſith hee knew that God would be a reuenger, hee leaueth the iudgement to him againſt the reprobate. And in this manner ſhould the faithfull temper their affections in bearing of afflictions, that they ſhoulde deſire that their perſecutors might bee ſaued: and yet that they ſhuld not doubt but that their life is vnder the defence of God: and reſting vpon this comfort, that at the length the wicked ſhal not go forward in their luſt vnpuniſhed, they ſhall not faint vnder the burdē of the croſſe.

Luke dooth now ſette before vs an example of this moderation in our guide and maiſter: for when as hee could haue curſſed his perſecutors to deſtruction, hee dooth not onely abſtaine from curſing: but alſo he prayeth for their good. And it is to be noted, if at any time the whole world ſhould riſe vp againſt vs, and endeuour by violence to ouerwhelme vs al, this is the beſt remedy to ouercome this temptation, if at any time wee doe thinke of their blindneſſe, which do oppoſe themſelues againſt God in vs. For ſo it ſhall come to paſſe, that the conſpiracy of many againſte vs left alone and forſaken, ſhall not trouble vs aboue meaſure. As againe daily vſe doth ſhew how ſtrong an engine it is to ſhake the weake with, when they ſee themſelues aſſaulted of a great multitude. Therfore if we will learne to ariſe vp to God, it ſhal be an eaſie matter for vs, as it were from an high to deſpiſe the ignoraunce of the vnfaithfull: for how ſoeuer they doe excell in forces and great bandes, yet they know not what they do.

But it is likely that Chriſt prayed not generally for all menne, but onlye for the ſimple people, who were carried by an vnadviſed zeale, and not by delyberate wickednes. For as there was no hope left of the Scribes and Prieſtes, ſo he ſhould haue praied for them in vaine. And without doubte, becauſe the heauenlye Father hearde this prayer, hereof it came to paſſe that many of the people, which had ſhed bloud, did afterwardes beleeue.

37. *They*

37. They ſet vp ouer his head. That which Matthewe and Marke doe touch briefly, Luke doth ſet forth more expreſly, that the title was written in three languages. Alſo Iohn doth declare it more at large. VVherfore let the readers ſee there, that which here I doe omitte for breuitye ſake. I will onely ſay, that this was not done without the prouidence of God, that the death of Chriſt ſhuld be celebrated in three languages: for though Pylate had no other purpoſe, then reproachfullye to touche the Iewiſh nation, yet God had a further regarde. For in this, as it were by propheſie he declared that the death of his ſonne ſhoulde be renoumed euery where, that all people in al places might know the king promiſed to the Iewes. But this was no lawful preaching of the Goſpel: for Pilat, whome GOD appointed to giue teſtimony to his ſonne was a manne vnworthy: but that which was to be done by the true miniſters was ſhadowed out in Pilat. To be ſhort, he may be accounted ſuch a preacher of Chriſt, as Caiaphas was a Prophet.

38. Then they crucified. This is added to the heape of extreame ſhame, that Chriſt is hanged in the midſt betweene two theeues: for they gaue him the chiefe Place, no otherwiſe then to the Prince of theeues. If hee had beene crucified alone, his cauſe might ſeeme to haue beene ſeparate from other euill doers: but now he is not onely thruſt in amongſt them, but he is lifted vppe on high, as if hee were the moſte deteſtable of all. VVherefore Marke to this purpoſe applyeth the propheſie of Ieſaiah, 53. 12. He is accounted with the wicked. For in this the Prophet dooth eſpecially make mention of Chriſt, not that he ſhould by a royal pomp deliuer his from death, but becauſe that he ſhould beare the puniſhmẽt due to their ſinnes. Therefore that he might deliuer vs from guiltineſſe, this manner of ſacrifice was neceſſary, that he might ſubmit himſelf into our place. And here is to be ſeene how horrible the weight of the wrath of God is againſt ſinnes, for the appeaſing whereof it behooued Chriſt the eternall ryghteouſnes to be thrown into the order of theeues. Here is alſo ſet forth the incomparable loue of Chriſt, who that he might gather vs to the company of the holy angels, did abide to be accounted one of the euil doers.

Matt. 27.	Mark. 15.	Luke. 23.
39. And they that paſſed by reuiled him, wagging their heades,	*29. And they that went by, rayled on him, wagging their heads, and ſaiinge, Hey, thou that deſtroyeſt the temple,*	*35. And the people ſtood & beheld: and the rulers mocked him with thẽ, ſaying, he ſaued others: let him ſaue himſelf, if he be the Chriſt, the chooſen of God.*
40. And ſaying, Thou that deſtroyſt the temple, and buildeſt it in three daies, ſaue thy ſelf: if thou be the ſonne of God, come downe from the croſſe.	*& buildeſt it in three daies,*	*36. The ſoldiours alſo mocked him, and offred him vineger,*
41. Likewiſe alſo the hie Prieſts mocking him, with the Scribes & Elders, and Phariſes ſaid,	*30. Saue thy ſelfe, and come downe from the croſſe.*	*37. And ſaid, if thou be the king of the Iewes, ſaue thy ſelfe.*
	31. Likewiſe alſo euen the hie prieſts mockinge, ſaide among themſelues with the Scribes, He ſaued other men, him ſelfe	A litle after.
		39. And one of the euill doers which were hanged, rayled on him, ſaying, if thou be the Chriſte, ſaue thy ſelf and vs.
42. He	*he*	*40. But*

42. *Hee saued others, but he cannot saue himself: if he be the king of Israel, let him nowe come downe from the crosse, and wee will beeleeue him.*
43. *He trusteth in God, let him deliuer him now, if hee wil haue him: for he sayd, I am the sonne of God.*
he cannot saue.
32. *Let Christe the king of Israel now come down from the crosse, that we may see, and beleeue. They also that wer crucified with him reuiled him.*
40. *But the other answered, and rebuked him, saying, feareſt thou not God, seeing thou art in the same condemnation?*
41. *We are in deede here righteously: for we receiue things worthy of that we haue done: but this man hath done nothing amisse.*
42. *And he said vnto Iesus, Lorde remember me, when thou commeſt into thy kingdome.*
43. *Then Iesus said vnto him, verely I saye vnto thee, to daye thou shalt be with me in paradise.*

39. *And they that passed by.* These circumstances doe containe great matter: for heere is sette beefore our eyes the humblinge of the Sonne of God into the loweſtdegree, whereby it may the better appeare how much our saluation coſt him: and withall considering that by right all thoſe paines were due to vs, which he bore, we ſhould be more & more ſtirred vp to repentaunce. For in this ſpectacle God deoth openlye reueale to vs, how miſerable our eſtate ſhould haue beene, if we hadde not had a redeemer. But whatſoeuer thinges Chriſt bore vppon him, muſt be applied to the comforting of vs. And certeinly this contention was harder then all the tormentes, that all menne vexed him with checkes and tauntes, as if he were reiected and forſaken of God. And therefore Dauid, Pſal. 22. 7. 8. 9. bearing the perſon of Chriſte, in all his troubles hee doth eſpecially bewaile this. And truely there is nothing that doth more ſharply wound the mindes of the godlye, then that the wicked for the weakning of their faith doe vpbraid them as lefte deſtitute of the helpe and grace of GOD. This is that ſharpe perſecution, wherewith Paule, Gal. 4. 29. ſaith, that Iſaac was vexed by Iſmael: not that he raged againſt him with ſword & force of armes: but becauſe that he deriding the grace of GOD, attempted to ouerthrow his faith. Dauid alſo firſt, and then Chriſt, ſuffred theſe temptations, leaſt they ſhould terrifie vs at this daye by their noueltie. For the wicked ſhall neuer be wanting, who will tryumph ouer our miſeries. And this is a common deuiſe of Sathan (ſo oft as God doth not comfort vs according to our deſire, but hideth his help a litle) to obiect, that our hope is in vaine, as if that his promiſe were of no effect.

40. *Thou that deſtroyeſt the Temple.* They doe charge Chriſtes doctrine with vanity, becauſe that now when it is neceſſary, he doth not ſhew in deede that power, which he callenged to himſelfe. But if that a deſire to ſpeake euil, had not depriued them both of wit and iudgement, ſhortly after they might haue eaſily ſeene the trueth of that ſaying. Chriſt hadde ſayde, deſtroy you this Temple, and in three dayes I wil raiſe it vp. Now they doe make a proud triumph at the beginninges of the ruine, and they looke not for the end of the third day. Such inſolency do the wicked vſe againſt all the children of God, while vnder the pretence of the Croſſe, they doe endeuour to cut them off from the hope of the lyfe to

come. VVhere is (say they) that immortal glory, which credulous menne do so foolisshly boast of? when as the most of them do lye without glory and despised, others do liue poorely, others do hardly draw their breath vnder continual troubles, others are tossed with flyings and banishmēts, others do pine away in prisons, others are burnte and brought to ashes: So the present corruption of the outward man doth blinde them, that they doe imagine the hope of the renewing of the life to come to bee vaine and ridiculous. But wee must waite for the time appointed of the promised building, neither must wee beare it grieuously, if we bee nowe crucified with Christe, that we may be afterwardes partakers of his resurrection.

If thou bee the Sonne of God. The vngodly doe require of Christe such a testimony of his power, that by prouing himselfe to be the Sonne of God, he should cease to be the sonne of God. Vppon this condition hee became man, and came into the world, that by the sacrifice of his death he might reconcile mē to God the father. Therfore þ he might be shewed to be the son of God, it was necessarye for him to hang vpon the crosse. Now these reprobates do deny the redeemer to be in the place of the son of God, except he descending frō the crosse, shuld renounce the cōmandement of the father, and reiecting the washing away of sins, should cast off the office laid vpon by God. But let vs hereby learn to strengthen our faith: because that the son of God for the work of our saluation woulde remaine fastened to the crosse, vntil that partly with most cruel tormēts of the flesh, partly with horrible anguishes of the spirite hee should suffer death it self. And least it shuld befall ro vs, to tempt God in like maner as we see these men did, let vs suffer God so oft as it shal so seeme good vnto him, to hide his power, that againe according to his owne pleasure he may execute the same conueniently. There appeareth the same wickednes in the other obiection, which presently followeth. *If he be the king of Israel, let him now come down from the crosse, and we wil beleeue him.* For it was not meete for thē to accept of any other king, but such a one as was described by the Prophets. But Isaiah expresly 53. and Zachariah, 9. 9. doe describe Christ to be without forme, afflicted, condemned & accursed, broken, poore & contemned, before that he shuld enter into his roial throne. Therfore the Iewes do prepostrously desire one vnlike to him, whome they would acknowledge for a king: for so they doe declare, that they haue no regard of that king, whom God had promised to giue thē. But on the contrary side (that our faith may wholly be repосed in Christ) let vs seeke for help in his crosse. For hee cannot otherwise be accounted for the lawful king of Israel, but by perfourming all the partes of a Redeemer. And hereby we doe gather howe daungerous a thing it is by wandring after our own deuises to depart frō the word of God. For because that þ Iewes imagined to haue such a king as their wit had deuised thē, they refused Christ crucified, because they thought it an absurd thing to beleeue in him: but to vs it is the best & chief reason of our beleefe, because that for our cause he willingly submitted himself to the ignominy of the crosse. *42. He saued others.* This vnthankfulnes is not to be excused, that they being offended with the present abasing of Christ, do make no account of al those miracles, which he before had wrought in their sight. They do cōfesse that he hadde saued others: by what power or by what meanes? VVhy

VVhy do they not at the leaſt in this behalf reuerēce the manifeſt work of God? But becauſe they do malitiouſly choake, yea, as much as lyeth in them, they do endeuour to quench the light of God, which ſhone in the miracles, they are vnworthy to iudge aright of the infirmity of the croſſe. Beecauſe Chriſte dooth not preſently deliuer himſelf from death, they do vpbraid him of weaknes. And this is too vſuall amongſt all the wicked, to meaſure the power of God by that which is preſently ſeene, that whatſoeuer he doth not, they think he cannot do: and therefore they doe charge him of weaknes, ſo oft as he doth not obey their peruerſe deſire. But lette vs note, that Chriſte when hee eaſily could, did not preſently deliuer himſelf from death, but becauſe he would not. And why doth he for a time neglect his own ſauegard, but becauſe he had more regarde of the ſaluatiō of vs all? Why wold he not deliuer himſelf, but that he might deliuer vs all? Therfore we ſee that thoſe things, which do make well to the edificatiō of our faith, the Iewes through their owne malice drew to the maintenance of their vnbeliefe. *43. He truſteth in God.* Sathan hath, as I ſaid before, this moſt ſharpe dart of temptation, while hee faineth that God forgetteth vs, becauſe that he doth not helpe vs ſpeedily and in the very point of time. For when god waiteth vpon the ſaluation of his children, and doth not only help them in time conuenient, but alſo preuenteth their neceſsity (as the ſcripture doth euery wher declare) he ſeemeth not to loue thē, whom he helpeth not: And ſo by this logicke he leadeth vs into deſpaire, that we do truſt in the loue of God in vaine, where his helpe doth not appeare openly. And as he prompteth our mindes with this kind of fallacie, ſo he ſuborneth his miniſters, which ſhall argue that God hath no regard of our ſauegard, but reiecteth vs, becauſe hee defereth his help. Therfore it behoueth vs to refuſe this argument as faulty, that they are not beloued of God, whō he ſeemeth to forſake for a time. Nay, there were nothing more abſurd, then to tie his loue to euery point of time. God promiſeth that he will be our deliuerer: but if ſomtime hee ſhuld ſeeme to winke in our aduerſities, the delaye muſte be borne with patience. VVherfore it is contrary to the nature of faith, for them to vrge that aduerb *now*, whom God by the croſſe and troubles frameth to patience, and ſtirreth vp to praiers, and to call vpon his name: when as theſe are rather teſtimonies of his fatherlye loue, as the Apoſtle in the Epiſtle to the Hebrewes, 12.6. declareth. And this was eſpeciallye to be ſeene in Chriſt, though he was the beloued ſon, yet was hee not deliuered from death, vntil he had borne the puniſhmēt due to vs: for by that price were we redeemed to ſaluation.

VVherefore the Prieſts againe do deale peruerſly, when they doe conclude that he is not the Son: becauſe that he ſupplieth that roum appointed him of his father.

44. That ſame alſo the theeues caſt in his teeth. Matthew and Marke by Synecdoche doe attribute that to the theeues, which was proper onelye to one of them, as it appeareth by Luke. Neyther may this ſpeache ſeeme ſtraunge: for the two Euangeliſtes hadde no other purpoſe then to declare that Chriſte was rayled vppon on euerye ſide, ſo that euen the theeues ſpared him not nowe when hee was halfe deade. Euen as Dauid in the Pſalm, 22.7.8. beewayling his calamities, doth thereof take occaſion to amplifie the greeuouſnes of them, for that he was made

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the ſhame of all men, and the contempt of the people. And though they doe omitte a hiſtory worthy to bee remembred, which Luke reporteth of the other theefe: yet there is no abſurdity in that, which they doe ſay, that Chriſt was derided of all, yea euen of the very theeues. For it is not ſpoken of euery perticuler perſon but of that kind of men. Nowe therefore let vs come to Luke.

L V. 39. *And one of the euil doers.* By this reproach, which the Son of God ſuffered of the theefe, great honour is gotten for vs amongſt the Angels, that they ſhoulde acknowledge vs for their brethren. But in the meane while here is ſet before vs an example of furious obſtinacy in this wretched man, ſeeing that he ceaſeth not to vomit out blaſphemyes with cruelties in the midſt of his afflictions. So deſperate menne, which cannot eſcape the torments, doe vſe bie frowardnes to ſeeke reuenge. And thogh he vpbraideth Chriſt, that he could neither ſaue himſelfe nor others, yet this obiection ſtriketh at God himſelf. As the wicked, ſo oft as they obtaine not what they deſire, they would willingly pull God out of heauen. It was meete that they being tamed with afflictions, ſhould become gentle: but hereby it appeareth, how the hardnes of the euill hearte was hardened, which could be bowed by no puniſhments.

40. *But the other aunſwered.* There is in this miſerable man ſet before vs a rare example of the vnhoped for and incredible grace of God, partly becauſe that ſodenly at his death he is chaunged into a new man, and is drawne backe euen from the very helles to heauen: Then becauſe that he obtained in a moment forgiuenes of all his ſinnes, wherein he hadde beene drowned al his life, and ſo hee is receiued into heauen beefore the Apoſtles and the firſt fruites of the new Church. Firſte therefore in the conuerſion of this man, there dooth clearely appeare a notable token of the grace of God. For it came not of the proper inſtinct of the fleſh, that he caſt off the great cruelty and proud contempt of God, that he ſhould preſently repent, but he is brought vnder by the hande of God: as all the ſcripture teacheth that repentaunce is his woorke. And this grace is ſo much the more excellent, becauſe that it befell beyond al mens hope. For who would euer haue thought that the theefe at his laſt breath ſhoulde not onely become a godly worſhipper of God, but a ſinguler maiſter of faith and piety to the whol world: ſo that we alſo from his mouth may learne a rule of a true and lawfull confeſsion? And this he vttered as the firſt fruites of his repentaunce, that with a ſharpe reprehenſion he reproued the vngodly frowardnes of his own fellow: then he addeth this as the ſecond, humbling himſelfe with a free confeſsion of his own ſinnes, and attributing to Chriſt the prayſe due to his ryghteouſneſſe. Afterwardes he teſtifieth a wonderful faith, caſting himſelfe wholly and hys ſaluation into the defence of Chriſt, whom yet he ſaw hanging vpō the croſſe and ready to dye.

Feareſt thou not God? Though interpreters doe wreſt theſe wordes diuerſly, yet the ſimple meaning of them ſeemeth to mee to be thus, what meaneth this, that this condemnation compelleth thee not to feare God? For the theefe dorh thereof take occaſion to exaggerate the hardnes of hys fellow, becauſe that he being brought to extreame neceſsitye, dooth not ſo beginne to feare God. But that al ambiguity may be taken away, the readers are to be admoniſhed, that this arrogant and wicked rayler,

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who thought to haue paſſed with his ſcoffing without puniſ ment, is called backe to the iudgement ſeat of God: for though hee had beene all his life without feeling, it behoued him then to tremble, when he felt the hand of God armed againſt him, and ſhortly after he was to yelde a reckening of all his offences. Therefore it was a ſigne of a deſperate and a deuiliſh obſtinacie, when God helde him tied vp to the laſt iudgement, not then to come to a right minde: for if there had beene any droppe of pietye in the heart of the man, he ſhoulde at the leaſt be enforced to gather himſelfe to the feare of God. Nowe we vnderſtand the meaning of the woordes, that they are deſperate and without all feare of GOD, which are not amended by puniſhments. *En te auto crimats,* I doe interpreat not for the ſame, but to be in the preſent execution of condemnation: as if the theefe had ſayd: Sith thou art now as it were in the midſt of death, it behooued thee now to be wakened, that thou mighteſt acknowledge God thy iudge. Further, we do heereof gather a profitable doctrine, that they doe wholely ſette themſelues againſt God, who are not taught humility by corrections: for, ſhame doeth of neceſsity driue them to holde their peace, who ſoeuer are endued with any feare of God.

41. VVee are in deede heere righteouſly. Becauſe the reproofe gathered of the condemnation, mighte ſeeme to light vppon Chriſte, the theefe doteh heere make a diſtinction betweene Chriſte and the cauſe of him and hys fellowe, for the puniſhment whiche was common, was, as hee confeſſeth, iuſtlye laide vppon him and his fellowe, but not vppon CHRIST, who was not putte to deathe for anye faulte of hys owne, but for the crueltye of the ennemies. But that muſte bee remembered whiche I ſayde euen nowe, that the theefe made a notable ſhewe of repentaunce, ſuche as God requireth of euery of vs, in that he confeſſeth that he receiueth a rewarde woorthy of that which he hath done. And this eſpecially muſt be noted, that the cruelty of the puniſhment was no hinderance, but that hee ſubmitted himſelfe patiently to the fierce torments. VVherefore, if we doe truely repent for ſinnes, lette vs learne to confeſſe them willingly and without diſſimulation when neede ſhalbe, and not to flee that ignominie which we haue deſerued. For this is the onely meanes whereby we may bury our ſinnes before God and Aungels, if we ſtriue not to couer them before men with vaine colours. Further, where as amongeſt diuers cloakes whiche hypocriſie vſeth, thys is moſt common, that euery man draweth others in with him, that by their example he might excuſe himſelfe: the theefe on the contrary ſide doeth no leſſe carefully defend the innocencie of Chriſt, then ſimply and freely condemne himſelfe and his fellowe.

42. Lorde remember me. I doe not knowe whether there euer was from the beginning of the worlde an example of faith more rare and worthy to be remembred: ſo muche the more is the grace of the holye Ghoſte woorthy to be hadde in admiration, which heerein ſhewed it ſelfe ſo euidently. The theefe, who not onely had neuer beene a ſcholer in Chriſtes ſchoole, but by thruſting himſelfe into bloudy murthers, hadde endeuoured to quenche all ſenſe of righteouſneſſe, doth of a ſodaine pierce deeper, then all the Apoſtles, and the reſt of the diſciples, in teachinge of whome the Lorde himſelfe hadde beſtowed ſo muche labour: and not that onely, but Chriſte being vppon the tree of execution, he woorſhippet

peth as a king: hee celebrateth his kingdome in that horrible and more then deformed baſeneſſe: he calleth him, who is about to die, the author of life. Truely, if hee had beene inſtructed in the true faith, had hearde many things before of the office of Chriſt, and hadde alſo beene confirmed in the ſame by myracles: yet that knowledge being couered with the cloude of a reproachfull death, might vaniſhe away. Nowe it was more then woonderfull, that hee beinge rude and a yongling, yea, hys minde altogither corrupted, ſhould preſently at the firſt inſtructions vpon the curſſed croſſe apprehend ſaluation and the celeſtiall glory. For wyth what markes or enſignes did he ſee Chriſt adorned, that he might lift vppe his minde to that kingdome? And certainly this was, as if hee ſhoulde clime out of the deepeſt helles aboue the heauens. But to the fleſh thys was but as a fable, and to be laughed at, to attribute to a man caſt away and condemned (whome the world could not abide) a kingdome farre more noble then all earthly Empires. Heereby we do gather how quicke the eyes of his mind were, wherwith he beheld life in death, height in ruine, glory in reproache, victorye in deſtruction, and a kingdome in ſlauerie. If that the theefe extolled by his faith Chriſte nowe hanging vppon the croſſe, and as it were ouerwhelmed with curſinge, into a heauenly throane, woe be to our ſlouthfulneſſe if we doe not reuerence him nowe ſitting at the right hand of God, if we doe not faſten the hope of life in his reſurrection, if we go not into heauen whether he is entred. Nowe, if on the other parte, wee doe conſider what ſtate he was in, when hee beſought Chriſte of his mercy, his faith ſhall growe to further admiration with a torne body now almoſt with out life, he waiteth for the laſt blow of the ſlaughter men, and yet he repoſeth himſelfe in the onely grace of Chriſt. Firſt, whence hath he this hope of forgiueneſſe, but becauſe that in the death of Chriſte (which ſeemeth deteſtable to all other) he conceiueth the ſacrifice of a good ſauour, to be effectuall to waſh away the ſinnes of the worlde? And where he with courage regardeth not his torments: nay, as it were forgetting himſelfe, is caried to a hope and deſire of a better life, it doeth farre paſſe the vnderſtandinge of man. Wherefore let vs not be aſhamed to learne both mortification of the fleſh, and patience, and excellency of faith, and conſtancy of hope, and zeale of godlineſſe of this maiſter, whome the Lord ſette ouer vs, to humble the pride of the fleſh. For the readilier that any man followeth him, the nearer he ſhall ſo come to Chriſt.

43. Verily I ſay to thee. Though Chriſt had not yet triumphed opēly ouer death, yet he ſheweth the effect & frute of the ſame, when he was moſt abaced. And by this meanes he declareth ☧ he was neuer thruſt out of ☧ power of his kingdō. For nothing doth more notably, nor more royally beſeeme a diuine king, then to reſtore life to them whiche are deade. Chriſt therefore, though he being ſtricken with the hand of God, appeared in ſhewe to be a man halfe deſperate: yet, becauſe he ceaſſed not to be the ſauiour of the world, he was alwaies endued with a heauenly power for the performance of his office. And firſt heere is to be noted hys incredible readineſſe, that without delaye hee accepteth the theefe ſo louingly, and promiſeth him that he ſhall be a partaker of the bleſſed lyfe. Wherefore it is not to be doubted, but that he is to admit wythout exception into his kingdome, all whiche doe come vnto him. Whereof it

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may be aſſuredly gathered, that we ſhall be ſaued, if hee be mindefull of vs. Further, it cannot be that he ſhoulde forgette them, who doe commende theyr ſaluation to him. If the theefe had ſo eaſie a paſſage into heauen, becauſe that when all things were in greateſt extremitye, he reſted vppon the grace of Chriſt: much more ſhall Chriſt the conquerour of death, at this day reache foorth his hande out of his throne to vs, that he may gather vs into the fellowſhippe of life. For it were abſurde, ſince the time that hee nailed to the croſſe the hand wryting whyche was againſt vs, and hath putte death and Sathan to flight, and in his reſurrection hath triumphed ouer the prince of the worlde, that there ſhoulde not be as eaſie and as ready a paſſage from death to life for vs, as for the theefe. Therefore, who ſoeuer being ready to die, ſhall wyth a true faith commit the cuſtodie of his ſoule to Chriſt, he ſhall not be driuen off any long time to languiſh in ſuſpence: but Chriſt will accept his deſire wyth the ſame kindeneſſe that he vſed towardes the theefe. Therefore awaye wyth that ſtincking deuice of the Sophiſters, of the retaining of the pain when the fault is remitted: for we ſee that Chriſt doeth preſently deliuer from puniſhment, him, whome he freeth from guiltineſſe. Neither is that any lette, that the theefe neuertheleſſe, beareth euen to the vttermoſt, the puniſhment whereto he was appoynted. For we muſt heere imagine no recompence, which was in ſteed of a ſatisfaction for the appealinge of the iudgement of God (as the Sophiſters do dreame) but the Lord by corporall puniſhments doeth ſimply teache his electe to deteſt and to hate ſinne. Therefore Chriſt doeth as it were ſet vpon his lappe, the theefe brought by fatherly correction to deny himſelfe, and ſendeth him not to the fire of Purgatorie. It is further to be noted, with what keyes the gate of the kingdome of heauen was opened to the theefe. For Popiſt confeſsion or ſatisfactions, were not here accoũted of: but Chriſt was entreated with repentance and faith to receiue him that came willingly to him. And heereby that is againe the better confirmed, whych I touched euen nowe, if any man ſhoulde diſdaine to walke in the ſteppes of the theefe, and to followe as he went before, he is woorthy of eternal deſtruction, becauſe that with his vngodly pride, he driueth himſelfe frõ entring into heauen. And truely, as in the perſon of the theefe, Chriſte hath giuen vnto vs all a common pledge or aſſurance of obtaininge forgiueneſſe, ſo againe he vouchſafed that wretch ſo great honour, that all men caſting off their owne glory, we ſhould not glory but in the mercy of God alone. If that euery one of vs would truely and earneſtly ſearch himſelfe, the great heape of our ſinnes woulde woorthily make vs aſhamed of our ſelues, and it woulde irke vs to take this poore man, who of meere grace obtained ſaluation, as our guide and ſtanderd bearer. Further, as the death of Chriſte brought foorth the frute of the ſame then preſently, ſo we doe heereof gather, that the ſoules when they doe depart from the bodyes doe remaine and liue: otherwiſe the promiſſe of Chriſte ſhoulde be but a ieſt, whyche he alſo confirmed wyth an oathe. Yet of the place of Paradiſe, lette vs not curiouſly and ſubtilly diſpute: Lette it ſuffice vs, that who ſoeuer are by faith grafted into the bodye of Chriſte, are partakers of his life, and ſo after death ſhall enioy a bleſſed and a ioyfull reſt, vntill the perfect glory of the heauenly life, ſhall fully be reuealed at the comming of Chriſt.

One thing yet remaineth, that he promiſeth the theefe, not to take away his preſent miſeries, nor to diminiſh any thing of his corporall puniſhment. VVhereby we are admoniſhed that the grace of GOD muſt not be eſteemed by the iudgement of the fleſh: for it doeth oft fall out that God doeth ſuffer them to bee miſerablye afflicted, whome yet hee loueth. Therefore if we be miſerably vexed in body, let vs take heed leaſt the bitterneſſe of the griefe, take away the taſt of the goodneſſe of God, but rather let this one comfort temper and mollifie all our euils, aſſone as God taketh vs into his fauour, what troubles ſo euer we doe ſuffer, they doe further vs towardes ſaluation. So it ſhal come to paſſe, that our faith ſhall not only eſcape from all miſeries with the victory, but it ſhall ſweetely be at reſt euen in the midſt of the bearing of afflictions.

Mathew 27.	Marke 15.	Luke 23.
45. Nowe from the ſixte houre was there darkeneſſe ouer all the land, vnte the ninthe houre.	*33. Now when the ſixt houre was come darkeneſſe aroſe ouer all the lande, vntill the ninth houre.*	*44. And it was about the ſixt houre, & there was a darkneſſe ouer all the lande, vntill the ninthe houre.*
46. And about the ninth houre Ieſus cried with a loude voyce, ſayinge: Eli, Eli, lamaſabachthanie? that is: My God, my God, why haſt thou forſaken mee?	*34. And at the ninth houre Ieſus cried with a loude voyce, ſayinge: Eloi, Eloi, lamaſabachthani? which is by interpretation: my God, my God, why haſt thou forſaken me?*	*45. And the Sunne was darkened, and the vaile of the Temple rent thorough the mids.*
47. And ſome of them that ſtoode there, when they heard it, ſayde: This man calleth Elias.	*35. And ſome of them that ſtoode by, when they hearde it, ſayde: Beholde, he calleth Elias.*	*46. And Ieſus cried with a loude voyce, and ſayd: Father, into thine handes I commend my ſpirite. And when hee thus had ſayde, he gaue vp the ghoaſt.*
48. And ſtraight waye one of them ran, and toke a ſpong, & filled it with vineger, and putte it on a reede, and gaue hym to drinke.	*36. And one ranne and filled a ſponge full of vineger, and putte it on a reede, and gaue hym to drinke, ſaying, lette him alone: lette vs ſee if Elias will come and take him downe.*	*47. Nowe when the Centurion ſawe what was done, hee gloriſied God, ſaying: of a ſuretie this man was iuſt.*
49. Other ſayde, let be: let vs ſee, if Elias will come and ſaue him.		
50. Then Ieſus cried againe with a loude voyce, and yeelded vp the ghoaſt.	*37. And Ieſus cried wyth a loude voyce, and gaue vppe the ghoaſt.*	*48. And all the people that came togither to that ſight, beholding the thinges which were done, ſmote their breſts, and returned.*
51. And behold the vaile of the Temple was rent in twain, from the toppe to the bottome, and the earth did quake, and the ſtones were clouen.	*38. And the vaile of the Temple was rent in twaine, from the top to the bottome.*	
52. And the graues did open themſelues, and many bodies of the Saiuctes, whiche ſlepte aroſe,	*39. Nowe when the Centurion, whiche ſtoode ouer againſte hym, ſawe that he thus cryinge gaue vppe the ghoaſt, he ſayde: Truely this man was the Sonne of God.*	
53. And came out of the graues after his reſurrection, and went into the holy Citie, and appeared vnto many.		
54. VVhen	*40. There*	*49. And*

54. *When the Centurion, & they that were with him watchinge Iesus, sawe the earthquake, and the thinges that were done, they feared greatlye, saying. Truely this was the sonne of God.*

55. *And many wemenne were there, beholding him a farre off, which had followed Iesus from Galile, ministring vnto him.*

56. *Among whom was Marie Magdalen, and Marye the mother of Iames and Ioses, and the mother of Zebedeus sonnes.*

40. *There were also women, which beheld a far off, among whom was Mary Magdalen, and Marye the mother of Iames the lesse, and of Ioses and Salome,*

41. *Whiche also when hee was in Galile, followed him, and ministred vnto him, and many other womenne, whiche came vp with him vnto Ierusalem.*

49. *And all his acquaintaunce stoode a far off, and the women that followed him from Galile, beholding these thinges*

45. *Now from the sixt houre.* Though in the death of Christe the infirmity of the flesh for a while, couered the glory of the Godhead: yea the Sonne of God himself lay without forme vnder reproch and contempt, and (as Paul saith) he was made of no reputation: yet the heauenly father ceased not to adorne him with some marks, and when he was at the lowest cast, hee erected some tokens of the glory to come, which might strengthen the mindes of the godly against the offence of the crosse. So the maiesty of Christe was royally set forth by the darkning of the sun, earthquake, cleauing of rockes, and renting of the vaile: euen as if heauen and earth shoulde yeelde the worshippe due to their maker and framer. But first it is demaded for what purpose the sunne was eclipsed. For where the old Poets in their tragedies do faine that the light of the sun is withdrawn frō the earth, where any notable offence is committed, tēdeth to note the greatnes of the wrath of God, & this fantasie was gathered of the common sense of nature. Therefore some interpreters doe think that God sent darknes in signe of detestation: as if God by darkning the sunne, should hide his face from the moste filthy wickednes of all. Others do say, that by the darknes of the visible sunne was the death of the sunne of righteousnes declared. Others had rather to applye it to the making of that nation blind, which followed shortly after. For the Iewes reiecting Christ, after he was taken from amongst them, were depriued of the light of the heauenly doctrine, neither was there any thing left them besides the darknes of desperation. But I do rather thinke that this people, because they would not see the light, they were so blockishe, were stirred vp by darknes, to consider the wonderful counsel of God in the death of Christ. For the vnwonted alteration of the order of nature, if they had not beene altogether hardned, should haue earnestly moued their senses, to attende to that renewing of the woorld to come. In the meane while a sight full of terrour was shewed them, that they myght feare before the iudgment of God. And truely this was an incomparable testimony of the wrath of God, that spared not his onely begotten Son, neither could he otherwise be appeased, then by the price of that sacrifice. But where the Scribes and Priestes, and a great part of the people

careleſly neglected, and as it were with cloſed eyes paſſed by the darkeninge of the Sunne, their woonderfull madneſſe ſhoulde make vs afraide. For they muſt of neceſsitye be more blockiſhe then the brute beaſtes, who being warned by ſuch a woonder, of the rigour of the heauenly iudgement, ceaſed not their ſcoffing. But this is the ſpirit of amaſednеſſe and giddineſſe, wherwith God maketh the reprobare drunken, after that he hath long ſtriuen with their malice. In the meane while let vs learne, that after they are bewitched with the ſleightes of Sathan, the glory of God, be it neuer ſo manifeſt, is hidden from them, at the leaſt theyr mindes are darkened, that ſeeing they ſhould not ſee. But ſith that was a general admonition, it ſtould profite vs at this day, to let vs know that the ſacrifice wherewith we are redeemed, was of no leſſe moment, then if the Sunne had fallen from heauen, or that the whole frame of the world had beene ouerthrowne: for ſo we may be brought the more to abhorre our ſinnes. Further, where ſome doe thinke that this darkening of the ſunne was ouer al the quarters of the world, I do not thinke it to be likely. For though ſome one wryter or another, haue ſo reported, yet the hyſtorie of thoſe times was more renoumed, then that ſo notable a myracle could be concealed of many others, who diligently ſearched and ſet downe things which were not ſo worthy of remembrance. Further, if that the darkeneſſe had beene generall ouer the whole, men might the more eaſily haue forgotten it, becauſe it might haue been ſuppoſed to be naturall. But the woonder was the more ſtraunge, that the ſunne ſhining other where, Iudea ſhould be ouerwhelmed wyth darkeneſſe.

46. *About the ninthe houre Ieſus cried.* Though there appeared more then the force of a man in the crying of Chriſt, yet it is certain that the vehemencie of griefe wreſted it out of him. And certainly this was the chiefe conflict, & ſharper then all other torméts, becauſe that in hys ſorrowes, he was not ſo comforted with the aide and fauour of his father, that he thought himſelf in ſome ſort forſaken. For he not only offered his body for the price of our recõciliation with God, but in ſoule he alſo bore the puniſhments due to vs: and ſo he rightly became a man ful of ſorrowes, as Iſai. 53. 3. ſpeaketh. And truely they are too fooliſh, which paſsing by this part of the redemption, doe onely reſt vppon the outward puniſhmẽt of the fleſh. For to the end that Chriſt might make ſatisfaction for vs, it was behoueful for him to ſtand as guilty before the iudgemẽt ſeat of God. And there is nothing more horrible then to feele God a iudge, whoſe wrath exceedeth all deaths. Therefore, when this kinde of temptation is laid vpon Chriſt, as if God being his enemy, he ſhould nowe be giuen ouer to deſtruction, he is taken with horror, wherin al mortal mẽ had been ſwallowed vp a hundred times, but he by the maruellous power of the ſpirite eſcaped with the victory. And he maketh not this complaint diſſemblingly or after the maner of a plaier, that he was forſaken of his father. And where many do pretend that he ſpake thus according to the opinion of the common people, it is but a fonde cauill: for the inwarde ſorrowe of the minde compelled him forceably and earneſtly to breake out into this cry. And it was not onely a redemption to ſcrue the eye which he wrought (as I ſayd euen now): but as he had offred himſelf a pledge for vs, his will was to beare in deede the iudgement of God in

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our place. But it ſeemeth to be abſurde, that this deſperate ſpeach ſhould paſſe from Chriſt. The anſwear is eaſie, though the ſence of the fleſh beheld deſtruction, yet his faith was faſt ſetled in his heart, wherein he beholde God preſent, of whoſe abſence he complaineth. VVe ſayde other where that the Godhead gaue place to the infirmity of the fleſh, ſo farre forth as was mete for our ſaluation, to the end Chriſt might fulfil all the partes of a redeemer. VVe haue alſo noted the difference betweene the ſence of nature, and the knowledge of faith, wherefore there is no cauſe to hinder it, but that Chriſt might in minde conceiue an alienation from God, ſo farre as ſence did ſee, and withall by faith he held God merciſull vnto him. The which doth euidently enough appeare by the two partes of his complaint, for before he woulde vtter the temptation, he firſt proteſteth that he fleeth to God as to his God: & ſo with the ſhield of faith, he valiantly repelled that aſſault of forſaking, which aſſaulted hym on the other ſide. To be ſhort, in this ſharpe torment his faith remained ſafe: ſo he complaining that he was forſaken, yet truſted in the helpe of God at hand. Further, that this ſpeache was woorthy eſpecially to be noted, it doth appeare by this, that the holy Ghoſt, to the end it might be imprinted in mans memory, woulde haue it reported in the Syrian tounge: for this is as much as if he ſhuld bring in Chriſt, rehearſing the ſame words, which he then vttered with his own mouth. So much the more is theyr ſlouth thereby to be condemned as vile, who make no more account of Chriſtes ſo great ſorrow & dreadful feare, then as if they paſſed lightly by a place. But who ſoeuer conſidereth that Chriſte toke vppon him the perſon of a mediatour, of this condition, that he might beare our guiltineſſe as well in ſoule as in body, will not maruaile that he had to ſtriue with the ſorrowes of death, as if hee ſhoulde be caſt off from God in hys wrath, into a labyrinth of euilles.

47. *This man calleth Elias.* They which do refer this to the ſoldiers, who were rude & ignorant of the Syrian tongue, and not accuſtomed to the Iewiſh religion, are in my iudgement deceiued, for they thinke that the likeneſſe of the ſpeaches deceiued them. But I doe not thinke it any way probable, that they ſlipped of ignorance, but rather that it was determined of ſette purpoſe to ſcorne at Chriſt, and quarellingly to peruert his ſpeach. For ſathan hath no apter a deuice for the hindrāce of the ſaluation of the godly, then when he driueth them from calling vppon God. Therefore ſo muche as lieth in him, hee driueth his miniſters to thys to quench our affectiō to praier. So he driue the vngodly enemies of chriſt, wickedly to turn his praier into laughter: ſeeking by that ſhift to ſpoyle him of his chief weapons. And certainly this is a very great temptation, when we ſeme to be ſo far from preuailing, that God rather ſhould lay his name open to reproches, then ſhew himſelf fauourable to our prayers. Therefore this ironicall or doggiſh barking was as much, as if they had denied Chriſt to haue any thing to do with God, that calling vpon Elias, he ſhould repoſe himſelfe in another refuge. So we ſee him vexed on euery ſide, that he being ouerwhelmed with deſperation might ceaſe from calling vpon God, which was to renounce ſaluation. But if at this day as wel the hired ſlaues of Antichriſt, as alſo the varlets which are at home with vs, doe wickedly with their quarrelles depraue thoſe things which we haue ſpoken wel, let vs not maruel that the ſame befall to vs, which befel to our head.

Yet thogh they ſhould tranſſigure God into Eliah, when they haue ſcorned vs at their pleaſure, at the length God wil heare our ſighes, and will ſhew himſelf partly a defender of his owne glory, partely one that will plague their filthy falſhood.

48. *And ſtreight way one of them ran.* Hereof a probable coniecture may be gathered, that when Chriſte had once refuſed drinke, it was offred to him againe to trouble him. Though withal it is likely, that at the firſt he had vineger reached vnto him in a cuppe before that he was lifted vp on high, afterward when hee now hung vpon the Croſſe, it was put to hys mouth in a ſponge.

MAR. 36. *Saying, let him alone.* That which Marke here deliuereth, that a ſoldiour reaching him vineger, ſaid, *Let him alone: let vs ſee, &c.* and Matthew attributeth this ſpeach to others, there is no repugnancye in it. For it is likly that one began the ſcorning, which being greedily accepted by others, raiſed this cry amongſt them all. So the word *Let him alone*, is not a word of forbidding, but of ſcorning. Therefore he which firſt ſcorned Chriſt, ſpeaking ironically to his fellowes, Let vs ſee, ſaith he, whether Elyas wil come, preſently others followed, and euery one ſange the ſame ſong to his neighbour: as it cõmonly cõmeth to paſſe in ſuch mutual agreemẽt. And it is no matter to ſtand either vpon the plural number or the ſinguler: for let him alone ſignifieth as much in the ſinguler number, as in the plurall: for the verb is put in ſteede of an interiection, as if they had ſaid, ſt, ſt.

50. *Then Ieſus cried againe.* Lulke, who maketh no mention of the firſte crying, doth report the wordes of the ſecond cry, which Matthewe and Marke doe paſſe ouer. And hee ſaieth that hee cried, *Father, into thy handes I commend my ſpirit:* wherein he declareth, that though hee had bene hardlye ſhaken with violẽt temptations, yet his faith was not ſhaken, but alwaies kept his place inuincible. For there could not haue beene a more notable triumphe ſhewed, then when Chriſte boldly bragged that GOD was a faithfull keeper of his ſoule, which all men thought to be loſt. Further, becauſe he had ſpoken to the deaffe, he went ſtraight to God, and layde down the teſtimony of his faith in his lappe. His wil was that men ſhuld heare that which he ſpake: but though hee preuailed nothing with men, he was content that God alone did witneſſe with him. And truely faith cannot be more certeinly and firmely approued, then where a godly mã, when he ſeeth himſelfe beaten on euery ſide, that he findeth no comfort in menne, deſpiſing the madnes of al the world, doth vnlade his ſorowes and cares in the boſome of God, and reſteth in the hope of his promyſes.

And though it ſeemeth that he tooke this manner of praier, which hee vſed out of the Pſal. 31. 6: yet I doubt not, but that according to the cyrcumſtance of the time, he applied the ſame to his preſent vſe, as if he had ſaid, I ſee O father my ſelf by al mens mouthes appointed to deſtruction, & my ſoule drawn after a ſort hither & thither: and in the meane while according to the fleſh I do feele no helpe in thee. Yet that ſhall not ſtop me, but that I will lay vp my ſpirit in thy handes, and will quietlye lye down in the ſecret cuſtody of thy goodnes. Yet it is to be noted that Dauid in that place which I cited euen now, praid not only for this, that his ſoule being receiued into ꝑ hand of god, might remain aliue & ſafe after death, but

but he commended his life to the Lord,that being protected by his defence,he might be in happy eſtate as well liuing as dying.He ſawe himſelfe continually aſſaulted with many deathes:therefore nothing remained,but that he ſhould cõmit himſelfe to the inuincible defence of God. Further,where he appoynteth God to be the keeper of his ſoule,he glorieth that it is ſafe frõ all danger:and withall he quietly prepareth himſelfe to meete with death,when it ſhould ſo ſeeme good to God,becauſe that euen in death, the Lord himſelfe doeth keepe the ſoules of his children. Nowe, becauſe that was firſt taken away from Chriſte, that hee ſhoulde commit to his father his ſoule to be preſerued in the tranſitorie eſtate of the earthly life,he going chearefully to die,deſireth to be ſaued out of the world.For therefore doeth God chiefly receiue our ſoules into his cuſtodie,that our hope ſhoulde clime vp aboue this ſhadowiſh life. Now,let vs remember that Chriſt commended his ſoul to his father not in his own priuate reſpect but cõprehended al the ſoules of his faithful ones as it were in one bundle, that they might be ſaued togither wyth his.Yea in this praier he begate vnto himſelfe this right of preſeruing al ſoules,ſo that the heauenly father not onely for fauour of him vouchſafeth to take them into his cuſtody,but reſigning thoſe things which belõged to himſelf to him, he cõmitted them to him to be preſerued.And therfore Stephen at his death deliuereth his ſoule into his hande, Act.7. 59.Lorde Ieſu ſayeth he,receiue my ſpirite.By whoſe example who ſoeuer will beleeue in Chriſt, ſhal not at his death breath out his ſoule into the aire,but it ſhall goe to a faithful keper,who keepeth ſafely whatſoeuer is committed vnto him of the father. The crie doth ſhew againe the vehemencie of the affection: for it is not to bee doubted but that Chriſte brake not out of the ſtraites of temptations wherein hee was holden bounde,without earneſt and ardent trauaile. Thoughe withall, by this hie and loude cryinge, his will was to declare to vs, that his ſoule ſhoulde be preſerued and ſafe from death, to the ende that we beinge furniſhed with the ſame hope, might chearefully depart out of this tranſitorie cottage of our fleſh.

51. *And behelde the vaile of the Temple.* VVhere Luke mixeth the renting of the vaile,with the darkening of the Sun,as if it befel before the death of Chriſt,is an inuerting of the order.For the Euangeliſtes doe not exactly obſerue the moments of times as it is often ſeene. And it was not likely that the vaile ſhould be rent,before the ſacrifice of expiation was finiſhed: becauſe Chriſte the true and eternall Prieſt aboliſhing the figures of the law,then opened to vs by his bloud the way to the heauely ſanctuarie,that we ſhould not ſtand nowe a farre off in the Courte, but come freely forth into the ſight of God. For ſo long as the worſhipping of God in ſhadowes endured,there was a vaile ſet vp in the earthly ſanctuarie,which kept thence not only the peoples feet, but alſo their eyes. But Chriſte wyping out the hande wryting which was contrary to vs, Col.2.14.tooke away all hinderance, that we enioying him for a mediatour,ſhould be all made a royall prieſthoode. Therefore the renting of the vaile,was not only the abrogation of the ceremonies,which were of force vnder the lawe,but alſo an opening of the heauens,ſo that now God doeth familiarly call the members of his ſonne vnto him. In the meane while the Iewes were admoniſhed, that the outwarde ſacrifices

were ended, and that afterward there ſhould be no vſe of the old prieſthoode: although the building of the temple ſhould ſtande, God was no more to be worſhipped after the accuſtomed order: but becauſe the ſubſtaunce and truth of the ſhadowes were now fulfilled, the figures of the law are turned into the ſpirit. For though Chriſt offered a viſible ſacrifice, yet it muſt be ſpirituallye eſteemed, (as the Apoſtle teacheth in the Epiſtle to the Heb. 9. 14.) that the price and fruit of the ſame maye appeare. But the outward ſanctuary profited nothing to miſerable menne, when the vaile being broken, it was left naked: for the inwarde vaile of their infidelitie tooke from them the ſight of the light of their ſaluatiō. That which Matthewe addeth of the quaking of the earth, and of the cleauing of the rockes was done in the very ſame moment, as I by ſome probability doe gather. Alſo the earth by this meanes not onelye gaue teſtimony to the creatour of it: but is alſo cited as a witneſſe againſt the hardnes of a curſed nation. For hereby it appeared what wonderful obſtinacy this was, which neither the ſhaking of the earth, nor the cleauing of the ſtones could moue.

52. *And the graues opened.* This was alſo a ſpeciall wonder, whereby God declared that his ſonne entred into the priſon of death, not that he ſhould remaine priſoner there, but that hee might bringe out all, which were holden captiues. For at what time as the contemptible infirmitye of the fleſh was to be ſeene in the perſon of Chriſte, the royall and diuine power of his death pearced euen to the places belowe. This is the reaſon why he being preſently to be laid in the graue, ſhould open all other graues. Yet it is doubted whether the graues were opened beefore the reſurrection. For the reſurrection of the Saintes, whiche is added a little after, in my iudgement followed after the reſurrection of Chriſt. For it is abſurde, which ſome interpreters doe imagine that they ſhould lye alyue and breathing for the ſpace of three dayes in the graue. To me it ſeemeth probable that at Chriſtes death, the graues preſently opened: and when he aroſe, ſome of the godly receiuing breath, went forth, and were ſeene in the Citie. For Chriſte is therefore called the firſt borne of the dead, & the firſt fruits of them that roſe againe, 1. Cor. 15. 20. Col. 1. 18. For by his death he beganne a new life, and by his reſurrection hee perfourmed the ſame: not that the deade at his death ſhoulde preſentlye be reuiued, but becauſe his death was the fountain and beginning of life. This reaſon therfore doth notably agree, when the breaking open of the graues ſhould be a propheſie of a new life, the frute it ſelfe, or the effecte whereof, appeared three daies after: for Chriſte riſinge he brought out with him other companions out of the graues. Further, by this token it was declared, that he neither died nor roſe againe priuately for himſelf, but that he might breath foorth a ſauour of life vppon all the faithfull. Yet here groweth a queſtion, why God would that ſome onely ſhoulde riſe againe, when as the ſociety of the reſurrection of Chriſt equally appertained to all the faithful. I do anſwear, becauſe that the time was not yet full come, when the whole body of the Churche ſhould be gathered to their head, there was a ſhew of the new life ſet foorth in a few, which all are to hope for. For we doe know that Chriſt was on this condition receiued vp into the heauens, that the life of his members ſhoulde as yet be hidden, vntill that it ſhould be manifeſted at his cōming, Col. 3. 3. 4.

But

But that the godly mindes might the more comfortably ſtir vp thēſelues in hope,it was profitable that the reſurrection which ſhuld be common to all,ſhould be taſted of in ſome few. The other queſtion is more difficult,what afterward became of theſe Saincts: for it ſeemeth abſurd,after they were once admitted by Chriſt to be partakers of the newe life, that they ſhould againe retourne into the duſt.But as the anſwer is neither eaſie nor ready, ſo it is to no purpoſe to labour muche in a matter not neceſſary to be knowen.It is not likely that they continued long in the companie of menne: for it was behoueful that they ſhould be ſeene onely for a ſhort time,that the power of Chriſt might be made manifeſt in that glaſſe or image. But ſith the will of God was in the perſonne of them,to confirme amongeſt them whiche liue, the hope of the heauenly life,it ſhall not be abſurde, if we ſay that when they had done thys duetie,they againe reſted in their graues. Yet it is more likely that the lyfe whiche was giuen them,was not after taken from them.For if it hadde beene a mortall life, it coulde not haue beene a teſtimonye of a perfecte reſurrection. Further,though the whole world ſhoulde ariſe,and Chriſt ſhoulde no leſſe raiſe the wicked to iudgement, then the faithfull to ſaluation:yet becauſe that he properly roſe for his Churches cauſe,of right hee beſtowed ſo great honour onely vppon his Saincts,that they ſhould ariſe togither with him.

VVhere Mathewe doeth honourably call Hieruſalem a holy Citie,he doeth not giue it this title,in reſpect of the merites of the Citizens: (for we knowe that it was then filled with all filthineſſe of ſinnes, ſo that it rather was a denne of theeues) but becauſe it had beene choſen of God, that holineſſe which was eſtabliſhed by Gods adoption,could be blotted out by no corruption of men, vntill the reprobation of the ſame ſhould be made manifeſt. Or if any man would haue a ſhorter anſwear,on the behalfe of men it was prophane,on the behalfe of God it was holy,vntill the ouerthrow or pollution of the temple,which befell not long after Chriſt was crucified.

54. VVhen the Centurion. Sith Luke made mention of the lamentation of the people, not onely the Centurion with his ſouldiers acknowledged Chriſt to be the ſon of God: but the Euangeliſts do expreſly report thys of him,for the amplifying of the matter: becauſe it ſhould be a wonder, that a prophane man,not brought vp in the law,but void of true godlines,ſhuld get that iudgemēt of thoſe ſignes which he ſaw. VVhich cōpariſon auailed not a litle to condēn the blockiſhnes of the city.For it was a ſign of horrible madnes,that none of the Iewes,beſides the ſimple cōmon people wer moued by the ſhaking & trembling of the frame of the world. Though God in ſo groſſe blindnes ſuffered not the teſtimonies which he gaue of his ſon to be hidden.So not only true religiō made the pure worſhippers of god to ſee,that they might ſee the glory of chriſt ſet forth frō heauen,but the very ſence of nature cōpelled ſtrāgers, yea,and ſoldiers,to cōfeſſe that which they learned neither out of the law,nor of maſters.Becauſe Mar. ſaith þ the Centurion ſaid ſo,for that chriſt hauing cried loud,had giuen vp the ghoſt,ſome interpreters do think that he noted ſome vnwonted force,which remained ſtrong euen vnto death,and truely,ſith the body of Chriſt was almoſt without bloud,this could not be after þ maner of men,þ the ſtrēgth of his ſides & arteries ſhuld abide ſo loud a cry. Yet I do rather thinke that the Cēturion praiſed his cōſtāt perſue-

perſeuerance in callinge vppon the name of God. Thoughe not onely Chriſtes crying induced him, to thinke honourably of him, but becauſe he ſaw his great power to agree with the heauenly myracles, he vttered this confeſsion. But where it is ſayde that hee feared God, it muſt not be expounded ſo, as if he ſhoulde repent throughly: it was onely a ſodaine vaniſhing motion: as it doeth oft befall that vaine men, and ſuche as are giuen to the world, are mooued with the feare of God, when he ſheweth foorth his fearefull power: but becauſe there is not a roote vnder, which hath life, ſecuritie preſently groweth ouer, which quencheth that feeling. The Centurion therefore was not ſo chaunged, as that he wold yeelde himſelfe to ſerue God the reſt of his life, but he was only a publiſher of the Godhead of Chriſt for a ſhort time. And where Luke reporteth that he only ſayde. *Of a ſuretie this man was iuſt*, is as muche as if he ſhould haue openly declared him to be the Sonne of God, as the two other Euangeliſts doe report. For fame had ſpredde it euery where, that Chriſt was puniſhed, becauſe he bore himſelfe for the ſonne of GOD: Now, when the Centurion praiſeth him to be iuſt, and freeth him from fault, he withall confeſſeth him to be the Sonne of God: not that he diſtinctly vnderſtoode howe Chriſte was begotten of God the father, but becauſe he doubted not but that ſome diuine power was in him, and as one conuict by the former teſtimonies, he accounted him to be no cõmon perſon, but raiſed vppe by God. As concerning the multitude ſtriking their breaſtes, they pray earneſtly for the auoidance of the guiltineſſe of that hainous offence, becauſe they perceiued that there was a hainous offence committed publikely in that vniuſt and cruell ſlaughter. But becauſe they proceeded no further, their mourning auailed them nothing: except that to ſome it was a beginninge or a preparation of a better repentaunce. But becauſe heere is onely deſcribed to vs the lamentation, which God wreaſted out of them for the glorye of hys Sonne, lette vs learne by this example that it is little or nothing, if any man be afraide at the preſent power of God, vntill the aſtoniſhment being appeaſed the feare of God may reſt in a quiet heart.

55. *And many women were there.* This was added as I doe interpreat it, to let vs vnderſtande that when the diſciples were ſlipt away by fleeing hither and thither, yet the Lord kept ſome of their company there to be as witneſſes. And though Iohn the Apoſtle departed not from the croſſe, yet heere is no mention made of him: but onely the women are praiſed, which followed Chriſte euen vnto death, for the men fleeing fearefully away, their ſingular pietie towardes their maiſter, appeared the more euidently. For it cannot be but that they had a rare and great affection, who though they could doe him no ſeruice, yet when he was in his extreemeſt reproaches, they ceaſed not to haue him in reuerent eſtimation: yet all the men ſtodde not as we doe gather by Luke, for hee ſayeth that all his acquaintance ſtoode a farre off. But the Euangeliſtes doe eſpecially praiſe the women, and that not without cauſe, for they were woorthy to be preferred before the menne. And in my iudgement thys ſecreat compariſon doeth greatly reproue the Apoſtles. I ſpeake of the body of them: for becauſe there was one only of them remaining who taryed, of whom (as I ſayd euen now) three Euangeliſts do ſay nothing. But this was very reproachfull to the choſen witneſſes, to withdrawe them-

themſelues from beholding that, whereof the ſaluation of the world depended. Therefore, when afterwardes they ſhoulde publiſh the Goſpell, the chiefe part of the hyſtorie was borrowed of the women. The which if the prouidence of God had not met with in ſo wicked a nation, they had depriued vs of the knowledge of the redemption. But though there ſeemeth not to be ſo great authority in women, yet if we doe conſider with what power of the ſpirite they were ſtrengthened againſt that temptation, there ſhall be no cauſe why our faith ſhoulde wauer, which reſteth vppon God, the true authour of the teſtimonie. In the meane while lette vs note that it came to paſſe by the wonderfull goodneſſe of God, that the Goſpell of the ſacrifice of ſatisfaction whereby God was reconciled to vs, came vnto vs. For in that cõmon falling away of them, who ſhould haue gon before others, God encouraged ſome of the meaneſt of the flock, who caſting off feare, ſhould become witneſſes to vs of that hyſtorie, without the beliefe whereof we could not be ſaued. But of thoſe women, ſomewhat ſhall preſently be ſpoken againe. For thys preſent lette it ſuffice to note this one thing by the way, they were brought from their countrey with a deſire to learne, that they might daily heare Chriſt teach: they neither ſpared labour nor richeſſe, ſo that they myght enioy the doctrine of ſaluation.

Math. 27.

57. And when the euen was come, there came a rich man of Arimathea, named Ioſeph, who had alſo himſelfe been Ieſus diſciple.

58. He went to Pilate, and asked the body of Ieſus. Then Pilate commanded the body to be deliuered.

59. So Ioſeph toke the body, & wrapped it in a cleane linnen cloth,

60. And put it in his new tombe, which he had hewen out in a rock, and rolled a great ſtone to the doore of the ſepulchre, and departed.

61. And there was Mary Magdalen, & the other Mary ſitting euer againſt ỹ dore of ỹ ſepulcre.

Marke 15.

42. And newe when night was come, becauſe it was the daye of the preparation, that is before the Sabbath,

43. Ioſeph of Arimathea, an honourable counſellour, whiche alſo looked for the kingdome of God, came and went in boldlye vnto Pilate, and asked the bodye of Ieſus.

44. And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had been any while dead.

45. And when he knew the truth of the Centurion, hee gaue the bodye to Ioſeph.

46. VVho bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layed him in a tombe that was hewen out of a rocke, and rolled a ſtone to the doore of the ſepulchre:

47. And Mary Magdalene, and Mary Ioſes mother, beheld where he ſhould be laid.

Luke 23.

50. And beholde, there was a manne named Ioſeph, which was a counſellour, a good maine and a iuſt.

51. Hee did not conſent to the counſell and deede of them, which was of Arimathea, a citye of the Iewes: who alſo himſelfe wayted for the kingdome of God.

52. Hee went vnto Pilate, and asked the body of Ieſus.

53. And tooke it downe, and wrapped it in a linnen cloth, and layed it in a tombe hewen out of a rocke, wherein was neuer man yet layed.

54. And that day was the preparation, and the ſabbath drewe on.

55. And the women alſo that followed after, which came with him from Galile, beheld the ſepulchre, and howe hys bodye was layed.

56. And they returned and prepared odours and ointments, and reſted the ſabbath day according to the commaundement.

Now

Nowe followeth the buriall of Chriſt, as a mid way betweene the ignominie of the croſſe, and the glory of the reſurrection. God would alſo that his ſonne ſhoulde bee buried for another cauſe, that ſo it mighte be the better declared that he ſuffred death for vs in deede. But heere in the meane while muſt the end be eſpecially conſidered, becauſe that by thys meanes the curſſe began to be aboliſhed, which he had born for a while. Neither was his dead body caſt into a pit after the common maner, but it was honourably laid in a hewen tombe. And though the infirmitye of the fleſhe was then yet before the eyes, and that the diuine power of the ſpirit, is not euidently ſeene before the reſurrection: yet God would as it were ſhadow foorth by thys beginning, that which a little after hee was about to doe, that he might royally lift vppe his Sonne the conquerour of death aboue the heauens.

57. *And when the euen was come.* Vnderſtand that Ioſeph came not at the day light going downe, but before the ſunne was ſet, that he might performe this duty of charity to the maſter without the breache of the ſabbath. Therfore it was neceſſary that Chriſt ſhuld be laid in the graue before it was darke night. Alſo, from the death of Chriſt vnto the time of the obſeruatiō of the ſabbath, there remained 3. houres free. And though Iohn doth not only make mention of Ioſeph, but ioyneth alſo Nichodemus with him as a companion: yet becauſe he alone tooke the matter in hand at the firſt, and Nichodemus only followed him as the guid & author, it was ſufficient for the 3. Euangeliſts in a ſhort hyſtorye to report what was done of one of them. Now, though the affection of Ioſeph was woorthy of wonderful praiſe, yet firſt we muſt conſider the wonderfull prouidence of God, in that he choſe a noble man & one of great dignitie amongſt his people, who ſhuld begin to couer the reproche of the croſſe with the honor of burial. And truely, when as he threw himſelf into the enuie and hatred of the whole nation, yea, and into great daungers, it is not to be doubted but that he was greatly ſtrengthened by the ſecreate inſtinct of the ſpirit. For though he had been before one of Chriſtes diſciples, yet he durſt neuer profeſſe his faith freely & openly. Now, when in the death of Chriſte there was to be ſeene a ſight full of deſperation, the which might alſo breake very manly hearts, whence then of a ſodain had he ſo ſtout a courage, that amongſt ſo great terrours he fearing nothing, durſt goe further, then when matters were at quiet? Let vs therefore vnderſtand that it came of God, that the ſonne of God was buried by the hand of Ioſeph. Hether alſo muſt be referred the circumſtances which are noted heere, the godlineſſe and integrity of the life of Ioſeph: that we might learne to acknowledge the worke of God in the ſeruant of God. The Euāgeliſts do report that he was rich, that we might know that he ouercame that let of the wōderfull loftineſſe of the mind, which otherwiſe had cōpelled him to go backwards. For as rich mē are proud, ſo nothing is more difficult to them, then willingly to abide the contēpt of the common people. And wee knowe howe foule and infamous a worke it ſhuld be, to take the dead body of a man crucified at the hand of the ſlaughter man. Further, the greater eſtate he was of, the more wary and alſo fearefull he had beene (as men giuen to their richeſſe, do vſe to flee all danger) except he had been enboldned from heauen. The dignity of his calling is alſo ſet downe, that he ſhoulde be a Counſellour or Senator,

Senator, that in this behalf alſo the power of God might ſhine forth: becauſe he is not one of the baſe ſort of men hired or ſet a worke, by ſtealth or ſecreatly to bury the body of Chriſte, but he was of hie degree of honor, that was ſtirred vp to performe this dutye. For the more incredible it was that he ſhould be ready to ſerue Chriſt thus religiouſly, the more euidently it appeared that the whole action was gouerned by the counſel & hand of God. But by this example we are taught that rich men are ſo farre from excuſe, if they ſhould defraud Chriſt of the honor due to him, that they ſhoulde rather be guiltye of a double offence, while they make hinderances of thoſe ſpurres wherwith they ſhuld be pricked forwards. I do graunt that this is too much vſual and common, that they ſhould withdraw theſelues out of the yoke, which ſeeme to excel others, that they may become too dainty & choiſe, or too wiſe & fearful: but we muſt take a far other courſe: except richeſſe & honors be helpes vntoys in the ſeruice of God, we doe wickedly abuſe him. The circumſtance of the time doth declare how eaſie a matter it is for god to take away corrupt and fearfull affections, which doe hinder vs from our duty. Before, when matters were in doubt, Ioſeph durſt not freely profeſſe himſelf to be Chriſtes diſciple: nowe, when the fury of the ennemies is hotteſt, and cruelty appeareth, he taketh courage, ſo that he douteth not to caſt him ſelf into open danger. Therfore we ſee how the Lord in a moment turneth the hearts into new affections, and by the ſpirite of fortitude ſtirreth vp them which before had falne. But if Ioſeph was ſo bold in a godly endeuour to honor Chriſte, when he hong dead vpon the croſſe, if at this day, after he is riſen frō the dead, we haue not the ſame zeale in our hearts at the leaſt to glorifie him, woe be to our ſluggiſhneſſe.

MAR. 43. LV. 51. *VVho alſo himſelfe waited for the kingdom of God.* Thys was the chief praiſe which Ioſeph had, that he waited for the kingdome of God. He is alſo praiſed for his righteouſnes, but this waiting for the kingdō of God, was the rote & beginning of righteouſnes. By the *kingdō of God*, vnderſtande the reſtitution promiſed in Chriſt. For the excellency of the eſtate, which the Prophets had euery where promiſed to be at the comming of Chriſt, could not ſtand, if God gathered not vnder his gouernment, men which were diſpearſed abroad. So the godlineſſe of Ioſeph is in this poynt commended, becauſe that in ſo miſerable a ſtate, hee nouriſhed the hope of the redemption which God had promiſed. Hence alſo groweth the feare of God, and a deſire to liue holily and righteouſly. For it could not be, that any man ſhould giue himſelfe to ſerue God, but he which hopeth to be deliuered by him. But let vs note, that where ſaluation in Chriſte was generally appoynted for all the Iewes, and the promiſe of the ſame was common to them all, the holy Ghoſt doth giue this teſtimonie but of very fewe, which in this place we doe heare of Ioſeph. VVhereby it appeareth that the incomparable grace of God was then buried through the malitious forgetfulneſſe almoſt of all the people. This brag ran euery where in all mens tounges, that Chriſt ſhoulde come: but the couenaunt of God was fixed but in the mindes of fewe, whych beleeued in that ſpirituall renouation. Truely, theyr blockiſhneſſe was horrible: and therefore it was no marueile if pure religion waxed out of vſe, and the hope of ſaluation extinguiſhed.

But would to God the corruption of this vnhappy age were not lyke to it. Chriſt once appeared as a redemer to the Iewes, and to the whole world,

world, as it was teſtified by the propheſyings of the Prophets: hee erected the kingdome of God, by bringing things out of confuſion into a right and lawfull order, he hath appoynted vs a time of warfare, wherin he exerciſeth our patience, vntill that he ſhall come againe from heauen, to perfourme that his kingdome which he hath begun. VVhat one man doeth aſpire, yea but a little to that hope? Are not all men almoſt ſo bent to the worlde, as if there were no reſurrection promiſed? But howſoeuer the greater part forgetfull of their ende, do flitte hether and thether, let vs remember that this vertue is proper to the faithfull, to ſeeke for thoſe things which are aboue, Col. 3. 1. and eſpecially ſith the grace of God hath appeared by the Goſpell, teachinge vs to deny vngodlineſſe and worldly luſtes, and that wee ſhoulde liue ſoberly and righteouſly in this preſent worlde, looking for the bleſſed hope, and appearing of the glory of the mighty God, Tit. 2. 11. 12. 13.

59. *And when he had receiued the body.* The three Euangeliſts doe briefly ſette downe the burial: and therefore they doe make no mention of the ſweete oyntments, which onely Iohn doeth ſpeake of: they do only report that Ioſeph bought fine clean linnē. VVherby we do gather that he was honourably buried. And it is not to be doubted ſith that a rich man allowed his owne tombe to the Lorde, but that in all other things hee alſo perfourmed what was conuenient for the furniſhing and adorning of the ſame. And this alſo befell rather by the ſecreat prouidence of god, then by the premeditate counſell of menne, that the Lorde gate a newe tombe in which none had yet beene layed, who is the firſt begotten of the dead, and the firſt fruites of them that riſe again, Col. 1. 18. 1. Cor. 15. 20. So the Lorde by this token diſtinguiſhed his Sonne from all the company of mankinde, and he ſette foorth newneſſe of life in the ſepulcher it ſelfe.

61. *And there was Mary Magdalene.* Marke and Mathew doe onely report that the women behelde what ſhould be done, and noted the place where the body was layed. But Luke alſo doeth withall declare theyr purpoſe: namely, that they retourning into the Citie, might prepare odours and oyntments, that the ſeconde day after they might ſolemniſe the funerall according to their order. VVhereby we doe know that their mindes were perfumed with a better odour, which the Lorde breathed foorth at his death, that hee might lift them higher which were brought to his ſepulchre.

Mathewe 27.	Marke.	Luke.
62. *Nowe, the next day that followed the preparation of the ſabbath, the hie prieſtes and Phariſies aſſembled to Pilate,*		
63. *And ſayd: Sir, we remember that that deceiuer ſayd, while he was yet aliue: within three daies I will riſe.*		
64. *Commaund therefore that the ſepulchre be made ſure vntill the thirde daye, leaſt his diſciples come by night, and ſteale him away, and ſay vnto the people, he is riſen from the dead: ſo the laſt errour ſhalbe woorſe then*		

then the firſt.
65. Then Pilate ſaid vnto them: ye haue a watch, gee and make it ſure, as yee know.
66. And they went and made the ſepulchre ſure, with the watch, and ſealed the ſtone.

62. Now the next day. In this hyſtorie, the purpoſe of Mathewe was not ſo much to ſhew, with what obſtinate furye the Scribes and Prieſts perſecuted Chriſt, as to repreſent vnto vs, as it were in a glaſſe, the wonderfull prouidence of God approued in the reſurrection of hys ſonne. Subtile men exerciſed in fraudes and treachery, do conſpire amongſt themſelues, and deuiſe a meanes whereby they maye extinguiſhe the memory of the dead man. For they ſee that they haue preuailed nothynge, except they ſhould ouerwhelme the faith of the reſurrection. But truely, while they endeuor to bring that to paſſe, they doe bring the knowledge of the ſame to light, as if it were of ſet purpoſe. Certainly, the reſurrection of Chriſt had not been ſo manifeſt, or at the leaſt they might haue hadde more liberty to denye the ſame, if they had not prouided to place witneſſes at the graue. Therefore we ſee that the Lorde doeth not only deceiue ſubtile men, but alſo catching them in their owne counſels as in ſnares, he draweth and compelleth them to obey him. The enemies of Chriſt were vnworthy that his reſurrection ſhuld be made manifeſt to them: but it was meete that their impudency ſhoulde be reproued, & the pretence of ſpeaking euil taken from them, yea, and theyr conſciences conuinced, that they ſhuld not be excuſed by ignorance. In the meane while let vs note this, that God, as if he had hired them for wages, vſed theyr labour to the ſetting foorth of the glory of Chriſte: becauſe that when the ſepulchre ſhould be found empty, they ſhould haue no colour of lying left them to deny the ſame. Not ẏ they ſhuld ſtay frō their mad vngodlineſſe, but this was a full teſtimonie to all mē of a right & ſound iudgement, that Chriſt was riſen againe, whoſe body being laide in the ſepulchre was not founde there, though the ſouldiours were ſet on euery ſide to watch it.

63. We remember that that deceiuer ſayd. This thought was put into them by inſpiration from God, not onely that the Lorde might execute a iuſt reuenge vpon them for their ſinne (as he doth oft vexe with blinde torments, the mindes which are guilty within thēſelues) but eſpecially, that he might bridle their filthy tōgues. In ẏ mean while we do again behold how blockiſh the vngodly are, when ſathan hath bewitched them. They doe yet call him a deceiuer, whoſe diuine power and glorye was of late ſhewed forth by ſo many myracles. Truely, this was not to ſtriue againſt the cloud, but in deriding the darkeneſſe of the ſunne, to ſpit (if I may ſo ſay) againſt the face of God. By ſuche examples we are taught that we muſt in ſeaſon with a godly & modeſt attentiueneſſe conſider the glory of God, when it reuealeth it ſelf, leaſt that a brutiſh & horrible blindneſſe ſhould enſue our hardneſſe. And though at the firſt ſight this ſeemeth to be hard and abſurd, that the vngodly ſhuld ſo vily triumph ouer Chriſt being dead: leaſt this liberty ſhould trouble vs, it is meete alwaies to marke with wiſdome, to what purpoſe the Lord wold apply ẏ ſame. The wicked do ſeeme to themſelues, to ouerwhelm the whole doctrine

of Chriſte with his myracles, by this one blaſphemye whiche they doe proudly vomitte foorth. But God doeth vſe no other meanes, then by themſelues to deliuer his ſonne from that ſiniſter note of deceit. Therefore, ſo oft as the wicked ſhall with their quarrels prepare themſelues to peruert all thinges, and ſhall giue themſelues to ſpeake euill at their pleaſure, let vs wayte with quiet and patient mindes, vntill God ſhal lay open the light out of darkeneſſe.

65. You haue a watche. Pilate doth declare in theſe wordes that he doth refer it to their owne pleaſure, that they may appoynt the ſouldiours to watch. By the which graunt they were the more tied from deuiſing of any cauilles, for though they durſt not without ſhame wrangle againſt Chriſt after his reſurrection, yet with Pilates ſignet they rather ſhut vp their owne mouth then the ſepulchre.

Mathew 28.

1. Nowe, in the ende of the ſabbath, when the firſt daye of the weeke begamne to dawne, Mary Magdalene, and the other Marye, came to ſee the ſepulchre.

2. And behelde, there was a great earthquake: for the angel of the Lord deſcẽded from heauen, and came and rolled back the ſtone frem the dore, and ſate vppon it.

3. And his countenance was like lightning, & his raiment white as ſnowe.

4. And for feare of him, the keepers were aſtonied, and became as dead men

5. But the Angell anſweared and ſayd to the women. Feare yee not: for I knowe that yee ſeke Ieſus which was crucified.

6. He is not here, for he is riſen, as he ſayde: come, ſee the place where the lord was laid.

7. And go quickly, and tell his diſciples that hee is riſen from the dead: and behelde, he goeth before you into Galile: there yee ſhall ſee him: loe, I haue t olde you.

Marke 16.

1. And when the ſabbath daye was paſt, Mary Magdalene, and Marye the mother of Iames, and Salome, bought ſweete oyntments that they might come, and embalme him.

2. Therefore early in the morninge, the firſt day of the weeke, they came to the ſepulchre, when the ſunne was yet riſing.

3. And they ſayd one to another: who ſhall roll vs awaye the ſtone from the dore of the ſepulchre.

4. And when they looked, they ſawe that the ſtone was rolled away, (for it was a very great one)

5. So they went into the ſepulchre, and ſawe a yeng man ſitting at the right ſide, clothed in a long white robe, and they were afraid.

6. But he ſaid vnto them: Be not afraid, ye ſeeke Ieſus of Nayaret, which hath beene crucified: he is riſen, he is not heere: beholde the place where they put him:

7. But goe your way and tell his diſciples, and Peter, that hee will goe before you into Galile, there ſhall you ſee him, as he ſayde vnto you.

Luke 24.

1. Now the firſt day of the weeke, early in the morning, they came vnto the ſepulchre, and brought the odors which they had prepared, and certain wome̅ with the̅.

2. And they feund the ſtone rolled awaye from the ſepulchre.

3. And went in, but founde not the body of the Lord Ieſus.

4. And it came to paſſe, that as they were amaſed therat: beholde, two men ſodainly ſtoode by them in ſhining veſtures.

5. And as they were afraide, & bowed down their faces to the earth, they ſayd to the̅: why ſeeke yee him that liueth among the dead?

6. He is not keere, but is riſen: remember howe he ſpake vnto you, when he was yet in Galile,

7. Saying, that the ſon of mā muſt be delinered into the hands of ſiniſtful men, & be crucified, and the third day riſe again.

8. And they remembred his words.

Nowe we are come to the poynte of our redemption. For from hence ſpringeth the liuely hope of our reconciliation with God, becauſe that Chriſt came from out of the lowyer partes of the earth as a conquerour

of

of death,that he might ſhew that he hadde the power of the new life in his hande. VVherefore Paule,1.Cor.15.14.doth rightly ſay,that there is no Goſpell, and that the hope of ſaluation is fruſtrate and vayne, except we beleeue that Chriſte is riſen from the deade.For finally, ſo was righteouſneſſe purchaſed for vs,and an entrance made into heauen: to be ſhort,our adoption was ſo confirmed, when Chriſte ſtewing the power of his ſpirite by his reſurrection, prooued himſelfe to be the Sonne of God.And though he manifeſted his reſurrection in other order,then our fleſhly wiſedome would deſire:yet this meanes which pleaſed him, muſt alſo ſeeme beſt to vs. He came out of the graue no man ſeeing it, that the emptie place might be the firſt token:next,his will was that the Angels ſhould tell the women that he was aliue: ſhortly after he appeared vnto them,and at the length to the Apoſtles,and that oft times. So by little and little he led his according to their capacity to further knowledge. But that he firſt beganne with the women,and not only ſhewed himſelfe to be ſeene of them:but alſo enioyned them to preach the Goſpell to his apoſtles,that they might be as it were their ſcholemiſtreſſes. In this was the ſlouthfulnes of the Apoſtles firſt chaſtiſed,who through feare lay almoſte without life, when as the women haſted buſily to the ſepulchre,who alſo were throughly rewarded for the ſame.For though their purpoſe to annoynt Chriſt,was not without a fault,as if he ſhould haue ſtill remained deade,yet hee pardoning their infirmitye, beſtowed vppon them this ſingular honour, by reſigning to them the office of the Apoſtleſhip for a while, which was taken from men. And in thys maner he made a ſhew of that which Paule teacheth,1.Cor.1.27. namely, that he would chuſe thoſe thinges whiche are fooliſh and weake in the worlde, that he might pull downe the pride of fleſhe. And wee ſhall not be rightly prepared to learne this article of our faith, except that we laying by all pride, doe ſubmit our ſelues to be taught of the teſtimonye of women.Not that our faith ſhould be tied vp in ſo narowe ſtraights: but becauſe the Lord,that he might prooue our obedience, would haue vs become fooles, before that he would fully admit vs to the knowledge of his myſteries.As concerning the hyſtorie,Mathew only ſaith that the 2.Maries came to ſee the ſepulchre:Marke adioyning Salome the third, ſayeth that they bought ſweete oyntments,that they might annoynt the body:but by Luke it is gathered that there came not only two or three, but very many.But we knowe that this is vſual amongſt holy wryters, of a great number only to ſet downe a few. It is alſo a probable coniecture, that Mary Magdalene with her other companion (whether ſhee was ſent before,or ran before of her owne accord)came to the ſepulchre before the reſt. And the woordes of Mathewe doe ſeeme to note this, that they two came to ſee: For if they ſhoulde not haue ſeene, there appeared no meanes howe to annoynt Chriſt.

In the meane while he concealeth that office which they purpoſed in their minde to perfourme: for this one thing was his principal purpoſe, to ſpeake of the reſurrection. Yet it is demaunded howe this labour of the women,which was mixed with ſuperſtition,ſhould pleaſe God. But I doubt not,but that their will was to applie this maner of annoynting of the deade receiued of the fathers, that they might in the ſorrowe of death,ſeeke for comfort in the hope of the life to come.

I graunt that they offended, becauſe they preſently applied not theyr mindes to that which they hadde heard ſpoken before by the mouth of the maiſter: but becauſe they doe holde the generall principle of the laſt reſurrection, their defecte is pardoned, which had iuſtly defiled the whole action (as they doe ſay). So God oft times of his fatherly goodneſſe accepteth the doings of the Sainctes, which ſhould not only without forgiueneſſe not pleaſe him, but of right ſhould be reiected with ignominye and puniſhment. In this therefore appeared the wonderfull goodneſſe of Chriſte, that he being aliue, kindly and louingly mette the women, who wrongfully ſought him amongeſt the deade. If he ſuffered not them to come to his ſepulchre in vaine, it may be certainly determined, that if any man by faith ſhould now approache vnto hym, he ſhould not be deceiued, for the diſtance of the places ſhall be no lette, but that the faithfull ſhall enioy him, who by the power of his ſpirite filleth both heauen and earth.

MAR. 1. *When the Sabbath day was paſt.* It is the ſame in effect whych Mathew ſayeth. *In the ende of the Sabbath, when the firſt day of the Sabbath began to dawne.* Likewiſe in Luke. *The firſt day of the Sabbaths.* For ſith we do know that the Iewes beganne theyr day, aſſoone as the night beganne to waxe darke: the meaning of them all is this, that the Sabbath being ended, the women began to conſult amongſt themſelues, of going to ſee the ſepulchre, that they might come thither before day in the morning. Two of the Euangeliſts doe call that the firſt daye of the Sabbaths, whiche was the firſt in order betweene two Sabbaths. VVhere as others tranſlated it *One*, the ignorance of the Hebrewe tongue cauſed manye to erre. For where *ahd* ſignifieth ſometimes one, ſometimes the firſt, the Euangeliſts (as in many other places) following the Hebrewe phraſe, ſayd *mian*. But leaſt the ambiguitie ſhoulde deceiue any, I haue more plainly expounded their meaning. But in the buying of the ſweete odours, the hyſtorye of Luke differeth not a little from Markes woordes: for that they retourning into the Citie, ſhoulde prepare ſweete oyntments: then, that according to the commaundement of the law, they ſhould reſt one day before they toke their iourney. But Marke reporting two diuers things in one, and the ſame text, had leſſe regarde to note the diſtinction of the times then Luke. For that which was don before, he mixeth togither with the iourney. But in the matter it ſelfe they do very well agree, that they hauing kept the holy reſt, they departed out of the houſe while it was yet darke night, that they might come to the ſepulchre, when the day ſhould firſt begin to dawne. But that muſt be againe remembered which I touched before, that though the rite of annoynting the deade, was common to many prophane nations, yet it was lawfully vſed onely by the Iewes: to whome it had beene deliuered by the fathers, that they might exerciſe themſelues in the hope of the reſurrection: for without this reſpecte it had beene a colde and a vaine comfort to embalme a dead corpes without ſenſe: as we do know that the Egyptians very carefully applied theſelues this way without any profite. But God by this holy ſigne repreſented to the Iewes an image of life euen in death, that they might hope that they ſhould receiue newe ſtrength out of corruption and duſt. Further, as the reſurrection of Chriſte, throughe his liuelye odoure pierced through all ſepulchres, to breath life into the dead; ſo he aboliſhed thoſe outward

outward ceremonies. VVherfore he needed no ſuch meanes: but it came of the rudeneſſe and ignorance of the women, who as yet did not well vnderſtand that he was free from corruption.

3. *And they ſayd amongeſt themſelues.* Onely Marke ſetteth downe thys doubt: but ſith the others doe report, that the ſtone was rolled away by the Angel, it is eaſily gathered that they remained perplexed and doubtfull in counſell, vntill a way was opened by the hand of God. But hereby we doe learne, that they were ſo caried away in their zeale, that they came thither without conſulting of it before. They had ſene a ſtone layd vpon the ſepulchre, to kepe men frō entring into the ſame: why thought they not of it at leiſure in the houſe, but becauſe they were ſo aſtonyed with feare and admiration, that reaſon and memory failed them? But becauſe that they were blinded with a holy zeale, God doeth not impute this fault vnto them.

MATH. 2. *And behelde there was a great earthquake.* The Lord reuealed the preſence of his glory by many ſignes: that hee mighte the better frame the hearts of the holy women to reuerence. For ſith it was a matter of no ſmall moment, to knowe that the Sonne of God hadde gotten victory ouer death (wherin the ſumme of our ſaluation conſiſted) it was meete for the taking away of al doubts, that the maieſtie of God ſhould openly and plainly offer it ſelfe to be ſeene of them. Mathewe therefore ſayeth that *there was an earthquake.* VVherein the ſenſes might diſcerne the celeſtiall power which I ſpake of. And it was meete that the women ſhould be wakened by this wonder, that they might now thinke vppon no humane or earthly thing, but lift vppe their mindes to a woorke of God, newe and vnlooked for. The brightneſſe of the Godhead ſhewed it ſelfe alſo in the apparel & fourme of the Angel, as it were by beames: that they might perceiue that he was no mortall man, who ſtoode by in the ſhape of a man. For though the brightneſſe of the light, or the whiteneſſe of ſnow, are nothing to the great glory of God, for no colour muſt be imagined if we deſire to know him rightly: yet by outwarde notes he declaring that he is neare, doeth according to the capacitie of our infirmitie, caſt vs to himſelfe: this muſt be knowen, that he onely offereth vnto vs the viſible ſignes of his preſence, that our mindes might apprehend him inuiſible: vnder corporal ſhapes there is giuen a taſte to vs of his ſpiritual eſſence, that we might ſpiritually ſeeke the ſame. Yet no doubt, but with the outward ſignes there was ioyned ſome inward efficacie, which might graue in the hearts of the women, a feeling of the Godhead. For though they were amazed at the firſt, yet it appeareth by the text, that by degrees they came to themſelues, ſo as they were taught to fele the hand of God preſent. But while our three Euangeliſtes doe endeuour to be ſhort, they doe paſſe ouer that which Iohn doeth ſet forth more at large in the 20. chapter, vnto the 12. verſe, whiche we knowe to be no vnuſuall matter amongeſt them. There is alſo this diuerſitie, that where Mathew and Marke doe make mention onely of one Angell, Iohn and Luke doe put two. But this ſhew alſo of repugnancie is eaſily anſwered: for we do knowe that the figure Synecdoche, is often vſed in the ſcriptures. There were therefore two Angels ſeene firſt to Mary, and after to her other fellowes.

But becauſe the one, who had the office to ſpeake, eſpecially tourned their mindes to him, it was ſufficient for Mathewe and Marke to report his meſſage. Further, where Mathewe ſayeth that *the Angell ſate vppon the ſtone*, he doeth in woordes ſette that before, which ſhoulde be after: or at the leaſt negleƈteth the courſe of the hyſtorie: for the Angell appeared not preſently, but when as the nouelтye and ſtraungeneſſe of the matter had holde the women in ſuſpence and doubt.

4. *And for feare of him the keepers were aſtonied.* The Lord terrified the kepers, as if he ſhuld ſet a hot yron in their conſciences, which might compel them to feele his diuine power againſt their will: at the leaſt the terrour auailed thus farre, that they ſhoulde not careleſſy ſcorne at thoſe things which ſhould preſently be diſpearſed abrode of his reſurrection. For though they were not aſhamed to ſet their tongues to ſale, yet they are compelled, will they, nill they, inwardly to acknowledge that which before menne they did wickedly denie. And it is not to be doubted, but where they had free liberty to ſpeake, they familiarly confeſſed amongſt their acquaintãce, that which they durſt not ſpeake openly becauſe they were hired with money. And here is to be noted the difference betwene the two kindes of feare, which Mathew doeth compare togither. The ſoldiours accuſtomed to tumultes, were terrified, and ſo ſwallowed vp of feare, that they fell downe as if they were halfe deade, but no power raiſed them, ſo fallen proſtrate. The women were likewiſe afraide, but they preſently receiued comfort, whiche reſtored their mindes almoſte failing them, that at the leaſt they beganne to haue a better hope. And certainly it is meete that the maieſtie of God ſhould ſtrike ſuche a horrour and feare as well in the godlye as in the reprobate, that all fleſhe might be ſilent in his preſence. But when the Lorde hath humbled and brought his eleƈte into obedience, hee preſently mitigateth their feare, leaſt they ſhoulde ſo lie ouerwhelmed: and not ſo onely, but wyth the ſweeteneſſe of his grace, he healeth the wound they haue receiued: but he leaueth the reprobate as without life with a feare which doth diſtraƈt them, or he ſuffereth them to pine away with many ſlowe tormentes. For concerning theſe ſoldiours, they were like to deade menne, but they lay afraide as menne diſtraƈted of their mindes without any earneſt affeƈtion, yet withall they forgate that they were afraide: not that the remembraunce of the feare ſhould be altogether blotted out: but becauſe the liuely and effeƈtuall feeling power of God, fled from them, whereunto they were compelled to giue place. But this muſt eſpecially be noted, ſith they feared like as the women, they hadde no comforte giuen them, which might take away their feare. For the Angels ſayde onely to the womenne, *Feare yee not:* he propoſed vnto them the reſurrection of Chriſt, as the matter of their ioy and comfort. In Luke there is added a reproofe, becauſe *they ſought the liuing with the dead*, as if the Angell ſhoulde ſtirre them vp, leaſt they ſhould fall further into deſperation.

7. *And goe quickly, and tell his diſciples.* God doth here adorne the women with an extraordinarie honour, in that he cõmaundeth them to inſtruƈt his Apoſtles in the principall poynt of our ſaluation. In Marke they are commaunded by name to beare this meſſage to Peter: not becauſe he excelled them in dignity, but becauſe his fal was ſo vile, that he had need of ſpeciall comfort, that he might knowye that Chriſt had not caſt him off,

though

though he had filthily and wickedly fallen. Nowe, he had beene in the ſepulchre, and had ſeene the tokens of the reſurrection of Chriſte: but God denied him that honour which hee ſhortly after beſtowed vppon the women, as to heare the Angell ſay that Chriſt was riſen. And certeſſe heereby it appeareth howe blockiſhe he as yet remained, in that hee doeth fearefully runne againe into his lurking corners, as if he had ſeene nothing: when as Mary ſate weeping by the ſepulchre. VVherefore it is not to be doubted but that ſhee and her fellowes in beholding the Angell, receiued the rewarde of their patient waying. That the Aungell ſendeth the diſciples into Galile, I thinke was done for this cauſe, that Chriſt might ſhew himſelfe to many. For we knowe that he had beene long conuerſant in Galile, and his will was to giue his diſciples a larger ſpace, that they might in that iourney gather their mindes ſomewhat to them. Then the knowledge which they had of the places, holpe them, that they might the more certainly knowe the maſter. For it behooued that they ſhould be by all meanes confirmed, leaſt any thinge ſhoulde be wanting for the aſſurance of faith. *Loe, I haue tolde you.* By this phraſe of ſpeache the Angell confirmeth that to be true, which he ſpake. And hee would not ſpeake this of himſelfe, as if he had beene the firſt author, but he ſubſcribeth to Chriſtes promiſſe: and there in Marke he onelye bringeth them in minde of the wordes of Chriſt. Luke doeth proſecute the ſpeache further, as that the diſciples ſhoulde be admoniſhed by Chriſte, that it behoued him to be crucified, &c. yet the ſenſe is the ſame, becauſe he had foretolde his death togither with his reſurrection. It is alſo added that they then remembred the wordes of the Lord: whereby we are taught, that though they had profited badly in the doctrine of Chriſte, yet it peariſhed not, but was couered, vntill that in due ſeaſon it ſhoulde budde foorth and ſpring.

Mathew 28.	Marke 16.	Luke 24.
8. *So they departed quickelye from the ſepulchre, with feare & great ioye, and did run to bringe his diſciples woorde.*	8. *And they went out quickly, and fled from the ſepulchre: for they trembled & were amaſed, neither ſaide they any thinge to any man: for they were afraide.*	9. *And returned from the ſepulchre, and told all theſe things vnto the elenen, and to all the remnant.*
9. *And as they went to tel his diſciples: beholde, Ieſus alſo mette them, ſaying: God ſaue you: and they came & beeke him by the feete, and woorshipped him.*	9. *And when Ieſus was riſen againe, in the morow (which was the firſte day of the weeke) hee appeared firſt to Mary Magdalene, out of whom he hadde caſt ſeuen deuils.*	10. *Nowe it was Mary Magdalene and Ioanna, and Marye the mother of Iames, and other women with them, whiche tolde theſe things vnto the apoſtles.*
10. *Then ſayde Ieſus vnto thē, be not afraid: Go, and tel my brethrē that they go into Galile, & there ſhal they ſee me.*	10. *And ſhee went and tolde them that had beene with him, which mourned and wept.*	11. *But their words ſemed vnto them as a fained thing, neyther beleeued they them.*
	11. *And when they heard that he was aliue, & had appeared to her, they beleeued it not.*	12. *Then aroſe Peter, and ran vnto the ſepulchre, & looked in, & ſaw the linnen cloathes laid by them ſelues, and departed wondering in himſelfe, at that which was come to paſſe.*

8. *So they departed quickly.* The 3. Euāgeliſts do omit that which Iohn doth report of Mary Magdalen: namely, that ſhe hauing not yet ſeen ꝑ angels returned into the city, & weping, ſhe cōplained ꝑ the body of Chriſt was

taken away. Heere is not onely mention made of the ſeconde retourne into the citie, when ſhee and her other fellowes, caried newes to the diſciples that Chriſt was riſen: which they had learned as wel by the voyce and teſtimonie of the Angel, as by ſeeing of Chriſt himſelfe. Alſo, before Chriſt ſhewed himſelfe, they nowe ranne towardes the diſciples, as they were commaunded by the Angell. In the iourney befel the ſeconde confirmation, that they might the more boldly affirme that the Lorde was riſen. Mathew ſayeth *that they went with feare and great ioy.* By which wordes hee meaneth that they were comforted by the voyce of the Angell, yet withall, that they were ſtricken with feare, ſo that they were toſſed in perplexitie betweene ioye and doubtfulneſſe. For ſo the heartes of the godly are ſometime poſſeſſed with contrary affections whiche are conuerſant in the ſame by courſes, vntill at the length the peace of the ſpirite doeth bring the ſame into a quiet eſtate. For if their faith had beene perfecte, it had thoroughly quieted them by putting feare to flight: nowe, the feare being mixed with ioy, doth declare that they as yet truſted not throughly to the teſtimonie of the Angell. And heere Chriſt gaue a notable teſtimony of his mercy, in that he meeteth them which are ſo doutfull and fearefull, that he might take away that doubtfulneſſe which remained. Yet Markes woordes doe not a little differ, in that *they fledde for feare and amaſednesſe*, ſo that for feare they ſhould be aſtonied. But it is not ſo harde to anſweare, for when their minde was to obey the Angell, yet their abilitie ſerued not, if the Lord hadde not looſed their ſilence. But there is a greater ſhewe of repugnancie in that whiche followeth. For Marke doeth not ſay that they mette Chriſt by the way, but only that he appeared early in the morning to Magdalene: Luke maketh no mention of this viſion at all. But ſith this pretermiſsion is not a thing vnuſuall to the Euangeliſtes, it muſt not ſeeme abſurde to vs. As concerning the difference betweene the woordes of Mathewe and Marke, it maye bee that Magdalene was partaker of ſo great good before the reſt: or elſe by Synecdoche Mathewe doeth extend that to all, which was proper to one. Yet it is more probable that Marke nameth her onely, becauſe that ſhee before others enioyed the ſight of Chriſt firſt, and that in a peculiar maner. But her fellowes alſo ſawe Chriſte in their order: and therefore Mathewe doeth attribute this generally to them all. And thys was a woonderful token of goodneſſe, that Chriſt reuealed his heauenly glory to a miſerable woman, which had beene poſſeſſed of ſeuen deuilles: and when he would ſette foorth the light of the newe and eternall life, he began there where there was nothing in the iudgement of manne but contempt and ſhame. But by this leſſon Chriſt declareth, when hee once ſheweth his fauour towardes vs, howe liberally hee vſeth to proſecute the courſe of the ſame: and with all hee caſteth downe all pride of the fleſhe.

9. *They tooke him by the feete.* This ſeemeth not to agree with the words of Iohn, where he declareth that Mary was forbidden to touche Chriſt. But it may be eaſily reconciled, becauſe the Lord ſeeing Mary too much bent to the embracing and kiſsing of his feete, ſhoulde commaunde her to departe, becauſe the ſuperſtition was to be reproued, and he was to ſhewe the ende of the reſurrection, from the which Marye was drawne partly by an earthly and groſſe affection, partly by a fond zeale. But the

Lorde

Lord ſuffred her to touch his feete at the firſt meeting, that there might be nothing wanting for the aſſurance of them. Therefore preſently after doeth Mathew adde, that they worſhipped the Lord: the which was a ſigne of no doubtfull knowledge.

10. *Then Ieſus ſaid vnto them.* VVe do gather that this was a corrupt feare, from the which Chriſt doth againe deliuer them. For though it aroſe of their wōdring at the matter, yet it was contrary to a ſetled aſſurāce. Therefore, to the end they might lift vp themſelues to Chriſt the conquerour of death, they are commaunded to be of good comfort. But we are taught by the ſame words, that we do then know rightly the reſurrection of the Lorde, if by the faith which we haue conceiued, we dare glory, that we are made partakers of the ſame life. And thus farre muſt our faith profite, leaſt feare preuaile. Further, Chriſt commanding that this ſhuld be told to his diſciples, doth by this meſſage gather his church diſpearſed togither againe, & erect the ſame now falne. For as the faith of the reſurrection doeth eſpecially giue vs life at this day, ſo it behoued that the diſciples ſhould haue that life reſtored to them, from the which they had faln. Here alſo is to be noted the incredible kindnes of Chriſt, in that he vouchſafeth to call thoſe runagates, who had moſte cowardly forſaken him by the name of brethren. And it is not to be doubted, but that by calling them ſo louingly, his will was freely to appeaſe that ſorrow, wherwith he knew that they were grieuouſly tormented. But becauſe that hee accounteth not the Apoſtles onely as his brethren, lette vs know that Chriſt commanded that this meſſage ſhould ſo be done, that it might then remaine for vs. VVherfore we muſt not coldly hearken to the hyſtorie of the reſurrection, ſith that Chriſt by the band of brotherly kinred, doth with his own mouth louingly cal vs to receiue the frute of the ſame. VVhere ſome interpreaters vnder the name of brethren, do vnderſtand Chriſtes kinſmenne, the text doeth very ſufficiently confute their errour: for Iohn doeth expreſly declare that *Marie came to the diſciples:* and preſently it followeth in Luke, *the wemenne came to the Apoſtles.* Marke alſo agreeth with them, wryting that *Mary came and told theſe things to the diſciples, which wept.*

MAR. 11. *And when they heard.* Marke onely maketh mention of the teſtimony of Mary alone. Yet I am perſwaded that the commandemēts of Chriſt were done generally by them al: and this place doth the better confirme that which I ſayd euen nowe, that there is no repugnancie betwene the Euangeliſts, while one doth particularly aſsigne that to Mary Magdalene, which according to others, was commen to all, thoughe not in like degree. But the diſciples were grown to be marueilous ſluggiſh, that they remembred not that that was fulfilled, which they hadde oft times heard of the maſter. If the women had tolde any thing which before had not been heard of, there had been good cauſe why in a matter incredible, there had beene no credite giuen to their report: but now they muſt needes be exceeding blockiſh, who doe account for a fable or a dreame, a matter ſo oft promiſed and witneſſed by the ſonne of God, when it is reported to be fulfilled by them whiche had ſeene the ſame. Further, ſith that they were depriued of a right vnderſtanding throughe their owne vnbeliefe, they doe not onely refuſe the light of the truthe, but they doe reiecte it as a fantaſie, as Luke declareth. Heereby it appea-

reth that they ſo yeelded to the temptation, that almoſte all the taſte of Chriſtes woordes was cleane forgotten.

L V. 12. *Then aroſe Peter.* I doe not thinke but that Luke hath heere inuerted the order of the hyſtory, as it is eaſie to gather by the woordes of Iohn: and in my iudgement it is not amiſſe, that the woord *Running* be reſolued into the preterpluperfect tence. And they which are but meanly exerciſed in the ſcripture, doe knowe that this is vſuall amongeſt the Hebrewes, to reporte afterwarde thoſe things, whiche were omitted in their place. But Luke by this circumſtance doth the more exaggerate the hardneſſe of the Apoſtles, in that they deſpiſed the womens woordes: when yet Peter had now ſeene the ſepulchre emptye, and by a manifeſt ſigne of the reſurrection was driuen into admiration.

Mathew 28.	Marke.	Luke.
11. Now, when they were gone: beholde, ſome of the watche came into the citie, and ſhewed vnto the hie prieſts, all things that were done.		
12. And they gathered them togither with the Elders, and toeke counſel, and gaue large money vnto the ſouldiours.		
13. Saying, ſay his diſciples came by night, and ſtele him away while we ſlept.		
14. And if the gouernour heare of this, we will perſwade him, and ſaue you harmeleſſe.		
15. So they tooke the money, and did as they were taughte: and this ſayinge is noiſed among the Iewes vnto this day.		

11. *Newe when they were gone.* It is not only to be ſuppoſed, but the matter it ſelfe declareth, that the ſoldiours to whome the keeping of the ſepulchre was committed, were ſo corrupted by rewardes, that they were ready to lie at the Prieſts appoyntment. They knewe very well, that the Prieſts feared nothing more, then that it ſhould be reported that Chriſt aroſe the third day after his death: they knew that they wer ſent thether for that purpoſe, that by keeping the corpes, they might putte away that report. The men therfore being giuen to gain, yea, & ſeeking gain euery way, after they hadde loſt their labour this way, they doe deuiſe a newe meanes to gette money. But where Mathew ſayeth that *ſome of the watche came*, it is vncertaine whether a few ſubtile fellowes of them went alone to counſel from the reſt, or whether they were ſent in the generall name of them all. The ſeconde part by coniecture ſeemeth rather to be true: for Mathew doth afterwards ſay that the reward of periurie was giuen not to one or two, but generallye to the ſouldiours. It is certaine that whether al of them, or but a part of thē cōſpired, yet they ſought to gain by the cruel & vnappeaceable hatred of the prieſts againſt Chriſt. Further, ſith they had them guilty of the offence, they abuſed their euil conſcience, for to wreſt mony from them. For (as almoſt all wicked menne doe) the prieſts knowing their owne leudneſſe, to the ende they myght couer their ſhame, are compelled to corrupt the ſouldiours with a large reward.

reward. Alſo it doth heereby appeare, that after the reprobate haue once caſt themſelues headlong into ſinne, they are then caught in new ſinnes, and while they would defend their name before men, they doe careleſly negleſte their ſinnes againſt God. Theſe wretches doe not onely hire the ſoldiours with rewardinge them: but alſo, if the offence ſhoulde be brought into iudgement, they doe caſt their name and life in daunger. And what compelleth them beſides the loſſe of the money to come into great pearill, but becauſe their obſtinate furye ſuffereth them not to goe backe, vntill they ſhould heape ſinnes vppon ſinnes?

15. *And this ſaying is noyſed.* This was the greateſt woorke of Gods vengeance for the blinding of the Iewes, that the reſurrection of Chriſt was buried in the periurie of the ſoldiours, and that ſo vaine a lie ſhould be receiued. And heereby it appeareth that they which did not thynke that Chriſt was riſen, were deceiued in a voluntary errour, as the worlde doeth willingly offer it ſelfe to be deceiued with the ſleightes of Sathan. For there had beene no neede of any long ſearche, if any man woulde but haue opened his eyes. The armed ſoldiours doe ſay that the body of Chriſt was ſtolen from them by a weake, fearefull, ſmall, and vnarmed company of men. VVhat ſhewe of colour? They doe adde that this was done while they were a ſleepe. Howe then doe they imagine that it was ſtolne? If there had bin any ſuſpition of the diſciples, why folowed they not after them? VVhy made they no ſtirre? This therfore was but a childiſh ſhift, which they had not eſcaped with, without puniſhment, if the matter had come before a righteous and a ſtout gouernor. But through Pilates winking it came to paſſe, that ſo great wickednes eſcaped. As we doe ſee it doeth fal out daily, that prophane iudges haue but ſmal regarde, where truth is ouerwhelmed by deceit and malice: but rather, if they doe feare no incommodity, they do ſeeme to ioyne in leudneſſe together with the treacherous varlets. And thoughe this may ſeeme to be hard, that God ſhould ſuffer this falſe rumour to be ſpred for the extinguiſhing of the glory of his ſonne, yet to his iuſt vengeance that honour muſt be giuen which is due. For that nation was worthy that the clouds ſhould take the light from them, as we do perceiue by this, that a vayne and friuolous lie, ſhould be ſo greedily ſnatched vppe: Further, ſith that almoſt all had ſtumbled at the ſtone of offence, it was meete that their eyes ſhoulde be darkened, leaſt they ſhoulde ſee that the cuppe of giddineſſe was giuen them to drinke of: to be ſhorte, they were caſt into all kinde of madneſſe, as it was ſpoken of before in the propheſie of Iſai, the ninthe chapiter, and the tenthe verſe. God would neuer haue ſuffered them to be deceiued by ſo fond credulitie, but that he might depriue them of the hope of ſaluation, who hadde contemned the Redeemer, euen as with the ſame kinde of puniſhment hee doeth nowe chaſtice the worlde, louſing the raynes to the reprobate, that they may grow worſe. But though this lie ſhould preuaile amongſt the Iewes, yet it was no let, but that the trueth of the Goſpell ſhoulde haue free paſſage, euen to the endes of the earth, as it alwayes went as conquerour ouer all the lettes of the worlde.

Mathew

Mathew.

Mar. 16.

12. After that hee appeared vnto two of them in an other fourme, as they walked and went into the countrey.

Luke 24.

13. And behold, two of them went that same day to a towne which was from Hierusalem about three score furlongs, called Emaus:
14. And they talked togither of all these things that were done.
15. And it came to passe, as they communed together and reasoned, that Iesus himself drew neare, and went with them
16. But their eyes were holden, that they coulde not knowe him.
17. And hee sayde vnto them: VVhat maner of communications are these that yee haue one to an other, as yee walke and are sad?
18. And the one (named Cleopas) answeared and sayd vnto him: Art thou onely a straunger in Ierusalem, and hast not knewen the thinges whiche are come to passe there in these dayes.
19. And he said vnto them, what things? And they saide vnto him, Of Iesus of Nazaret, whiche was a Prophet, mighty in deede and in worde before God, & all the people. 20. And how the hie priests, & our rulers deliuered him to be condēned to death, and haue crucified him. 21. But we trusted that it had been he that should haue deliuered Israel, & as touching all these things, to day is the third day, that they were done. 22. Yea, and certain women amonge vs made vs astonied, which came early vnto the sepulchre, 23. And when they founde not his body, they came, saying: that they had also seene a vision of angels which sayde that he was aliue. 24. Therfore certain of them which were with vs, went to the sepulchre, and founde it euen so, as the women had sayd, but him they saw not. 25. Then he sayd vnto them, O fooles and slowe of heart, to beleeue al that the Prophets haue spoken. 26. Ought not Christ to haue suffred these things, and to enter into his glory? 27. And he began at Moses, and at all the Prophets, and interpreated vnto them in all the scriptures, the thinges whiche were wrytten of hym.
28. And they drewe neare vnto the towne which they went to, but he made as though he woulde haue gone further. 29. But they constrained him, saying: Abide with vs, for it is towardes nighte, and the day is farre spent. So he went in to tarye with them.
30. And it came to passe, as hee sate at the table with them, he tooke the bread, and gaue thankes, & brake it, and gaue it to them.

13. *And beholde two of them.* Though Marke doeth only touch this hyſtorie briefly, and Mathew and Iohn do ſay neuer a woorde of it: yet becauſe it is profitable to be knowen and woorthy to be remembred, it is not in vaine that Luke doeth ſo diligently deſcribe the ſame. But I haue already oft times declared, that the ſpirite of God hath ſo aptly directed the workes of euery of the Euangeliſts, that what could not be founde in one or two, might be hadde in the others. For diuers viſions, whereof Iohn doeth make mention, are not ſpoken of by our three. Further, before I will come to the ſeuerall circumſtances, this ſhalbe worth the labour ſummarily to be noted, that theſe two witneſſes were choſen, not that the Lordes purpoſe was by them to ſhew the Apoſtles that he was riſen, but to reproue their ſlackneſſe. Yet though they preuailed nothing at the firſt, afterward their teſtimony being furthered with other helps, it was had in due regarde amongſt them. But it is doubted who they were: but that by the name of one of them (whome Luke a little after calleth Cleopas) it maye be gathered that they were not of the eleuen. Emaus was an ancient town & of no ſmall accoũt, which the Romanes afterwardes called Nicopolis: neither was it farre diſtant from Ieruſalem, when as three ſcore furlongs doe only make ſeuen thouſand foure hundred paces. But Luke hath not ſo much regard to note the place in reſpecte of the renoume of it, as for the certainty of the hyſtorie.

14. *And they talked together.* This was a ſigne of godlineſſe, that they endeuoured to nouriſh by what meane they might, their faith in Chriſte, though it was but weake and ſmall. For their talke tended not to any other purpoſe, then þ they might oppoſe the reuerẽce of their maiſter as a ſhield or buckler againſt þ offẽce of þ croſſe. And though by inquiring & diſputing they bewraied their ignorance worthy to be reprehended, whẽ as they being before admoniſhed þ chriſt ſhuld riſe again, that they ſhuld be amaſed at the hearing of the ſame: yet their aptnes to be taught yeelded a way to Chriſte to take away their errour. For many of ſeite purpoſe doe mooue queſtions, becauſe they are determined frowardlye to refuſe the truthe, but they which haue a deſire, quietly to embrace the truthe, though they ſticke at ſmall obiections, and ſtay at light ſcruples, yet their godly endeuour to obey, procureth them fauour before God, ſo that as it were with ſtretched out hand, being ledde into a perfect aſſurance, ſhould ceaſe to wauer. And this is to be noted, where we doe inquire for Chriſte, if it be done with a modeſt deſire to learne, there is a way opened for the furtherance of vs: yea, we do then procure hym to be as a teacher, euẽ as prophane men with their filthy ſpeaches do driue him farre away.

16. *Their eyes were holden.* The Euangeliſt doeth expreſly ſet this down, leaſt any man ſhould thinke that the ſhape of Chriſtes body were altered. Therefore, though Chriſt remained like as he was, yet he was vnknowen, becauſe their eyes were holden: whereby the ſuſpition of a ghoaſt, or of a falſe imagination is taken awaye. And heereby we are taught, howe weake we are in all our ſenſes, ſo that neither the eyes nor the eares doe their office, further then that they haue power miniſtred vnto them daily from heauen. Oure members are naturallye furniſhed with their gifts: but that it might the better appear that they are graunted to vs freely, God keepeth the vſe of them in his owyne hand: that this

ſame

ſame which the eares do heare, and the eyes do ſee, ſhould be layed vp amongſt his daily benefites: for if that he ſhould not continually ſtrengthen our ſenſes, their whole force would preſently fade awaye. I doe graunt that our ſenſes are not oft holden, as it then befel, that they ſhuld be ſo groſſely deceiued in a forme obiected before them: yet God, by one example, ſheweth that it is in his power to directe what ſoeuer powers he beſtoweth vppon manne, that we may knowe that nature is ſubiecte to his pleaſure. Nowe, if the corporall eyes, whoſe chiefe propertie is to ſee, are ſo ofte as it pleaſeth the Lord, ſo holden, that they cannot diſcern thoſe things which are ſet before them, our mindes ſhould be no better, though they remained in their integritie. But now in this miſerable corruption, ſince their light is taken from them, they are ſubiect to be deceiued many waies, and ſo oppreſſed with a groſſe dulneſſe, that they can doe nothing but erre, as alſo it doeth befall very oft. Therefore it commeth not of the ſharpneſſe of our witte for vs to diſcerne betwene truth and falſehoode, but of the ſpirite of wiſedome. But their chiefe dulneſſe appeareth in the beholding of heauenly thinges: for we doe not onely conceiue falſe ſhapes for thoſe things which are true, but we doe tourne the cleare light into darkeneſſe.

17. *What maner of communication are theſe yee haue one to another?* That which we doe ſee, was done then openly by Chriſte, we doe daily finde to be perfourmed in vs in a ſecreat maner, that of hys owne accorde hee inſinuateth himſelfe to teache vs. But that which I ſaid euen now, doeth more euidently appeare by the anſwear of Cleopas: that is, though they were doubtfull and in perplexitie about the reſurrection of Chriſte, yet they eſteemed reuerently of his doctrine, ſo as they were not bent to fall away. For they doe not tarie vntill that Chriſt by manifeſting himſelfe, ſhoulde preuent them, or that the trauailer who ſoeuer hee was, ſhoulde ſpeake honourably of him, but rather out of a ſmall and darkiſhe lighte, Cleopas doeth caſt ſuche ſparkes into the ſtraunger, as might ſomwhat lighten his minde if he had ben rude & ignorant. The name of Chriſt was at that time ſo odious and infamous in euerye place, that it was not ſafe to ſpeake honourably of Chriſte: but without regard of enuie, he nameth him the Prophet of God, and profeſſeth himſelfe to be one of his diſciples.

And though this title of a Prophet is farre inferiour to the diuine maieſtie of Chriſt, yet this ſmal commendation deſerueth praiſe, ſith Cleopas hadde no other purpoſe, then to procure diſciples to Chriſt, whiche ſhoulde ſubmitte themſelues to his Goſpell. But it is vncertaine whether Cleopas accordinge to his rudeneſſe ſpake more baſely of Chriſte then was meete: Or whether his purpoſe was to beginne at the rudiments which were beſt knowen, that hee might by degrees goe further. And certainly a little after, he doeth not ſimplie account Chriſte in the common order of Prophets, but he ſayeth that he and others ſuppoſed that he ſhould haue beene the redeemer.

19. *Mighty in deede and in woorde.* The ſame forme of woordes almoſt doeth Luke, Actes 7.22. vſe in the perſon of Stephen, where ſpeaking in the praiſe of Moſes, he ſayeth that he was mighty in wordes and deedes. But in this place it is doubted whether Chriſt ſhould be called *Mighty in deede*, in reſpecte of his myracles (as if it hadde beene ſayde that hee was endu-

endued with diuine vertues, which ſhould prooue that he was ſent from heauen) or whether that it ſho ulde reache further, that the meaninge ſhould be, that he excelled as well in the facultie of teaching, as in holineſſe of life, and excellent giftes. And I doe like this latter ſenſe. Neither is that addition in vaine, *Before God and the people*, which ſignifieth that the excellencie of Chriſte was ſo declared to menne, and knowen by euident trialles, that it was without all fained and vaine oſtentation. And heereby may be gathered a briefe definition of a true Prophet: namely, hee who to his woorde adioyneth alſo the power of woorkes, and ſhall not onely endeuour to excell amongeſt men, but to behaue himſelf ſincerely, as in the ſight of God.

21. *But we truſted.* It ſhall appeare by the text, that the hope which they had conceiued of Chriſt, was not taken away: though by the woordes it ſhoulde ſo ſeeme at the firſt ſight. But becauſe the hyſtorie which is ſette downe of the condemning of Chriſte might withdraw a man, who had no taſt of the goſpel, becauſe þ he was condemned by the Prelates of the Church: Cleopas oppoſeth the hope of the redemption againſt this offence. And though he doth afterwardes declare that hee himſelfe dooth fearefully and as a ſtaggering man remain in this hope, yet he doth diligently gather what helpes ſoeuer he can, for the vpholding of the ſame. For it is probable that he ſpake of the third day for no other end, but becauſe the Lord had promiſed that he would riſe againe the thirde daye. Furthermore, that which hee reporteth that the women founde not the body, and that a viſion of Angels appeared to them, and beecauſe that which the women had ſpoken of the empty graue was alſo approoued by the teſtimony of menne, is referred to this ſum, that Chriſte was ryſen. So the godly manne doubtfull betwene fayth and feare, nourysheth his fayth, and accordinge to his ſtrength, ſtryueth agaynſte feare.

25. *And he ſayd vnto them* This reproofe ſeemeth to be ſharper and harder then was meete in reſpect of the weake man: but who ſo ſhall conſider of all the circumſtances, ſhal eaſily perceiue that it was not without cauſe that the Lord gaue ſo ſharpe a reproofe to them, amongſt whome he had beſtowed his long labour, ſo ill and almoſt without anye fruite. For it is to be noted that this heere ſpoken is not onely to be rebrayned to theſe two: but obiected as a common faulte, which their other fellowes might preſently heare of their mouthes. Chriſt had ſo oft forwarned them of his death, he had alſo ſo oft taught of the new and ſpirituall lyfe, and had confirmed his doctrine by the oracles of the Prophetes: as if he had ſpoken to deafe men, or to blockes or ſtones, they being once ſtricken with the horrour of death, do turne themſelues hether and thether. Therfore he doth iuſtly attribute this ſtackering to fooliſhneſſe, & he maketh ſlouth the cauſe of the ſame, becauſe they were no readier to beleeue. And he doth not only vpbraide them, that when he was a moſt excellent maſter to them, they were but ſlacke and ſlow to learn: but becauſe they were not attentiue to the ſayings of the Prophets: as if hee ſhoulde haue ſayde that their ſlouthfulneſſe coulde not bee excuſed, becauſe there was no fault, but onely in themſelues, ſith the doctrine of the Prophets was ſo euident and plaine of it ſelfe, and ſo well expounded to them.

As the moſt part of menne doe beare the ſame blame for theyr owne folly, becauſe they are vnapt to be taught, and obſtinate. But lette vs note that when Chriſt ſaw his diſciples to be too ſlouthfull, to the ende that he might waken them, hee beginneth at reproouing them. For ſo muſt they be dealt with, whome we haue tried to be either dull or ſlouthfull.

26. Ought not Chriſt to haue ſuffered theſe things. It is not to be doubted but that Chriſte ſpake of the office of the Meſsias, as it was deſcribed by the Prophets: leaſt the death of the croſſe ſhould be offenſiue: and in iourneying three or foure houres, hee had ſpace ſufficient fully to ſet foorth the matters. Therefore Chriſte doeth not ſay in three woordes that hee ought to ſuffer: but hee declareth at large that he was ſent to that ende, that by the ſacrifice of death he might waſh away the ſins of the world. that he might be the purging ſacrifice offered for the takinge awaye of the curſe, that he might waſh the ſinnes of others from their guiltineſſe. Luke therefore for the more vehemencie ſetteth downe this ſentence interrogatiuely, whereby it is gathered that hee ſhewed by reaſons the neceſsity of his death. The ſumme is, that the diſciples did euill to bee troubled at the death of their maiſter, (without the which he could not perfourme the partes of Chriſt: for the chiefe poynt of our redemption, was his offering vp) for by this meanes they ſhutte vp the gate againſt him, leaſt he ſhoulde come into his kingdome. The which muſt be noted diligently: for ſith Chriſt ſhoulde want his honour, if he ſhoulde not be accounted a ſacrifice for ſinnes, his onely way into his glory, is that hys humbling to be of no reputation, Phil. 2. 7. out of the which hee aroſe a redeemer. But we do ſee at this day, how amongſt vs they do ſinne nothing ſooner then in a prepoſterous order. For amongſt the multitude of them which doe royally declare Chriſt to be a king, and do extol him with diuine praiſes, ſcarce euery tenth of them doth think that we haue gotten grace by his death.

27. And he began at Moſes. This place doeth teach how Chriſte is made manifeſt vnto vs by the Goſpel: namely, while the knowledge of him is prooued plainly out of the law and the Prophets. For no man euer was a more ready and apte teacher of the Goſpell, then the Lorde hymſelfe, who as we ſee fetched the proofe of his doctrine out of the law and the Prophets. If any man will except, that he began at the rudimentes, that the diſciples by a little at once, biddinge the Prophets fare well, myghte paſſe ouer to the perfecte Goſpell, this deuice is eaſily confuted: for afterward it ſhalbe ſayd, that all the Apoſtles had their minde opened, not that they ſhoulde be wiſe without the helpe of the lawe, but that they might vnderſtand the ſcriptures. VVherefore, to the ende that Chriſte may at this day be reueiled vnto vs by the Goſpell, it is neceſſarye that Moſes and the Prophets ſhuld come forth before as forerunners. VVherof the readers are therefore to be admoniſhed, leaſt they ſhoulde giue eare to fanaticall men, which by ſuppreſſing the law and the Prophets, doe wickedly maime the Goſpell. As if that God would haue to be vnprofitable, what ſoeuer he at any time ſpake of his owne Sonne. But in what maner they are to be applied to Chriſte, whiche are euery where read of him in the lawe and the Prophets, it is not my preſent purpoſe to declare.

It is ſufficient, briefly to note, that Chriſt is not in vaine called the end of

of the lawe. For though that Moſes rather ſhadowed him foorth darkely, and a farre off, then expreſſe him plainly: yet this is without controuerſie, that if in the ſtocke of Abraham, there ſhould not be one head aboue all, vnder whome the people ſhould grow into one body, the couenant which God made with the holy fathers, ſhoulde be broken and but in vaine. Further, when as God had commaunded that the Tabernacle and the ceremonies, ſhould be framed after the heauenly patterne, it foloweth that the ſacrifices and all the rites of the temple, if they had not their truthe elſe where, ſhould be as a vaine and fruteleſſe play. And this argument doeth the Apoſtle handle in many woordes, in the Epiſtle to the Hebrewes. For holding that principle, that the viſible ceremonies of the lawe were ſhadowes of ſpirituall things, he teacheth that Chriſte is to be ſoughte in the whole prieſthoode of the lawe, in the ſacrifices and in the forme of the Sanctuarie. *Bucer* alſo otherwhere doeth wiſely diuine, that in that obſcuritie there was a certaine kinde of interpreatinge the Scripture in vſe amongſt the Iewes, which the fathers deliuered vnto them by hand. But I, leaſt that I ſhould follow vncertainties, am contented with that naturall and ſimple maner, which is euery where to be founde amongeſt the Prophets, who were the moſt apt interpreaters of the lawe.

Chriſte therefore is rightly collected out of the lawe, if wee conſider that the couenaunt which Chriſte made with the fathers, was made by the helpe of a Mediator: The Sanctuarie wherein God teſtified the preſence of his grace, was conſecrated with bloude: The lawe it ſelfe wyth their promiſes, was confirmed with the ſprinkeling of bloud: One prieſt was choſen oute of all the people, who ſhoulde preſent himſelfe in the name of them all, in the ſight of God, not as any mortall man, but in a holy habite: menne had there no hope of their reconciliation with God, but by offering vp of a ſacrifice. Furthermore, very notable is that propheſie of the perpetuitye of the kingdome in the tribe of Iuda. But the Prophets themſelues (as we haue declared) haue more plainly deſcribed the Mediator, yet they themſelues had their firſt knowledge from Moſes: for they had no other office enioyned them, but that they ſhoulde renew the memory of the couenant, more plainly ſhew the ſpiritual worſhip of God, eſtabliſh the hope of ſaluation in the Mediatour: and alſo, that they might the more euidently declare, the meane of the reconciliation. But becauſe it pleaſed God to defer the full reuelation vnto the comming of his Sonne, it was not a ſuperfluous interpretation.

28. *And they drewe neare vnto the towne.* There is no reaſon why ſome interpreaters ſhould imagine any other place then Emaus. For the iourney was not ſo long, that they ſhoulde reſt in a nearer lodging. VVe knowe that ſeuen miles (though a manne for the recreation of his minde ſhould walke but ſoftly) are gone at the moſt in foure houres. Therfore I dout not but that Chriſt went forwarde euen to Emaus. Nowe, where it is demaunded whether he coulde diſſemble, who is the eternall truthe of God: I doe anſweare that the Sonne of GOD was not bounde by thys lawe, that he ſhoulde make all his councels knowen. Yet becauſe that ſimulation is a kinde of lying, the knotte is not yet vnloſed: eſpecially, ſith that very many doe drawe this example to a libertye for lyinge. But I doe anſweare, Chriſt without lying fained as it is here ſaide in like ma-

ner as he ſhewed himſelfe to be a trauailer: for the reaſon of them both is like. *Auguſtines* anſweare is ſomewhat more ſubtile, *lib. 2. ad Conſentium, cap. 13.* Alſo in his booke of queſtions vpon the Goſpels, chap. 51. For hee woulde haue this faining accounted amongeſt the Tropes and Figures, then, amongeſt the Parables and Morall hyſtories. But this one thynge doeth ſatiſfie me, as Chriſte for a time couered the eyes of them wyth whome he ſpake, that he ſhewing himſelfe as in the perſon of a ſtraunger, they might accounte him as a common gueſt: ſo the purpoſe of going further, which for that time he pretended, was not a fainінge of an other matter, then that which in deede he was about to doe, but becauſe that he woulde not diſcouer the maner of his departure: for no manne will deny but that he was then to goe further, for he was then ſeparated from the company of men. So he deceiued not his diſciples by this faining, but held them ſomewhile in ſuſpence, vntill the ful time of his manifeſtation were come. VVherefore they doe deale too preposterouſlye, who do make him to be their patrone for lying, and by his example we haue no more colour to diſſemble in any thinge, then to imitate his diuine power in cloſing the eyes of them which ſee. VVherefore there is no ſafer a way, then to holde the preſcript rule of ſpeakinge truely and ſimplie. Not that the Lorde at any time diſobeyed his fathers lawe, but he without bindinge himſelfe to the literall prieſt performed the ſimple meaning of the lawe, and the weakeneſſe of our ſenſes doe neede an other bridle.

30. *Hee tooke breade.* *Auguſtine* and diuers others with him, thoughte that Chriſt tooke not the bread which he reached as to be an ordinarie bread to be eaten, but for an holy ſigne of his body. And this is plauſible to be ſpoken, that the Lord ſhoulde be then knowen in the ſpirituall glaſſe of the ſupper: for the diſciples looking vppon him with corporall eyes, knewe him not. But becauſe this conieƈture hath no probable token for the proofe of it, I doe rather take Lukes woordes more ſimply, that Chriſt taking bread in his hands, after his maner he gaue thankes. And it appeareth that he vſed a ſpecial order of prayer, to the which he knew that his diſciples had beene familiarly accuſtomed, that they by this note being admoniſhed, might ſtirre vp their ſenſes. In the meane ſeaſon lette vs learne by the maſters example, ſo ofte as wee doe eate breade, to giue thankes to him who is the authour of life, for that putteth a difference betweene vs and prophane men.

Mathewe.	Marke. 16	Luke 24.
	13. *And they went & tolde it to the remnant, but they beleeued them not.*	31. *Then their eyes were opened, and they knewe him: but he was taken out of their ſight.*
		32. *And they ſayd betweene themſelues: Did not our hearts burne within vs, while he talked with vs by the waye, and when hee opened to vs the Scriptures?*
	14. *Finally, he appeared vnto the eleuen as they ſate togither, and repreoued thē*	33. *And they roſe vp the ſame houre, and returned to Hieruſalem, and founde the eleuen gathered togither, and them that were with them,*
		34. *VVhich ſayde: The Lord is riſen in deede, and hath appeared to Symon.*
		35. *Then they tolde what things were done in the*

of their vnbeliefe & hardneſſe of heart, becauſe they beleeued not them whiche had ſeene him.

way, and how he was knowen of them in breaking of breade.

36. And as they ſpake theſe things, Ieſus himſelfe ſtoode in the middes of them, and ſayde vnto them: Peace be to you.

37. But they were abaſhed and afraide, ſuppoſinge that they had ſeene a ſpirite.

38. Then he ſayd vnto them: why are ye troubled? and wherefore do doubts ariſe in your hearts?

39. Beholde my handes and my feete, for it is I my ſelfe: handle mee and ſee, for a ſpirite hath not fleſhe and bones, as yee ſee me haue.

40. And when he had thus ſpoken, he ſhewed them his handes and feete.

31. And their eyes were opened. By theſe woordes we are taught that there was no Metamorphoſis in Chriſt, that he ſhoulde daſell mens eyes with varietie of ſhapes: (according as the Poets do imagine their Proteus) but the fault was rather in the eyes of them which loked, becauſe they were holdē. As ſhortly after he vaniſhed not away from before the ſame eyes, becauſe that his body was of it ſelf inuiſible, but becauſe that God withdrawing his force, their ſight was dulled. And it is no maruel, that chriſt ſhould aſſoone as he was knowen, ſodainly vaniſh away: for it was nothing needefull that he ſhould be ſeene any longer, leaſt that they (as of themſelues they were too much bent to the earth) ſhuld deſire to draw him againe to an earthly life. Therfore ſo farre as was neceſſary to teſtifie the reſurrectiō, he reuealed himſelfe to be ſeene: and by his ſodaine departure he taught, that he ſhoulde be ſoughte otherwhere then in the world: for the aſcending into heauen, was the fulfilling of the new life.

32. Did not our heart. The knowledge of Chriſt ſo wrought, that the diſciples had a liuely feeling of that ſecreat and hidden grace of the ſpirite, wherwith they wer before endued. For god ofttimes ſo worketh in his, that for a time they know not the force of the ſpirite (whereof they are not yet void) or at the leaſt ſo as they cannot diſtinctly know the ſame: but they haue only a feeling of it by a ſecreat inſtincte. So the diſciples had before conceiued a zeale but without feeling which they doe nowe remember: now ſince that Chriſt is made known vnto them, they do at the length begin to conſider that grace which they had before, wythout taſt of the ſame, & they do perceiue that they had beene very blockiſh. For they do reproue thēſelues of ſlouth, as if they ſhould ſay: How came it to paſſe that we knew him not while he talked with vs? for when he pierced into our hearts, we ſhould haue marked who it had beene. But they do not ſimply by this naked ſigne gather that he was chriſt, becauſe that his ſpeach was effectual to enflame their minds, but becauſe they do giue vnto him the honor, that while he ſpake with his mouth, their harts alſo burnt within them through the heat of the ſpirit. Paul verely reioyceth, 2. Cor. 3. 6. that the miniſtery of the ſpirite was giuen vnto him, & the ſcripture doth oft times adorn the miniſters of the word with theſe titles, that they do conuert the harts, lighten the mindes, renue men that they may become pure and holy ſacrifices: but then it doeth not declare what they ſhall doe by their owne power, but rather what the Lorde

ſhall woorke by them. But both theſe are to be founde togither in one Chriſt, to vtter the outward voyce, and effectually to frame the heartes to obedience of faith. And it is not to be doubted, but þ he then wrought a ſinguler woorke in the heartes of them two, that they at the lengthe might feele a diuine heat inſpired into them by him while he ſpake. For though the woorde of God is alwayes fire, yet the firye force did then by a peculiar and vnwoonted maner ſhewe it ſelfe in Chriſtes ſpeache, which was an euident teſtimonie of his diuine power. For it is he alone which baptiſeth with the holy Ghoſt and fire, Luke 3.16. Yet lette vs remember that this is the lawful frute of the heauenly doctrine, who ſoeuer is the miniſter of the ſame, to kindle the fire of the ſpirite in the hearts, which may both boyle, and purge out, yea, and burne oute the affections of the fleſhe, and ſhall truely ſtirre vppe a feruent loue of God, and carye vppe menne wholely into heauen, as it were in the flame of the ſame.

33. *And they aroſe the ſame houre.* The circumſtaunce of the time, and the diſtance of the places, doe ſhewe what an earneſt deſire theſe two menne hadde to carye this meſſage to their fellowe diſciples. Sith that it was in the eueninge that they entred into their lodging, it is probable that it was darke night before they knewe that it was the Lorde: it was troubleſome to trauaile three houres when it was late in the night: yet they do preſently ariſe, and runne with ſpeede to Hieruſalem. And certainly if they hadde come but the next day, their ſlackneſſe had beene ſuſpected: but nowe, when they hadde rather to defraude themſelues of their nightly reſt, then not to make the Apoſtles pertakers of theyr ioye with ſpeede, their haſte yeelded credite to that which they tolde. Nowe, when Luke ſayeth that they aroſe the ſame houre, it is to bee ſuppoſed that they came about midnight to the diſciples. And as the ſame Luke doeth witneſſe, they were then talking amongeſt themſelues. Heereby therefore may their carefulneſſe and earneſt deſire bee knowen, in that they paſſed almoſt the night waking, and they ceaſed not to make thorowe inquirie, vntill the reſurrection of Chriſte ſhoulde by many teſtimonies be more fully knowen.

34. *VVhich ſayde, the Lorde is riſen.* Luke in theſe woordes ſheweth that they which brought this gladde newes to the Apoſtles, for the confirming of their mindes, were lykewiſe enformed of another viſion. And it is not to be doubted, but that this reward of mutuall confirmation, was beſtowed vppon them from God, as a recompence of their godlye diligence. Alſo it may be gathered by the circumſtance of the time: that after Peter hadde retourned from the ſepulchre, hee was woonderfull carefull, vntill that Chriſte reuealed himſelfe vnto him: and therefore, the ſame daye that hee hadde viſited the ſepulchre, hee obtained his requeſt.

Nowe, it is not to be doubted, but that the gratulation amongeſt the eleuen, was for thys, becauſe the Lorde hadde appeared to Symon. But thys ſeemeth not to agree wyth Markes woordes, who ſayeth *that theſe two were not beleeued of the eleuen.* For howe coulde it be, that they refuſinge theſe newe witneſſes, ſhoulde wauer in their doubtinge, which were already certaine? For, by ſaying that he was riſen in deede, they do graunt that the matter is out of controuerſie.

Firſt,

Firſt, I doe anſweare that in the general ſpeache is vſed the figure Synecdoche, becauſe that ſome of them were harder, or leſſe apt, & Thomas was more obſtinate then all the reſt. Alſo, we doe eaſily gather, that they were ſo perſwaded, as men amazed doe vſe, who haue not quietlye meditated the matter: and we knowe that ſuche doe thereby fall into diuers doubtes. How ſoeuer it was, it appeareth by Luke, that the greater part of them being in that feare, as in an exſtaſie, did not onely willingly embrace that which was ſayd: but they ſtriued againſt their owne diſtruſt. For by this clauſe *in deede*, they do take away from them al occaſion of doubting. And a little after we ſhall ſee that they fell agayne, and the third time through admiration to their wauerings.

36. Ieſus himſelfe ſtoode in the middeſt of them. VVhere Iohn reporteth the ſame hyſtorie at large, he differeth in ſome certaine circumſtances: and Marke noteth the ſame ſomewhat otherwiſe. But as concerning Iohn, ſith he onely gathereth thoſe things which were omitted by Luke, they two may be eaſily reconciled. And truelye, there is no diuerſitye in the ſumme of the matter, except any man woulde mooue a controuerſie about the time. For there it is ſayd that Ieſus entred in, when it was euening, but by the hyſtorie ſet down by Luke, it appeareth that it was late in the night when he appeared: namely, when the diſciples were returned from Emaus. But I doe not thinke that the time of the euening is to be preciſely vrged: but that rather which is ſayd, may aptly and commodiouſly be applied to the late time of the night, for that when the Apoſtles after the euening, when it was night, had ſhut the dores and kept themſelues ſecreatly within the houſe, the Chriſt came vnto them. Further, Iohn doeth not note the firſt beginning of the night, but ſimply noteth that the day being paſſed, and after the ſunne was ſet, yea, and about midnight, Chriſt came vnlooked for amongeſt his diſciples. Yet the queſtion ariſeth of an other matter, for Marke and Luke doe report that the eleuen were gathered togither when Chriſte appeared vnto them, but Iohn ſayeth that Thomas was then abſent. But it is no abſurditie that the number of eleuen is put for the apoſtles thẽſelues, though one was away from the company. And wee ſayde euen nowe, and the matter it ſelfe declareth, that Iohn doth more diſtinctly ſette downe the particular poyntes, becauſe that his purpoſe was to report thoſe thinges which were omitted by others. Alſo, it is out of doubt that it is one and the ſame hyſtorie which was ſette downe by the three, ſith Iohn doeth expreſly declare, that the diſciples ſawe Chriſte onely twiſe at Hieruſalem, before they went into Galile: for he ſayeth that the third time hee appeared to them at the ſea of Tyberias. And he had noted two viſions before: namely this, which befell the next morrowe after the reſurrection, and the other which followed eight dayes after, thoughe if any had rather to expounde it of the ſecond, which is in Marke, I doe not greatly ſtande againſt it. Nowe I doe retourne to Lukes woordes. He doeth not ſaye, that Chriſte by his diuine power opened for himſelfe the doores which were ſhutte, but yet by the woorde *ſtandinge*, he noteth ſome ſuche matter. For how could the Lord ſodainly in the night, ſtand in the midſt of them, except that he had entred in wonderfully? But the ſame fourme of ſalutation is ſette downe by both, *Peace be to you:* whereby the Hebrewes do ſignify, that he wiſheth vnto them glad and proſperous ſucceſſe.

37. *But they were afraide.* Iohn maketh no mention of this feare: but ſith that he alſo ſayth that Chriſt ſhewed his hands and ſide to the diſciples, it may be ſuppoſed that he omitted ſomewhat. Neither is it an vnwonted thing amongſt the Euangeliſts, while they ſtudy to be compēdious, to touch only ſome part. Further, we do learne by Luke that they were ſo amaſed with the ſtrangeneſſe of the ſight, that they durſt not beleeue their owne eyes. A little before they had made their accounte that the Lorde was riſen, and they aſſuredly ſpake as of a matter well knowen vnto them: now, when they doe beholde him with their eyes, their ſenſes are ſo ſhaken with admiration, that they imagined him to be a ſpirit. And though this errour was not without fault, which came of their infirmitie, yet they had not ſo forgotten themſelues, as that they ſhould be afraid of deluſions: but though they thought that they were not mocked, yet they do rather incline to this, that the image of the reſurrection was propoſed to them in a viſion by a ſpirite, then that Chriſt himſelfe ſhuld be preſent a liue, who euen now of late was dead vpon the croſſe. So they ſuſpected it not to be a deceitfull viſion, as if it had been a vaine Ghoſt: but being afraid, they only thought that they had beene ſhewed by a ſpirite, that which they ſaw in deede.

38. *Why are yee troubled?* By theſe woordes they are warned, that they ſhoulde caſt feare out of their mindes, that by gathering their ſenſes togither, they might iudge as of a matter whereof they had good triall: for ſo long as men are holden with perturbations, they are blind in the manifeſt light. Therefore, to the ende the diſciples may conceiue a ſure knowledge, they are commanded to conſider the matter with ſetled and quiet mindes. In the ſecond parte Chriſte reprooueth the other faulte: namely, that by wauering betweene diuers thoughts, they hindred them ſelues. And hee ſayeth that *doubtes doe ariſe*, ſignifying that the knowledge of the truthe is therefore choaked in them, that ſeeing they ſhoulde not ſee, becauſe they doe not ſuppreſſe the peruerſe imaginations: but rather by giuing them libertye, they giue them the preheminence. And truely we doe prooue by experience, that this is too true: euen as the cloudes if the skie be cleare in the morning, being caried vppe on high, do darken the cleare light of the Sunne: ſo while we doe permit our owne reaſons with too muche libertie to ariſe againſt the woorde of God, that which was euident to vs before, is taken out of our ſight. It is mete when there appeareth any ſhewe of abſurditie, by ſifting the reaſons on either ſide to make ſearch: and it cannot otherwiſe be, but that our mindes in doutfull matters ſhould be caried hether and thether: but the meane muſt be holden in ſobrietie, leaſt that fleſh ſhoulde lift vppe it ſelfe higher then is meete, and ſhoulde ſend foorth their thoughts farre againſt the heauen.

39. *See my handes.* He maketh their corporall ſenſes witneſſes, leaſt they ſhoulde thinke that he ſetteth a ſhadowe before them in ſteade of a body. And firſt, he diſtinguiſheth a corporall man from a ſpirite, as if hee ſhould ſay: Sight and feeling ſhall prooue me to be the manne in deede, which before was conuerſant with you: for I am cloathed with the ſame fleſh which was crucified, and as yet it beareth the markes. Further, ſith Chriſt ſayeth that his body is palpable, and compacte of ſounde bones, and by theſe notes, diſtinguiſheth the ſame from a ſpirite: this place is aptly and truely alleaged by our men, to the refellinge of the groſſe er-

rour

rour of tranſubſtantiation of breade into the body, or of the locall preſence of the body, which prepoſterous menne doe imagine to be in the holy ſupper. For they would haue the body of Chriſt to be there, where there appeareth to be no ſigne of the body. But by this meanes it ſhould followe, that he hadde chaunged his owne nature, that he ſhoulde ceaſe to be that which he was, and wherby it was prooued to be the very body by Chriſte himſelfe. If they doe except againſt this, that his ſide was then pearced, and his feete boared through with the woundes of the nailes, and ſo alſo his handes, but that Chriſt is now whole and ſounde in heauen: this cauill is quickly anſweared. For the queſtion is not onely in what ſhape he appeared, but what he ſpeaketh of the true nature of his fleſh. And he doth attribute this as proper to him, that he may be felt, that he may differ from a ſpirite. Therefore alſo at this day it is neceſſary that this difference ſhoulde remaine betweene the fleſh and the ſpirit: which by Chriſtes woordes was appoynted, as it may be gathered to be for euer. And of the woundes this muſt be accounted, that by thys leſſon he teacheth all vs, that Chriſte rather roſe for vs then for himſelfe, when as he being the conquerour of death, and endewed with the bleſſed and celeſtial immortalitie, yet for their ſakes which are his, he would for a time beare the markes of the croſſe. This truely was a wonderfull fauour towards the diſciples, that he hadde rather want ſomwhat himſelfe of the perfecte glory of the reſurrection, then that they ſhoulde bee defrauded of ſuche a helpe for their faith. But it is a fooliſh and an olde wiues fantaſie to imagine, that he ſhould yet remaine ſo wounded, when he ſhall come iudge of the worlde.

MARKE. 14. *Hee appeared vnto the eleuen as they ſate togither.* I do thinke that the participle *anakeimenois*, is not heere vſed for ſittinge downe at meate, (as ſome doe tranſlate it) but for ſitting together: and this is not done without reaſon: if this yet be agreed vppon, to be the firſte viſion which is heere deſcribed: For it was no time to ſuppe about midnighte. Alſo, if the table hadde beene ready prepared, it ſhoulde not agree wyth that whyche Luke ſayeth a little after, that Chriſte demaunded whether they hadde anye meate to eate. And it is a phraſe vſed in Hebrewe, to ſitte downe for to reſt in ſome place. And the reproofe whyche followeth rather, belongeth to the firſt viſion then to the ſeconde: for (as Iohn witneſſeth) the diſciples reioyced when they hadde ſeene the Lorde the morrowe after the Paſſeouer, their vnbeliefe was then reproued. That ſeemeth to be too muche reſtrained that many do reſtraine theſe words of Marke to Thomas onely. Therefore I hadde rather to expounde it ſimplie, that Chriſte when hee firſte appeared to the Apoſtles, blamed them, becauſe they beleeued not them whiche hadde beene eye witneſſes of his reſurrection.

Thoughe the hardneſſe of heart is not condemned in this alone, that they gaue no credite to menne, but becauſe they beinge conuicted with the ſucceſſe of the matter it ſelfe, they woulde not ſo yet accepte the teſtimonie of the Lorde. Therefore ſith Peter and Marye, Cleopas and his fellowe, were not the firſt witneſſes of the reſurrection, but onely ſubſcribed to Chriſtes wordes, it followeth that the reſt of the Apoſtles did iniurie to the Lorde, becauſe they beleeued not his woordes, whiche yet were nowe prooued true by their effecte.

VVherefore their hardneſſe of heart is worthily reprooued, becauſe that a corrupt obſtinacie was added to their ſlouthfulneſſe, as if that of ſette purpoſe they ſhould deſire to ſuppreſſe that which appeared to be true, not that their purpoſe was to extinguiſh the glory of their maiſter, or to reprooue him of vanitie, but becauſe that their amaſednesſe hindered them from yeelding themſelues to be taught. To be ſhort, heere is not a wilfull peruerſeneſſe condemned (as it was ſayde before) but a blinde ſlouthfulneſſe, which ſometime hardneth men, which otherwiſe are neither wicked nor rebellious.

Mathewe.	Marke.	Luke 24.
		41. And while they yet beleeued not for ioy, and wondered, he ſayde vnto them: Haue yee heere any meate?
		42. And they gaue him a piece of broyled fiſhe, and of an honie combe.
		43. And he tooke it, and did eate before them.
		44. And he ſayd vnto them: Theſe are the words whiche I ſpake vnto you, while I was yet with you, that all muſt be fulfilled, which are wrytten of me in the lawe of Moſes, and in the Prophets, and in the Pſalmes.
		45. Then opened he their vnderſtanding, that they might vnderſtand the ſcriptures,
		46. And ſayd vnto them: Thus it is wrytten, and thus it behoued Chriſt to ſuffer, and to riſe againe from the dead the third day.
		47. And that repentance and remiſſion of ſinnes ſhould be preached in his name among all nations, beginning firſt at Hieruſalem.
		48. Nowe, ye are witneſſes of theſe things.
		49. And beholde, I will ſende the promiſſe of my father vppon you: but tary yee in the citie of Hieruſalem, vntill yee be endewed with power from on hie.

41. VVhile they yet beleeued not. This place alſo ſheweth that it was not of purpoſe that they beleeued not, as they whiche doe purpoſe in theyr minde not to beleeue: but ſith their will was earneſtly bent to beleeue, the vehemencie of their affection helde them ſo bounde, that they could not be at reſt. For certainly, the ioy whereof Luke maketh mention aroſe of no other cauſe but of faith: and yet it was a hinderance that their faith could not gette the victorie. Therefore lette vs note howe ſuſpitious we ſhould be of the vehemencie of our affections, which though it ſhould ariſe of good beginnings, yet it carieth vs as ouerthrowne out of the right way. VVe are alſo admoniſhed how diligently we ſhuld ſtriue againſt the hinderances of faith, ſith the ioy conceiued of the preſence of Chriſt, was a cauſe of the Apoſtles incredulitie. And againe we do perceiue how louingly and kindely Chriſte vſeth the infirmitie of his, who refuſeth

refuſeth not to holde them vppe with a newe ſupply, which were ready to fall. And though he hauing obtained the newneſſe of the heauenly life, had no more neede of meate and drinke then the Angelles, yet hee willingly ſubmitteth himſelfe to the common order of mortall menne. All the courſe of his life had he made himſelfe ſubiecte to the neceſsitye of meat and drinke: now being exempted from the ſame, he eateth meat to this ende, that he may perſwade the diſciples of the reſurrection. So we ſee, that without regarde of himſelfe, he became wholely oures. This is a true and a godly meditation of this hyſtorie, wherein the faithfull may wade profitably, forſaking curious queſtions, as if this corruptible meat was diſgeſted, what nouriſhment ſhoulde the immortall body of Chriſte take thereby: then what became of the excrements. As if that it were not at his pleaſure, who created all things of nothing, to tourne a little meate to nothing, when it ſhould ſo ſeeme good to him. Therfore, as Chriſt taſted in deede of a fiſh and a honey combe, that he might ſhew himſelfe to be man, ſo it is not to be doubted, but that by his diuine power he conſumed that which was not needefull for nouriſhment. So I doubt not but the Angels at Abrahams table as they hadde very bodyes, they eate and dranke in deede: yet I doe not therefore graunt that they vſed meate and drinke for the infirmitie of the fleſh: but ſith that for Abrahams ſake, they were cloathed with the ſhape of man, the Lord granted this alſo to his ſeruaunt, that theſe heauenly gueſtes ſhoulde eate before his tent. Alſo, if we graunt that the bodies which they had taken for a time, after they had done their meſſage were brought to nothing, who will deny but that the ſame became of the meates?

44. Theſe are the woordes. Though by Mathew and Marke it ſhall afterwarde appeare that the ſpeach which was had in Galile, was not vnlike, yet I doe thinke it probable, that Luke doeth nowe reporte that whiche befell the morrowe after the reſurrection. For that which Iohn deliuereth of that daye *that hee breathed vppon them*, that hee might giue them the holy Ghoſt, doeth agree with Lukes woordes, which ſhal preſently followe, *he opened their mindes, that they might vnderſtand the ſcriptures.* Chriſte alſo in theſe woordes doeth ſharply reprooue their groſſe and ſlouthfull forgetfulneſſe, in that they being before admoniſhed that he ſhoulde riſe againe, that they ſhoulde be ſo aſtoniſhed, as if neuer any thing had beene ſpoken to them. For his wordes doe ſignifie as much, as if he ſhould ſay: VVhy ſtay you as at a matter ſtraunge and vnlooked for, whiche I haue yet often times ſpoken of before? VVhy doe you not rather remember my wordes? For if you haue hitherto accounted me to be true, this ſhuld haue beene well knowen to you nowe by my doctrine, before it ſhould come to paſſe. In ſumme, Chriſte doeth ſecreatly complaine, that he hauing ſpred his doctrine, his labour was ſpent in vaine amongſt his Apoſtles. Alſo, he doeth more ſharply reproue their ſlouthfulneſſe, when that he ſayeth that he deliuereth not any new thing: but only called to mind what had beene ſpoken by the law and the Prophets, which they ſhould haue knowen from their childehoode. But as they were ignorant of the whole doctrine of godlineſſe, yet there was nothing more abſurde, then not to embrace with ſpeede, that whiche they were perſwaded to proceede from God. For that was holden as a generall rule in that whole nation, that there is no religion, but that which is contained in the lawe

and the Prophets. But heere is ſette downe a more full diuiſion, then in other places of the Scripture: for beſides the Lawe and the Prophetes, the Pſalmes are added in the thirde place, whiche, thoughe they may by right be numbered amongeſt the Prophetes, yet they haue ſome thyng proper and diſtincte: yet that two folde diuiſion whiche we haue ſeene other where, doeth notwithſtandinge comprehende the whole Scrypture.

45. *Then hee opened their minde.* Becauſe the Lorde before executinge the office of a teacher, hadde profited little or nothing amongeſt his diſciples, nowe he beginneth to teache them inwardly by his ſpirit. For the woordes are throwne in vaine into the ayre, vntill the mindes be lightened with the gifte of vnderſtanding. It is true that the woorde of God is like vnto a candle: but it giueth light in darkeneſſe, and amongſt the blinde, vntill the eyes be lightened inwardly by the Lorde, whoſe onely gifte it is to lighten the blinde, Pſalme an hundreth, and ſixe and fortye, and the eight verſe. And heereby it appeareth howe greate the corruption of our nature is, when the light of life offered in the heauenly oracles, doeth profite vs nothing. But nowe, if by vnderſtanding we do not perceiue what ſhoulde be right, howe ſhoulde our will be able to yeelde obedience? Therefore it muſt be granted that we are weake euery way, ſo that the heauenly doctrine is not otherwiſe profitable and effectuall to vs, but ſo farre as the Spirite doeth frame our mindes to vnderſtande the ſame: and our hearts to be ſubiecte to the yoake of the ſame: and therefore, that we may become fitte diſciples to him, it is neceſſary that all truſt in our owne witte being caſt away, to aske for light from heauen, and alſo leauing the foliſh opinion of free will, to deliuer our ſelues to be gouerned by God. And it is not without a cauſe that Paule in the firſt to the Corrinthians the third chapter, and the eighteene verſe, doth commaunde menne to become fooliſh, that they may be wiſe to God: for the light of the ſpirite cannot be extinguiſhed by a worſe darkneſſe, then by truſting to our owne witte. Furthermore, lette the readers obſerue, that the diſciples hadde not the eyes of the minde opened, wherewith without the helpe of God they might diſcerne myſteries: but as they are comprehēded in the Scriptures: and ſo was that fulfilled, which was ſpoken in the hundreth and nineteene Pſalme, and eighteene verſe. Lighten mine eyes, that I may conſider the maruellous woorkes of thy lawe.

For God doeth not giue ſuche a Spirite to his childrenne, as ſhoulde aboliſhe the vſe of his woorde, but rather it ſhould make the ſame frutefull. VVherefore fanaticall menne doe wickedly vnder pretence of reuelations graunt themſelues libertie to deſpice the Scripture. For that which we doe reade heere of the Apoſtles, Chriſt worketh daily in all his, for that by his ſpirit he directeth them to vnderſtand the Scripture, but not to carye them to vaine imaginations. But it is demaunded why Chriſte hadde rather looſe his labour for the ſpace of whole three yeres, then to open their eyes preſently: I doe aunſweare firſt, thoughe the fruite of the labour doeth not ſo ſpeedily appeare, yet it was not vnprofitable: for being lightened a newe they alſo felte the profite of the former

mer time. For I doe take that their mindes were opened, not onely that they might afterwardes be apt to learne if any thing ſhoulde be taught them: but that they might call to memorie for their profite the doctrine hearde before in vaine.

Furthermore, that ignorance by the ſpace of three yeares, doeth teache vs a profitable leſſon, that they obtained not this knowledge a newe by any other meanes then by the heauenly light. Adde alſo that Chriſte in this ſhewed an euident token of his Godhead: becauſe that hee was not onely a miniſter of the outwarde voyce, which ſhould giue a ſounde in the eares, but by his ſecreate power he pearſed into the mindes: and ſo he declareth that it belongeth to him alone, which Paule denieth to the doctours of the Churche, 1. Corrinthians 3.7. yet it is to be noted that the Apoſtles were not ſo voyd and depriued of the light of vnderſtanding, but that they knew ſome few principles: but becauſe it was only a ſmal taſte whiche they hadde, this is accounted the beginning of true vnderſtanding, while the vaile being remooued, they doe ſee Chriſte plainely in the Lawe and the Prophets.

46. Hee ſayde vnto them, ſo it is wrytten. By this texte is their quarrel confuted, whiche doe pretende that the outwarde doctrine is but in vaine, if that we haue in vs by nature no power to vnderſtande the ſame. To what ende ſay they, ſhoulde the Lorde ſpeake to the deafe? But we ſee where the Spirite of Chriſte, which is the inwarde maiſter, perfourmeth his parte, that the labour of the miniſter which teacheth, is not loſt. For after that Chriſte endewed his with the Spirite of vnderſtandinge, they doe receiue fruite by that which he teacheth out of the Scriptures. And euen amongeſt the reprobate, thoughe the outwarde voyce vaniſheth awaye as if it were deade, yet notwythſtandinge it maketh them inexcuſable.

And as concerninge the woordes of Chriſt, they are gathered of that principle. It is neceſſary that what ſoeuer is wrytten, ſhoulde be fulfilled, becauſe that God witneſſed nothing by his prophets, but that which hee woulde certainly bring to paſſe. But by the ſame woordes wee are taughte what muſt be chiefly learned out of the law and the Prophets, for ſith Chriſte is the ende and ſoule of the lawe, without him and beſides him, what knowledge ſoeuer is obtained, is vaine and friuolous. Wherefore, as any manne ſhall deſire to profite beſt by the Scripture, lette him bee alwayes bente to thys poynte. And nowe Chriſte doeth heere firſte ſette downe his death and reſurrection, and afterwardes the fruite whiche ſhall come to vs by them bothe. For whence commeth repentaunce and forgiueneſſe of ſinnes, but becauſe oure olde manne is crucified with Chriſte, Romanes 6. and the 6. verſe, that throughe the ſame wee maye ariſe to newneſſe of life: for by the ſacrifice of his death our ſinnes are cleanſed, and our filthineſſe waſhed with bloude, but righteouſneſſe is obtained by the reſurrection.

Therefore hee teacheth that the cauſe and matter of oure ſaluation muſte be ſoughte in hys death and reſurrection: for from thence proceedeth reconciliation with God, and regeneration into a newe and ſpirituall life.

And

And therefore it is plainely expreſſed, that as well forgiueneſſe of ſinnes as repentance, cānot be preached but in his name: For neither can we hope for imputation of righteouſneſſe, neither growe to the deniall of our ſelues, and newneſſe of life, but ſo farre foorth as he is become our righteouſneſſe and ſanctification, 1. Cor. 1. 30. But becauſe we haue entreated at large in another place of this ſumme of the Goſpel, it is better that the readers ſhould thence ſeeke for any thing whiche they haue forgotten, then to be burdened with repetition.

47. *Amongſt all nations, beginning firſt.* Now doeth Chriſt at the lengthe declare euidently, that which hee had before concealed, that the grace of redemption which he brought, doth generally appertaine to all nations. For though the calling of the Gentiles hadde beene oft foretold by the Prophets, yet the ſame had not beene ſo reuealed, as that the Iewes ſhuld eaſily admit them into the hope of ſaluation with them. Therefore, vntill the reſurrection, Chriſt was not ſuppoſed to be the redeemer, but of that one ſpeciall people. And then was the wall firſt broken downe, that they which before were ſtraungers, and ſcattered abroade, might be gathered into the ſheepefolde of the Lorde. Yet in the meane ſeaſon, leaſt the couenaunt of God might ſeeme to bee in vaine, Chriſte placeth the Iewes in the firſt degree, commaunding that they ſhould firſt beginne at Hieruſalem: for becauſe that God had peculiarly adopted the ſtocke of Abraham, it was meete that it ſhoulde be preferred before the reſt of the worlde. This is the right of the firſt begotten, which Ieremiah aſigneth vnto them, 31. 9. Paule alſo doeth euery where obſerue this order diligently, as to the Epheſ. 2. 17. he ſayeth that Chriſt comming, he preached peace to them, whiche were neare, and then to ſtraungers and them a farre of.

48. *Nowe ye are witneſſes.* As yet he doeth not ſend them foorth to publiſh the Goſpel, but only declareth for what purpoſe he appoynted, that they might prepare themſelues for that time: and partly by this conſolation he mitigateth their ſorrowe, partly with this ſpurre hee correcteth their ſlouth. When as they being guiltie to themſelues of their late falling away, it was meete for them to haue ſorrowfull hearts, Chriſt here beyonde all hope, beſtoweth vppon them this incredible honour, enioyning them to publiſhe the embaſſage of eternall ſaluation to the whole worlde. By this meanes he doeth not onely reſtore them perfectly: but with the greatneſſe of this new grace, he doeth throughly aboliſh the remembrance of the offence. Yet withall as I ſayde, he pricketh them forwarde, leaſt they ſhoulde be as ſlacke and ſlouthfull to publiſh the faith, whereof they were ordained preachers.

49. *Beholde I will ſend the promiſſe.* Leaſt the Apoſtles ſhould be afraied of their owne weakeneſſe, hee comforteth them with the hope of newe grace which ſhould come vppon them, as if that he ſhould ſaye: Though you thinke youre ſelues vnmeete for ſo great a burden, yet there is no cauſe why you ſhoulde be diſcouraged: for I will ſupply from heauen that power which I knowe to be wanting in you. Nowe, that he might the better confirme them in this hope, he maketh mention of the holye Ghoſt which was promiſed of the father. For to the ende they myghte readily prepare themſelues to the woorke, God meeting with theyr diſtruſt, had encouraged them with his promiſſe. Now, Chriſt ſubſtituting him-

himſelfe in his fathers place, taketh vppon him to perfourme that gifte, wherein he doeth againe chalenge to himſelfe a diuine power. For this is a part of that glory whiche God by othe denied to giue to an other, Iſai 41.8. to endew weake men with heauenly power. Therefore, if it belongeth to Chriſt, it followeth that he is God, who ſpake in the times paſt by the mouth of the Prophet. But though God promiſed a ſpeciall grace to the Apoſtles, and Chriſt beſtowed it: yet this muſt be generally noted, that no mortall man is of himſelfe meete for the preaching of the Goſpell, but ſo farre foorth as God cloathing them with his ſpirite, ſupplieth their nakednes and want. And certainly, as Paule doeth not exclame of the Apoſtles alone, 2. Cor. 2.16. who ſhall be founde meete for theſe things? but he declareth that there is no mortall man meete for ſo great a woorke: ſo it is neceſſary that what ſoeuer miniſters of the Goſpell God ſtirreth vppe, ſhould be endued with the heauenly ſpirite: and therefore it is promiſed to all the teachers of the Churche without exception in euery place.

But tarry ye. Leaſt they ſhulde raſhly run forth to teach before the time, Chriſt cõmandeth them to be quiet & ſilent, vntill ☽ he by his appoyntment ſending them foorth, ſhall vſe their helpe in time conuenient. And this was a profitable triall of their obedience, that they hauing the vnderſtanding of the Scripture, and endewed with the grace of the ſpirite, yet becauſe the Lord forbadde them to ſpeake, they helde their peace as dumbe men: for we do know how deſirouſly they woulde ſhewe themſelues abrode, which thinke that they could doe this with praiſe and admiration. And it may be, that by this delay, Chriſt would puniſhe their ſlouthfulneſſe, becauſe they had not preſently gone the ſame daye into Galile at his commaundement. VVhat ſoeuer the matter were, we are taught that nothing muſt be attempted, but by the calling of the Lord. VVherefore, thoughe they wanted not habilitie to teache publikely, yet let them containe themſelues as priuate men in ſilence, vntil that he ſhal leade them foorth in his hande into the Theater. Further, in that they are commaunded to ſtay at Hieruſalem, it muſt be vnderſtode, after they ſhould returne from out of Galile. For (as we ſhal a little after heare out of Mathew) though he reuealed himſelfe to be ſeene at Hieruſalem, yet he chaunged not that which he had firſt determined of Galile. Therefore the meaning of the woordes is, after he had giuen them their commaundements in the place appoynted, yet his will was that they ſhould as yet remaine ſilent for a time, vntill that he ſhould furniſh them with a newe power.

Mathewe. 28.	Marke. 16.	Luke.
16. Then the eleuen diſciples went into Galile, into a mountain, wher Ieſus had appoynted them.	*15. And he ſayd vnto them: Go yee into all the world, & preache the goſpell to euery creature.*	
17. And when they ſawe him, they worshipped him: but ſome doubted.	*16. He that ſhall beleeue and be baptiſed, ſhalbe ſaued: but he that will not beleeue, ſhalbe damned.*	
18. And Ieſus came and ſpake vnto them, ſaying: All power is giuen vnto	*17. And theſe tokens ſhall followe them that beleeue: In my name.*	

vnto me in heauen and in earth.
19. Goe therefore and teache all nations, baptising them in the name of the Father, & the Sonne, and the holy Ghost.
20. Teaching them to obserue all thinges, what so euer I haue commaunded you: and loe, I am with you alwaye vntill the ende of the worlde. Amen.

name, they shall cast out deuils, and shal speake with new tongues.
18. And shall take away serpents, and if they shall drinke any deadly thinge, it shal not hurte them, they shall lay their handes on the sicke, and they shall recouer.

16. Then the eleuen diciples. Mathewe passing ouer those things which we haue reported out of the other three, doeth onely teache where the eleuen disciples were sent on the Apostolicall office. For their purpose was not (as we haue often seene before) to prosecute all the particular partes of a hystorie: because it seemed sufficient to the holy Ghost, who directed their stile, by gathering their testimonies togither to sette downe the summe, suche as we doe see. Therefore Mathewe doeth chuse that which especially appertained to vs: namely, that Christ when he appeared to the disciples, also created them Apostles, which shoulde carye the embassage of eternall life into all the coastes of the worlde. But though there is no mention made of the Mount in any other place, yet wee doe gather that this place of Galile was noted to Mary: yet it is maruel that some hauing seene Christe twise already, shoulde as yet doubt of hym. If any manne like to referre this to the first manifestation, there shall be no absurditie therein: for the Euangelistes doe sometime vse to mixe diuers things togither. But it must not seeme absurde, if the remnants of feare shoulde driue some againe to a newe wauering: for we knowe, as oft as Christ appeared, they were afrayd and amased, vntil their mindes were setled by ofte seeing him. VVherefore, the sense in my iudgement, is, that some doubted at the first, vntill Christe approched nearer and more familiarlye vnto them: and when hee was verilye and certainelye knowen, they woorshipped: because that the brightnesse of the diuine glorye was made manifest. And it maye be that the same reason driue them sodainly to doubt, which led them afterward to woorship: for the habite of a seruaunt being laide aside, there then appeared nothinge in him but that which was celestiall.

18. And Iesus came and spake vnto them. It is not to be doubted, but that this comming tooke away all scruple. But before that Mathewe declareth that the disciples hadde the office of teachinge enioyned them, hee sayeth that Christe firste spake of his owne power, and not wythoute cause: for a small authoritie coulde not suffice heere, but it behoueth him to haue a great and a diuine Empire, who commaundeth that lyfe eternall shoulde be promised in his name, that all the worlde shoulde be brought vnder his gouernement, and that the doctrine shoulde be preached, whiche by ouerthrowinge euery highe thinge, shoulde brynge all mankinde vnder. And by this preface Christe doeth not onely stirre vp the disciples to execute their office boldly and freely, but he establisheth the faith of his Gospell to continue in all ages.

For certainly, the Apostles could neuer haue beene perswaded to take

ſo harde a matter in hande, excepte they knewe that their reuenger ſate in heauen, who had all power giuen him. For wythout ſuch a fortreſſe, it had beene impoſsible to preuaile any thing. But when they doe heare, that hee whome they doe ſerue, doeth gouerne heauen and earth, they are with this one thing very throughly furniſhed to ouercome all lettes. And as concerning the hearers, if the contemptible eſtate of them which doe preache the Goſpell, doeth weaken or hinder their faith, lette them learne to lifte vppe their eyes to the authour himſelfe, by whoſe power the maieſtie of the Goſpell muſt be eſteemed, and ſo it ſhal come to paſſe, that they ſhall not be ſo bold as to deſpiſe him, ſpeaking by hys miniſters. And he doeth expreſly make himſelfe Lorde and King as well of heauen as of earth, becauſe, that by the preaching of the Goſpell he bringing menne in obedience to him, doeth erecte the throne of his kingdome vppon earth, and regenerating them which are his into a newe life, and calling them to the hope of ſaluation, hee openeth the heauens, that hee may exalt them to the bleſſed immortalitie with the Angels, who before not onely crept belowe in the worlde, but had beene drowned in the bottomleſſe pitte of death. But lette vs remember that Chriſte had alwayes his authoritie with his father, and this was giuen vnto hym in our fleſh, or (that I may ſpeake more plainely) in the perſon of the Mediator. For he gloryeth not of that eternall power which he had before the worlde was created: but of that which he receiued nowe, when hee was ordained the iudge of the worlde. And it is to be noted that thys Empire was not manifeſtly knowen vntill that hee was riſen from the dead: becauſe that then at the length being adorned with the ornamẽts of a mighty king, he ſhewed himſelfe in authoritie. Thither alſo appertaineth that ſaying of Paule to the Phillippians 2.9. Hee humbled hymſelfe, wherefore God hath exalted him, and giuen him a name aboue euery name, &c. And thoughe the ſittinge at the right hande of the father is ſette after his aſcention into heauen, as later in order: yet becauſe the reſurrection and the aſcention into heauen, are things mutually ioyned togither, Chriſte hath good cauſe to ſpeake ſo royally of his power.

19. Goe therefore. Thoughe Marke, after hee hathe declared that Chriſte appeared to the eleuen diſciples, doeth preſently ſet downe the commaundement of preachinge of the Goſpell, yet hee doeth not note it as an action preſentlye done. For we doe gather by the texte in Mathewe, that thys was not done before they went into Galile. But the ſumme is, that by preachinge the Goſpell euerye where, they ſhoulde brynge all nations into the obedience of faith: then, that they ſhould ſeale and confirme their doctrine with the ſeale of the Goſpel. In Mathew they are ſimply commaunded to teache: but Marke ſetteth downe what kinde of doctrine it ſhoulde be: namely, that they ſhould preache the Goſpell.

And ſhortly after is alſo added this reſtrainte, that they ſhould teache them to obſerue what ſoeuer thinges the Lord commaunded. Heereby we learne that the Apoſtleſhippe is not a vaine title of honour, but an office of laboure: and therefore there is nothinge more abſurde, or intollerable, then that theſe masked menne ſhould chalenge this honour, who raininge in idleneſſe, doe reiecte the office of teaching from them.

The

The Pope of Rome and his bande doe proudly boaſt of this ſucceſsion, as if that they ſuſtained the ſame perſon in common with Peter and his colleagues: but in the mean ſeaſon they haue no more care of the doctrine then baudes, or the Prieſts of Bacchus and Venus. But wyth what face I beſeche you, doe they thruſt themſelues into their place, who they heare were created to be preachers of the Goſpell? But thoughe they are not aſhamed to bewray their owne impudencie: yet with all readers of ſounde iudgement this one worde is ſtrang enough to ouerthrow their fantaſticall Hierarchie, that no man can be a ſucceſſour of the Apoſtles: but he which ſerueth Chriſte by preaching of the Goſpell: to be ſhorte, who ſoeuer doeth not performe the dueties of a teacher, doth fallly and wrongfully take the name of a teacher. For this is the Prieſthode of the New teſtament, with the ſpirituall ſworde of the woorde to kill menne for a ſacrifice to God. VVhereof it followeth that they all are degenerate and counterfait ſacrificers, whiche doe not applye the office of teaching.

Teache all nations. Heere Chriſte by taking away the difference, doeth make the Gentiles equall with the Iewes, and doeth generally admitte them both into the fellowſhippe of the couenaunt. Thither alſo appertaineth the woorde *Going*. For the Prophets vnder the lawe were reſtrained within the boundes of Iuda: but nowe the partition wall being ouerthrowne, the Lorde commaundeth the miniſters of the Goſpell to goe farre abroad for the ſpreading of the doctrine of ſaluation through all the coaſtes of the worlde. For thoughe the dignitye of the firſt borne (as we touched euen nowe) ſhoulde at the firſte remaine amongeſt the Iewes, yet the inheritance of life was common to the Gentiles. So was fulfilled that propheſie of Iſaiah with the like, that Chriſte is giuen to be a light to the Gentiles, that he might bee the ſaluation of God vnto the outmoſt part of the earth, Iſai 49.6. That is Markes meaning by all creatures: for after that peace was preached to them of the houſholde, the ſame meſſage commeth to them alſo whiche are a farre off, and to ſtraungers. Further, howe neceſſary it was that the Apoſtles ſhoulde be plainly admoniſhed of the callinge of the Gentiles, it doeth thereby appeare, that after they hadde receiued the commaundement to goe vnto them, they were greatly afraide, as if they ſhould defile theimſelues & the doctrine, Act. 10.28.

Baptiſing them. Chriſte commaundeth that they ſhoulde be baptized, which ſhoulde giue their name to the Goſpell, and ſhould profeſſe themſelues to be diſciples: partlye, that it might bee a witneſſe vnto them of eternall life before God, partly that it might be an outward ſigne of faith before men. For we knowe that by this ſigne God doeth witneſſe vnto vs the grace of his adoption: for he graffeth vs into the body of his ſonne that he might account vs to be of his flocke, and therefore our ſpirituall waſhing wherewith he reconcileth vs vnto himſelfe, and the new righteouſneſſe are there repreſented. But as God confirmeth his grace vnto vs by this zeale, ſo who ſoeuer doe offer themſelues to baptiſme, they do in like maner binde their faith as it were by giuinge of an obligation. Alſo, ſith the Apoſtles haue theſe dueties expreſlye committed to their charge, togither with the preachinge of the Goſpell, it followeth that there are no other lawfull miniſters of Baptiſme, but they whith doe alſo

alſo miniſter doctrine. Therefore, where libertie hath beene graunted to priuate men, and alſo to women to baptiſe, becauſe it is not agreeable to the inſtitution of Chriſt, it was nothing elſe but a meere prophanation. Alſo, where the firſt place is appoynted for doctrine, there is a true differẽce ſet down betwene this myſterie and the adoulterous rites of the Gentiles, wherwith they do enter thẽſelues into their religions: for vntill God by his word ſhal giue life to the earthly elemẽt, it is made no ſacramẽt for vs. As ſuperſtition hath a prepoſterous emulation at all the works of God, ſo foliſh men do frame diuers ſacraments according to their owne pleaſure: but becauſe they want the woorde as the ſoule, they are vaine and toyiſhe ſhadowes. VVherefore let vs note that by the power of the doctrine it commeth to paſſe that the ſignes doe put on a newe nature: ſo as the outwarde waſhing of the fleſh, beginneth to be a ſpirituall pledge of regeneration by the doctrine of the Goſpell goinge before: and this is the right conſecration, in ſteade wherof Popery hath brought in vppon vs magicall exorciſmes. And therefore it is ſayde in Marke. *He that ſhall beleeue and be baptiſed*, by which woordes Chriſt doeth not onely exclude hypocrites from the hope of ſaluation, who beinge without faith, are onely puffed vp with the outward ſigne: but hee ioyneth baptiſme to the holy bande of doctrine, that this ſhould be nothing elſe, then an addition to that. But becauſe Chriſte commaundeth them to teache before he commaundeth to baptiſe, and willeth that onely beleeuers be receiued to baptiſme, baptiſme ſeemeth not to be rightly miniſtred, except that faith ſhould goe before. And vnder this pretence the Anabaptiſts haue ſtirred much againſt the baptiſme of infants. Yet it is not harde to be anſwered, if any manne ſhall conſider the reaſon of the commaundement. Chriſt commaundeth that the embaſſage of eternall ſaluation ſhould be caryed to all the Gentiles: hee confirmeth the ſame by adding the ſeale of baptiſme. And there is good cauſe why the beleeuing of the woorde is ſette before baptiſme, ſith the Gentiles were altogither ſtraungers from God, and had no fellowſhip with the elect people: For otherwiſe it ſhould haue beene a lying ſigne which ſhould offer forgiueneſſe of ſinnes, and the gift of the ſpirite to vnbeleeuers, who as yet were not the members of Chriſt. And we knowe that they are gathered by faith, who were before diſpearſed. Nowe it is demanded vpon what condition God adopted them to be his ſonnes, which before were ſtraungers. It cannot certainly be denied, when hee once accepted them into his fauour, but that hee extendeth the ſame to their children and nephewes. At the comming of Chriſt he ſhewed himſelfe generally to be a father both to the Gentiles and to the Iewes. Therefore it is neceſſary that the promiſſe which was in times paſt made to the Iewes, ſhoulde alſo at this daye be of force amongeſt the Gentiles, I will be thy God and the God of thy ſeede after thee: Gen. 17.7. So wee ſee them, which by faith are entred into the Church of God, to be accounted for the members of Chriſte, and alſo to be called to the enheritance of ſaluation. And yet baptiſme is not by this meanes ſeparated from faith or doctrine: for though yong infants doe not as yet by reaſon of their age take holde of the grace of God by faith, yet God accepting of theyr parents, doeth alſo embrace them. I doe therfore deny it to be raſhly done to baptiſe infants, whereto the Lord doth call them, while he promiſeth

them to be their God. *In the name of the father.* This place doeth teache the full and euident knowledge of God, the which beinge but darkely shadowed foorth vnder the lawe and the Prophets, at the lengthe sprange foorth vnder the kingdome of Christe. The olde fathers neuer durst call God their Father, if they hadde not taken this hope from Christe theyr head: neither were they altogither ignorant of the eternall wisdome of God, which was the fountaine of light and life. It was also one of their confessed principles, that God shewed forth his power in the holy ghost. But at the arising of the gospell, God was much more manifestly shewed vnder the three persons: for the father then reuealed himselfe plainly in the sonne, his liuely and expresse image: and Christ himselfe lighteninge the world by the cleare brightnesse of his spirite, made both him & himselfe to be knowen. But it is not without cause that heere is expresse mention made of the Father, of the Sonne, and of the spirite: for the force of baptisme cannot be apprehended otherwise, then by beginning at the free mercy of the Father, who reconcileth vs vnto himselfe by hys only begotten Sonne: then shall Christ himselfe appeare before vs wyth the sacrifice of his death: and at the length the holy ghost shal also come, by whome he washeth and regenerateth vs: and at the length he maketh vs partakers of all their good giftes. So we do see, that we do not rightly know God, except that our faith do distinctly conceiue three persons in one essence, and that the efficacie and frute of baptisme doth come from thence, that God the Father adopteth vs in his Sonne, and by the Spirit, we being purged from the filthinesse of our flesshe, he refourmeth vs to righteousnesse.

MAR. 16. *He that shall beleeue.* This promisse was added, that it might allure all mankind to faith: as againe for the terrifying of the vnbeleeuers there followeth a denounced sentence of grieuous destruction. But it is no maruel that saluation is promised to the faithful: for by beleuing in the only begotten sonne of God, they are not only accounted amongst the sonnes of God, but being endued with the righteousnes of his grace, and with the spirit of regeneration, they do possesse the summe of eternal life. Baptisme is ioyned with the faith of the Gospell, that we might know that therein is engraued the marke of our saluation, for if it auailed not to testifie the grace of God, Christ had vnproperly sayd: *that they should be saued, which should beleeue, and be baptised.* Though it must also be noted, that it is not so necessarily required to saluation, that all they should of necessity peariish, which should not obtaine the same. For it is not ioyned here to faith, as halfe the cause of saluation, but as a testimony. I do graunt that this necessity is laid vpon men, that they should not neglect the signe of the grace of God: but though God for their infirmitye vseth such helps, I deny his grace to be tied vnto them. In this maner we may say that it is not simply necessary, but onely in respecte of our obedience. In the second part, where Christ condemneth them which doe not beleeue, he meaneth the rebellious, who while they do refuse saluation offered, doe draw vpon themselues a more grieuous punishment, and they are not now onely ensnared in the common destruction of mankinde, but they do sustaine the fault of their owne ingratitude.

17. *These tokens shall follow them which beleeue.* As the Lord had by myracles confirmed the faith of his Gospell, so long as hee was conuersant in the world, so nowe he causeth the same to flourish in the time to come, least the

the diſciples ſhuld thinke ẏ the ſame were tied to his corporall preſence. For it was to great purpoſe that the diuine power of Chriſt ſhuld flouriſt amongſt the faithfull, that it might manifeſtly appeare that he was riſen from the dead, wherby his doctrine might remain & continue, and his name ſhould be immortall. Further, where he furniſheth the faithfull with this gift, it muſt not be drawn to all. For we know that the giftes were diuerſly diſpoſed, that the power of myracles ſhoulde be but in the hands of ſome. But becauſe that which was giuen to a few, was common to the whole church, and the ſignes which one wrought, auailed for the cõfirmation of all, Chriſt doth rightly name the beleuers generally. The meaning therfore is, that the faithful ſhuld be miniſters of the ſame power, he had ben wonderful before in Chriſt, that in his abſence the ſeale of the goſpel might be ẏ more ſure: as in Iohn 14. 12. he promiſeth that they ſhal doe the ſame & greater things. And for the ſetting forth of the glory & deity of Chriſt, it was ſufficient that ſome few of the beleeuers were furniſhed with this power. And though Chriſt doeth not expreſſe whether he wold that this gift ſhuld be but for a time, or remaine for euer in his church: Yet it is more probable that theſe myracles were promiſed but for a time, for the ſetting forth of the goſpel, which was newe & as yet obſcure. And it may be, that for the fault of vnthankfulnes, the world was deprined of this honor: yet I do think that this was the proper end of myracles, that the doctrine of the goſpel ſhould at the beginning wãt no approbation. And we do certainly ſee that the vſe of them ceaſed not long after, or at the leaſt the examples of them were ſo rare, that it may be gathered that they were not like common to all ages. Yet either the prepoſterous couetouſnes or ambition of them which followed after, ſo wrought leaſt they ſhuld be without myracles altogither, that they fained vain myracles for themſelues. And by this meanes there was a gate opened to ſathans falſehodes, that not only falſe ſleights ſhuld ſucceede in the place of truthe, but that vnder pretence of ſignes, the ſimple might be led away from the right faith. And certainly it was meete that curious men: who not content with a lawful allowance, but ſeking after newe myracles, ſhould be deluded by ſuch deceits. This is the reaſon, why Chriſt otherwhere foretold that the kingdom of antichriſt ſhould be ful of lying ſigns, Mat. 24. 24. & that Paul teſtifieth the ſame, 2. The. 2. 9. Wherefore, that myracles may rightly confirme our faith, let our mindes containe themſelues in that ſobriety wherof I ſpake: whereof it alſo followeth, that it is a fooliſh quarrell of theirs, which do obiect that our doctrine wanteth myracles. As if that it were not the ſame whych Chriſt hath moſt ſufficiently ſealed heeretofore. But in this argument I am the ſhorter, becauſe that I haue entreated of it already more fully in ſundry places. MAT. 20. *Teaching them to obſerue.* By theſe wordes (as I ſaid before) Chriſt ſending foorth his diſciples, doth declare that he doth not wholely reſigne vnto them thoſe things which appertained to him, as if that he wold leaue off to be the maſter of his church: For he diſmiſſeth the apoſtles with this exception, that they ſhoulde not thruſt foorth their owne deuiſes, but that they ſhoulde purely and faithfully diſpence from hand (as they ſay) to hand that which he commanded. And I wiſh that the Pope would ſubmit the power which he chalengeth to himſelf to this rule. For we ſhuld eaſily ſuffer him to be Peter or Pauls ſucceſſor, ſo that he would not raigne tyrannically ouer ſoules.

But ſith he reiecting the gouernment of Chriſt, defileth the church with his owne filthy trifles, it doeth heereby appeare ſufficiently, howe farre he falleth from the Apoſtolicall function. In ſumme, let vs learne that by theſe woordes they are made doctours of the Church, not which doe vtter what ſoeuer they ſhal thinke good, but which ſhall alſo themſelues depend vpon the mouth of this one maiſter, that they may procure diſciples to him, and not vnto themſelues.

Beholde I am with you. Becauſe Chriſt did lay a charge vpon the Apoſtles, which they could not diſcharge, vſing onely the power of man, he doth comfort them with the hope of his helpe from heauen. For before that he promiſeth to be preſent with them, he ſayeth firſt that he is kinge of heauen and of earth, who with his hand & power gouerneth all things. Therefore this pronowne *(I)* muſt be red as a word of great force: as if he had ſayd, if the Apoſtles would throughly doe their duety, they muſt not looke what they can doe themſelues, but they muſt depende vppon his inuincible power, vnder whoſe directions they do goe to warre. But the maner of his preſence, which the Lorde promiſeth to his, muſt ſpiritually be vnderſtoode: for it is not needefull that he ſhoulde deſcende from heauen to helpe vs, ſith by the grace of his ſpirite, as with a hande ſtretched out from heauen, he may helpe vs. For he, which in reſpecte of his body is a great way diſtant from vs, doeth not onely ſpreade the efficacie of his ſpirite throughe the whole worlde, but doeth alſo verely dwell in vs. Furthermore, it is to be noted, that this was not ſpoken to the Apoſtles only: for the Lorde promiſeth his helpe not to that age only, but vnto the ende of the worlde. Therefore it is as muche, as if hee ſhould haue ſayd, how weake ſoeuer the miniſters of the Goſpel be, and haue want of all thinges, he will be their chiefe captaine, that they may become conquerours ouer all the aſſaults of the world. As plaine experience teacheth at this day, that Chriſt in a ſecreat maner doeth woorke woonderfully: ſo that the Goſpell preuaileth againſt innumerable lets. So much the leſſe is the wickednes of the Popiſhe cleargye to be borne with, while they doe lay this coulour vppon their ſacrilegious tyrannye. They doe ſay that the Church cannot erre which is gouerned by Chriſt. As if that Chriſt, no otherwiſe then as ſome common ſouldiour woulde let out his labour to hire to other captaines: and not rather retaining the authority wholely to himſelfe, teſtifieth that he will be a defender of his doctrine, ſo as his miniſters in him may hope to be conquerours of the whole world.

Mathew.	Marke 16.	Luke 24.
	19. So after the Lord had ſpoken vnto them, hee was receiued into heauen, and ſate at the right hande of God.	*50. Afterward, he led them forth into Bethania, and lifte vppe his handes and bleſſed them.*
		51. And it came to paſſe, that as he bleſſed them, he departed from them, & was caried vp into heauen.
	20. And they went forth and preached euery where. And the Lorde wrought with them, and confirmed the woorde with ſignes that followed. Amen.	*52. And they worſhipped him, and returned to Ieruſalem with great ioye,*
		53. And were continually in the temple, praiſinge and lauding God. Amen

19. So

19. So after the Lorde. Becauſe that Mathewe had royally extolled the kingdome of Chriſt aboue all the worlde, he ſpeaketh no woord of his aſcenſion into heauen. Marke alſo maketh no mention of the place and of the maner: both the which are expreſſed by Luke. For he ſayeth that the diſciples were led out into Bethania, that from the mount of Oliues, (from whence the Lord had come to beare the ignominie of the croſſe) he might aſcend into his celeſtiall throne. And as he would not be ſeene generally of all menne, when he was reſtored to life: ſo he admitted not al to be witneſſes of his reſurrection into heauen, becauſe that he would that this myſterie of the faith ſhoulde rather be knowen by the preaching of the Goſpell, then to be ſeene with eyes. It followeth in Luke, that Chriſte *lifting vp his handes on hie, bleſſed the Apoſtles.* VVhereby he teacheth that the office of bleſsing, which vnder the lawe had beene committed to the Prieſts, doeth truely and properly belong to him. VVhen men do mutually bleſſe themſelues, that is nothing elſe then to pray for their good: But the reaſon is farre otherwiſe with God, who not onely fauoureth the requeſts, but with his only becke performeth what ſoeuer is to be wiſhed for vs. But ſith that he is the only authour of all bleſſing, yet that his grace might be the more familiar, his will was that the Prieſts in the beginning, ſhuld as mediators bleſſe in his name. So Melchiſedec, Gen. 14. 19. bleſſed Abraham: and in Numerie 6. 23. there is ſet downe a perpetuall law for this matter. To the ſame alſo appertaineth that which is red in the Pſalme 118. 26. VVe doe bleſſe you out of the houſe of the Lord. Furthermore in the 7. chapter to the Hebrewes, the 7. verſe, the Apoſtle ſayeth that it is a ſigne of excellency to bleſſe others. For the leſſe (ſayth he) is bleſſed of the greater. Now, when Chriſt (the true Melchiſedec and the eternall Prieſt) came into the light, it was meete that in him ſhoulde be fulfilled, that whiche was ſhadowed by the legall figures, as Paule alſo teacheth, Epheſ. 1. 3. that we are bleſſed by God the father in him, that we might become rich in all heauenly good things. Therefore he once bleſſed the Apoſtles openly and with a ſolemne rite, to the ende the faithfull might cary themſelues the next way to him, if they deſire to be partakers of the grace of God. In the lifting vp of handes there is an olde ceremonie deſcribed, which we knowe the Prieſts vſed in times paſt.

52. And they woorshipped him. By the woorde *woorshipping*. Luke doeth firſt declare that the Apoſtles were put out of doubt, becauſe that the maieſtie of Chriſt appeared then on euery ſide, ſo that nowe there coulde be no doubt of his reſurrection. Furthermore, for the ſame cauſe they began to woorſhip him with greater reuerence, then when they enioyed his company vpon the earth. For the worſhip wherof he ſpeaketh now, is not onely as to a maſter or to a Prophet, neither as to one only halfe knowen to be the Meſsias, but it was yeelded as to the king of glorye and iudge of the world. But becauſe that Luke was purpoſed to extend his hyſtorie longer, he only ſayeth briefly what the Apoſtles ſhould doe for ten dayes. But the ſumme is, that throughe the feruencie of ioye they brake out openly into the praiſes of God, and were daily in the temple. Not that they paſſed the nights and the daies there, but becauſe they frequented all the aſſemblies, and were preſent at the appoynted and ſolemne houres to yeelde thankes vnto God. Alſo, this diligence is oppo-

ſed to the feare, which kept them before ſhut vp & hidden in the houſe.

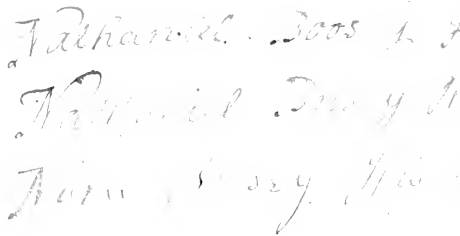
MARKE. 19. *And ſate at the right hande of God.* I haue in other places declared, what this ſpeache ſhoulde meane: that is, Chriſte is lifted vppe on hye, that he may be aboue Aungels and all creatures: that the Father might gouerne the worlde by his hande: that, to be ſhorte, euery knee might bowe before him. Therefore it is as muche as if hee ſhoulde be called Gods vicare, who ſupplieth his perſonne. VVherefore it is not conuenient that ſome certaine place ſhould be imagined, when as the right hand doeth Metaphorically ſignifie the ſecond power from God. And Marke added this purpoſely: that wee might knowe that Chriſte was not receiued into the heauens, that hee might enioy a bleſſed reſt farre from vs, but that he might gouerne the world for the ſaluation of all the godly.

20. And they went forth. Marke doth briefly touch here thoſe things which Luke doth proſecute hyſtorically in the 2. boke, that the voyce of a ſmal & a baſe company of men thundred forth euen to the vttermoſt ends of the world. For the more incredible the matter was, the more certainly appeared þ myracle of the heauenly power. Al men thought that Chriſt by the death of the croſſe was either vtterly ouerthrown, or ſo ouerwhelmed, that ther ſhuld be no mention of him at any time, but reprochful & deteſtable. The apoſtles whom he had choſen to be his witneſſes, filthily forſaking him, had hidden thẽſelues in the dark: the ignorance & rudenes of them was ſo great, and alſo the contempt ſo great, that they durſt ſcarce ſpeake abrode. VVas there any hope of men vnlearned and of no accoũt, yea, & of runnagates, that by the ſoũd of their mouth they ſhuld bring ſo many diſperſed vnder the Empire of a man crucified? There is therfore great weight in theſe words, that they went forth & preached euery where, which euen now for feare durſt not ſpeake in their ſecreat corner. For ſo vnloked for a conuerſion in a moment could not be done by man. And therfore Marke addeth, *The Lord wrought with them*, ſignifying that this was the very worke of god. Yet this phraſe of ſpeach doth not make a partition betwene their worke or labor, and the grace of God, as if that they of themſelues could doe any thing: but he meaneth ſimply þ they were holpe of God, becauſe that according to the fleſh they ſhuld haue attẽpted that in vaine, which is yet wrought by them. I graunt that the miniſters of the word are called fellow helpers of God, 1. Cor. 3. 9. in as much as he vſeth their miniſtery: but it is to be noted that ther is no power in them, but that which he giueth them. Further, they do preuail nothing by planting & by watering, except the ſecreat working of the ſpirit do cauſe it to encreaſe. *Confirmed the word.* Marke here, in my iudgement, doth note a part of that, which he had generally ſet down immediatly before. For the Lord wrought with the by other meanes, leaſt the preaching of his goſpel ſhuld be in vain: but this was a notable teſtimony of his help, that he cõfirmed the ſame by myracles. And this place teacheth to what ende myracles muſte be referred, that it is not lawfull to draw them after peruerſe corruptions, for that they doe ſerue the Goſpell. VVhereof it followeth, that the holy order of God is inuerted, if they be drawne away from the word of God (whereof they are appurtenances) to the adorning of vngodly doctrines, or are drawn to colour eut corrupt worſhippings.

LAVS DEO.

The Lord grant that they that Read
this work of M Calvin may profit thereby and
having there hart Establish by grace may Read it with
reverence as they ought to Read the word of God at
all times
Amen

Nathaniel Roby
His Book April
1720



THE holy Goſpel of Ieſus Chriſt, according to Iohn, with *the Commentary of* M. Iohn Caluine:

Faithfully tranſlated out of Latine into engliſh by *Chriſtopher Fetherſtone*, ſtudent in Diuinitie.

TO THE RIGHT HONO-

RABLE THE LORD *ROBERT DVDLEY*, EARLE OF *LEYCESTER*, BARON OF DENBIGH, Maiſter of the Horſe to the Queenes Maieſtie, Knight of the noble order of the Garter, & one of the Queenes Maieſties moſt honorable priuie Counſel, Chanſelour of the moſt famous Vniuerſitie of Oxford, *Chriſtopher Fetherſtone* wiſheth encreaſe of ſpirituall giftes, long life, happy dayes, and encreaſe of honour.

IT IS AN OLDE SAYing (Right honourable) and no leſſe true then olde, that ſaleable wines neede no iuie buſh: which prouerb importeth thus much, that thinges which are of thē ſelues good and commendable haue not anye, at leaſt no great neede of commendation. If therefore I ſhouldee with fine filed phraſes, with gaye geaſon woordes, with ſtraunge examples, and notable hyſtories compound ſome long prologue and tedious Preface, in commendation of this moſt excellent work and Commentarie of that famous member, and faithfull Doctour of Gods Church, Maiſter Iohn Caluine, I might cauſe your Honour to ſuſpect the ſondneſſe thereof: I my ſelfe ſhould ſeeme to doubte of the goodneſſe thereof: and finally

nally, miniſter occaſion to many to condemne me of folly. Omitting therefore that which is needleſſe, I diſcend vnto that which is needefull: to wit, to excuſe my ſelfe of arrogancie, wherof ſome may accuſe me in that I dare preſume to dedicate vnto your honour, this my tranſlation, vnto whom I am altogether vnknowen. The loade ſtone as men ſay, writers do teſtifie, and experience doth teach, hath in it ſelfe ſuch power, force and vertue, that it draweth iron vnto it, though it be farre diſtant: right ſo, vertue doth drawe men vnto it, and the reporte thereof, cauſeth men to loue thoſe whom they haue not ſeene, & to reuerence thoſe of whō they haue only heard. Which thing ſithence it is ſo, there is no cauſe why I ſhoulde either bee accuſed of arrogancie, or condemned of impudencie, for approching ſo boldly vnto your honour, and for ſuffering this my tranſlation to appear in your name. For your friendes confeſſe, and your foes cannot iuſtly denie that God hath placed in your noble breſt greate aboundance of moſt heroicall vertues. I omit to ſpeake of that rare report of your vnfeigned religion which reſoundeth euery where, and redoundeth to your prayſe. I ſhould be tedious, if I ſhould ſet downe particulerly the moſt vndoubted teſtimonies of your faithfulneſſe toward your dread Soueraigne: I ſhoulde ſeeme to flatter if I ſhould extoll that godly magnanimitie wherewith the Lord hath endued you to maintaine his truth, to defend the Realm, to ſubdue thoſe proud aſpiring papiſts. That great and earneſt care which your honour hath alwaies had, and euen now hath to ſupport the poore miniſters of the word, and goſpell of Ieſus Chriſt in Gods cauſe, & in good cauſes, hath in it ſelfe ſufficient force, to enforce not only mee, but all thankfull heartes by word and writing to bewray all thankfulneſſe & dutifulneſſe towards your good honor. As this, ſo that ſinguler liberalitie vſed at all times by your Lordſhip towards my friends, hath

cauſed

cauſed me in dedicating of this booke to your honour, to teſtifie ſome part of my thankfull minde in their behalfe And heere I am to craue pardon of you, whiche I hope I ſhall eaſily obtaine, for that I haue not behaued my ſelfe finely as I might, though faithfully as I ought in this my worke. And thus fearing prolixitie, I conclude, praying vnto the Lorde God of heauen and earth, that King of Kinges, and Lorde of Lordes, that he will graunt vnto your honour, and to the reſt (whom he hath placed in the like degree of dignitie) his holy ſpirite, that ſpirite of wiſdome and vnderſtanding, that you may thereby be ſo directed, that all your thoughts, woordes, and workes, may tend to the ſetting foorth of Gods glory, the maintenance of true religion, the preſeruation of the Realme. So ſhall England haue wealth, be voide of woe, enioy ſolace, be free from ſorrow, poſſeſſe plentie, not taſt of pouertie, inherite pleaſure, and not ſee paine. Whiche God graunt.

Your Honours moſt humble and obedient,

Chriſtopher Fetherſtone.

To the Reader.

Eing instantly requested (Gentle Reader) by my godlie zealous friendes to enterprice the translating of this most learned Commentarie of M. Iohn Caluine, and being perswaded thereunto by manie godlie reasons, whereof Gods glory & the profite of his Church should bee the chiefe, I coulde not, nor woulde not refuse to take that charge vpon mee, vnlesse I should haue forgotten my dutie towardes God his Churche, and my friendes: and now for asmuch (Gentle Reader) as the principall recompence of my paines shall bee that profite whiche thou shalt reape by the reading of this my translation, I beseech thee refuse not to take some paines in reading the same. I haue not stuft it full of strange wordes deriued of the Latin, which might no lesse molest thee, then if they continued Latin as they were. I haue not racked the phrases to make them runne smoothly, to please daintie eares, and so digressed from the truth and meaning of the authour: but, so much as possible I could, I haue translated worde for worde, whiche the learned by conference shall wel perceiue. Long time haue the godly desired to haue this worke published in the English tongue, & seeing they haue their desire now, my request vnto thē is, to accept of my paines herein, I dare not good Reader presume so farre vppon mine owne skill, as to say that there is no faultes committed heerein, but I am earnestly to desire thee rather courteously to amend them, then curiously to condemne me for them. And thus trusting to thy curtisie, I committe thee to the tuition of the Almightie, who so direct thee by his spirite, that by reading thou maiest profite.

Thine in the Lorde,
Christopher Fetherstone.

vpon the Goſpel after Iohn.

The Preface.

¶ *To the right honorable Lordes, the Syndiques and Senate of Geneua, his right reuerende Lordes,* Iohn Caluine *wiſheth* from the Lorde, the ſpirit of wiſdome and ſtrength, and proſperous ſucceſſe of gouernement.

AS often as I call to mynde that ſaying of Chriſte, wherin he maketh ſo great accoũt of that dutie of humanitie which is beſtowed vpon the gathering together of ſtrangers, that he maketh account of it as done to him: I do therewithall remember vnto how great honour hee hath vouchſafed to promote you, who hath made your Citie a place not for one or a few to dwell in, but a common Inne for his Church to lodge in, Hoſpitalitie hath not only been cõmended amongſt the Heathen, but it hath alſo bin accounted one of the chiefeſt vertues: and therfore in whomſoeuer they wold condemne extreeme barbariſme and manner altogether vnciuill, they called them *axenous*, or men which were not giuen to hoſpitalitie. But farre more excellent is your praiſe, bicauſe the Lord hath appointed you in theſe troubleſome & miſerable times, to be thoſe vnto whoſe tuition the godly might cõmit thẽſelues, & vnder whoſe feathers the innocent might be ſhrouded, whom the tyrannie of Antichriſt, being no leſſe ſauage then ſacriligious, doth chaſe & driue away out of their own countries & natiue ſoyle. And this is not all, but he hath alſo dedicated an holy houſe amongeſt you vnto his owne name, where he may be worſhipped ſincerely. Whoſoeuer he be that indeuoureth either publikelie to cut off, or priuilie to take away the leaſt part of theſe two, he doth not only goe about to diſfigure your Citie beeing ſpoyled of her principal ornaments, but alſo he malicioufly enuieth the helth therof. For althogh thoſe godly good turnes which

are here done vnto Chriſt & his diſpearſed members doe cauſe the wicked like dogs to bark againſt you, yet ought this one recõpence to ſuffice you ꝑ the angels frõ heauen & the childrẽ of God out of all partes of the worlde doe bleſſe you: ſo that you may freely deſpiſe their rotten railing, who make no more conſcience, neither are more aſhamed to ſpue out whatſoeuer, againſt God himſelf, thẽ againſt you: & which, going about to ſlander you, doe begin firſt to blaſpheme God. Althogh this ſelf ſame occaſion doth inflame ꝑ hatred of many againſt you, yet ought you to be no whit afraid therfore, ſo long as he wil aſſiſt you againſt their fury, who hath promiſed ꝑ he will faithfully keepe thoſe cities, wherin the doctrine of his goſpel is preached, and any reſting place is prepared for thoſe godlymẽ whõ the world cãnot away with. I omit to ſpeak of this, that you neede not to care for pacifying of this kinde of enemies, ſeeing that there is no mã who hateth you for the goſpels ſake, who wold not either haue you deſtroied or oppreſſed. But admit we graunt that the ſworn enimies of ſoũd doctrine do hate you for no other cauſe ſaue this, becauſe they ſee you defend the ſame: yet ſetting light by their practiſes & threatnings, you muſt valiantly maintain theſe two inuincible fortreſſes, ꝑ worſhip of pure religiõ, & ꝑ godly care to nouriſh the Church, which Chriſt hath cõmitted to you, that you may broude the ſame vnder your wings. As touching thoſe rai'inges wherwith the pope his meritorious brawlers doe moleſt vs, ꝑ we are fallẽ away frõ the Church, becauſe we diſſent frõ the Sea of Rome: would to God we could teſtifie with full cõfidẽce, before God & his angels, that wee are moſt far diſtãt frõ that pollutiõ, as we can acquit our ſelues of ꝑ crime which they vſe to lay to our charge. They make their boaſt of the catholike church, who haue left no part of al the doctrine of the law & the goſpel free from filthy corruptions, who haue prophaned the whole worſhip of God with the ſtink of ſuperſtition, who haue not been afraid to corrupt all god his decrees with their inuẽtions.

Yea

Yea, the multitude of errors wherwith they haue ſubuerted al religiō is ſo vniuerſal, that they are ſufficiēt to ouerwhelme & deſtroy the church an 100. times. Therfore we cā neuer extol ſo highly as it deſerueth, the infinit goodnes of God, wherby it is come to paſſe, that wee eſcaping myraculouſly out of that deadly gulf, haue the anchor of our faith firmly fixed in the ſoūd & eternal truth of god. And truly this one Cōmentarie ſhall ſufficiētly teſtifie (as I hope) that papiſtrie is nothing els but a monſter compoſed of innumerable errors of Satā, & that that church which they obiect vnto vs is more confuſed thē *Babylō*. In the mean ſeaſon I wil freely cōfes þ truth: that we are not far enough diſtāt from the filth of that pit, whoſe contagion doth ſpread it ſelf too far. Antichriſt doth cōplayne that we are ſlipt away from him: but we are compelled to mourne, for that too too many of his vices, wherwith he hath infected the world, do remaine amongſt vs. Vnto vs is reſtored the ſincere puritie of doctrine, perfect religion, the ſimple worſhip of God, the right order of the ſacramēts, which was deliuered by Chriſt. But the chifeſt cauſe why there is not amongſt vs ſuch reformatiō of maners & amēdment of life as there ought to be, is this, becauſe a great part being as yet mindful of that vnbrideled libertie, wherewith the Papiſtes doe freely waxe wāton againſt God, cannot accuſtome thēſelues to Chriſtes yoke. Therefore whereas our aduerſaries (to the ende they may cauſe the vnskilful vniuſtly to hate vs) do contemptuouſly crie out that we haue broken all good order & diſcipline, their falſe ſlander is refuted ſufficiently with this one thynge (though wee doe hold our peace,) in that there is nothyng, aboute whiche wee haue greater contention amongeſt our ſelues, then this: namely, our rigour, which, as ſome men thynke, is immoderate. But ſeeinge that you are able verye well to witneſſe with mee, and thoſe who are my fellowes in office, that wee are no more ſeuere or ſtraite then the neceſſitie of our office doeth require, and alſo inforce vs

to bee as we doe reſt ſafely in the iudgement of your cõſcicience, ſo on the otherſide you may eaſily iudge, as though the matter were before you, how ridiculous the impudencie of our aduerſaries is on this behalfe,

Now (that I may ſpeake ſomewhat particularly of my ſelfe) although I am perſuaded that all the worlde doeth know how I haue inſtructed this church with many of my writings, yet I thoght it would be worth ỹ paines if there ſhould ſome monumẽt therof be extant, which ſhould be dedicated vnto you. For it skilleth much that that kinde of doctrine be ſet before all men, which you know, I haue taught. And although I haue endeuoured to profite you & the people which is cõmitted vnto you euen after my death, in thoſe bookes which I haue hitherto publiſhed, & it is not meete that that doctrine, whiche hath flowed out of your Citie vnto other nations far & wyde ſhoulde bring foorth fruit pentifully, & be neglected in her owne place: yet I hope that this cõmentarie which is peculiarly cõſecrated vnto your name, wil take deeper root in your memory. And that this thing may com to paſſe, I beſeech the liuing God ſo deeply to write the ſame in your harts, that it may not bee blotted out by any ſubtile ſleight of Satã. For it is in his hands to giue ſucceſſe vnto my labors who hath of late giuen mee this minde, to deſire nothing more, thẽ faithfully to care for the ſaluatiõ of you al. Furthermore, as I profes before the world, that I am far frõ that diligẽce of a good ſhepheard, which is exacted, & frõ other vertues which the greatnes & excellẽcy of mine office do require, & do cõtinually before god bewaile mine eſtate, for that I am troubled with ſo many vices whiche do hinder my courſe: ſo I dare proteſt that I wãt no faithfulnes & good will. And if in the meane while the wicked do not ceaſe to repine & ſpeak againſt me, as it is my dutie by well doing to refute their ſlanders, ſo it ſhalbe your part to ſuppreſſe the ſame by that holy authoritie wherin you excell. Farewell my right honorable Lordes, whom I ought to reuerence in Chriſt, vnto whoſe tuition I commit you. At *Geneua* the firſt of Ianuary, 1553. The

The Argument vpon Iohn.

IT is well knowen what this woorde Euangelium or Goſpel doth ſignifie amongſt the Grecians: and in the ſcriptures it is chiefly taken for the ioyfull and happie meſſage of that grace which is giuen vs in Chriſte: to the ende we may learne (deſpiſing the worlde & the fraile richet & pleaſures therof) to deſire this incomparable treaſure with our whole hearte, and to imbrace the ſame being offered vnto vs. That is naturally engrafted in vs all, which wee ſee the wicked doe, namely to reioyce inordinately in the vaine pleaſures of the worlde, and to bee touched either with none, or els with a very ſlender feeling of ſpirituall good thinges. Therefore to the ende that God may reforme in vs this fault, he calleth that meſſage which he commandeth to be published cõcerning Chriſt, by this name Euangelium, or Goſpel. For hee doth thereby tell vs that true and perfect ioy can be had no where els: that without all doubt wee haue in him the bleſſed life, in all pointes perfect, Certaine there bee who extende this woorde Goſpell vnto all the free promiſes of God, which are alſo diſperſed in the lawe and the prophetes. Neither is it to bee denied but that God ſo often as he doth teſtifie that hee will bee mercifull vnto men, and forgiue them their ſinnes, doth alſo offer Chriſte, whoſe propertie it is whereſoeuer hee ſhineth, to ſpreade abroade the beames of ioy. Therefore I confeſſe that the fathers and wee are partakers of one and the ſame goſpel, as touching the faith of free ſaluation: yet becauſe the ſpirite doth vſually ſpeake thus in the Scriptures, that the Goſpel was published when Chriſte came: let vs alſo retaine the ſame maner of ſpeech, and let this bee the definition of the Goſpel, which I haue ſet down, that it is, a ſolemne publiſhing or proclayming of the grace reuealed in Chriſte. *In which reſpect the Goſpel is called the power of God to ſaluation to all that beleeue, becauſe God doth therein make manifeſt his righteouſneſſe. It is alſo called the embaſſage whereby he reconcileth men vnto himſelfe. Furthermore inaſmuch as Chriſte is the pledge of Gods mercie, and of his fathers loue towardes vs, therefore is he alſo the proper matter of the Goſpel. Heereby it commeth to paſſe that the hiſtories which declare that Chriſte appeared in the fleſh, dyed, and was rayſed vp againe from the death, and was at length receiued vp into the heauens, are properly called the Goſpel. For although the new Teſtament be called by this name, according to that reaſon which of late I alleadged, yet is it come to paſſe by vſe and cuſtome that that parte which doth teſtifie that Chriſt was exhibited vnto vs in the fleſh, dyed, & roſe againe from the death, is ſo called by* Synecdoche. *But becauſe the bare hiſtorie were not ſufficient, yea, ſhould profite nothing vnto ſaluation, the Euangeliſtes doe not ſimplie ſhewe that Chriſte was borne, that hee died, and became the conquerour of death: but they doe alſo declare, to what ende he was borne, to what ende he died, and roſe againe, and what fruite we reape thereby. Yet there is this difference amongeſt them that the other three ſet downe more at large, the life and death of Chriſte: but this Euangeliſt of ours, ſtandeth more vpon the doctrine, wherein both the effice of Chriſte and the force of his death, and reſurrection is declared. They doe not conceale that Chriſte came to the end he might bring ſaluation to the worlde, that he might make ſatisfaction for ſinnes by the ſacrifice of his death. Finally that he might in all points fulfill the function of a mediatour (like as* Iohn *doth alſo ſtande ſomewhat vpon the hiſtoricall narration:) but the doctrine which ſheweth vnto vs the force and fruite of Chriſt his comming, appeareth more plainly in this Euangeliſt then in the other.*

And whereas it is all their drift to make Chriſte manifeſt, the former Euangeliſtes bring forth (that I may ſo ſpeake) his body, and Iohn *bringeth foorth his ſoule. Wherfore I vſe commonly to call this Goſpel, the key that openeth the gate vnto the vnderſtanding of the other. For whoſoeuer ſhall perfectly vnderſtande of what power and force Chriſte*

is, as it is heere in plaine wordes set downe, hee shall reade with profite those thynges which are deliuered by the other concerning the manifestation of the Redeemer. *It is thought that Iohn was most of all mooued to write, for this cause, and to this ende, that hee might defende the diuinitie of Christe against e the wicked blasphemies of* Ebion *and* Cerinthus, *and this doth* Eusebius *and* Hyerome *report according to the opinion of the olde writers: but whatsoeuer was the occasion that caused him to write at that time, yet it is not to bee doubted but that God did farther preuide for his Churche. Therefore hee did so indite to the Euangelistes that which they shoulde write, that hauing deuided the partes amongst them, hee might make one perfect body. Nowe it is our dutie so to linke and knit together the foure, that wee suffer our selues to bee taught as it were with one mouth of them all together. Whereas they haue placed Iohn the fourth in order, in this they had respect to the time wherein hee writ: but the contrary order is more profitable in reading: that beeing afterwarde aboute to reade in Matthewe that Christe was giuen vs of the father, we may first learne out of Iohn to what end he was reuealed.*

¶ The holy Gospel of Iesus Christe according to Iohn.

1 IN the beginning was the word, and the word was with God,
and that woorde was God.
2 The same was in the beginning with God.
3 All thinges were made by it, and without it was made
nothing which was made.
4 In it was life, and the life was the light of men.
5 And the light shineth in the darknesse, and the darke-
nesse comprehended it not.

The Commentarie of Iohn Caluine.

1 IN *the beginning was the worde.* In this *exordium* hee sheweth the eternall Diuinitie of Christe, to the ende wee may knowe that hee was eternall God, who was made manifest in the flesshe. Furthermore, this is the drifte thereof, that it was requisite that mankinde shoulde bee restored by the sonne of GOD, seeing that by his power all things were created, sithence it is hee alone who doth breath life and strength into all creatures, that they may remaine in their state: and especially seeing hee hath shewed in man a most manifest token as well of his power as of his grace: so that euen after the fall of Adam hee ceased not to bee liberall and bountifull towarde his posteritie. And this doctrine is very needefull to bee knowen, for seeing that wee muste not seeke for health and life without God, howe shoulde our faith leane and rest vpon Christe, vnlesse wee were fully persuaded of that whiche Christe teacheth in this place? Therefore the Euangeliste teacheth in these woordes, that wee doe not depart from the only and eternall GOD, when as wee beleeue in Christe; Secondly, that through his benefite life

life is nowe reſtored to the dead, who hauing his nature as yet perfect was the fountaine and cauſe of life. It ſeemeth to mee that this was the only reaſon that moued him to call the ſon of god, the word, becauſe hee is firſt of all the eternall wiſdome and will of God: ſecondly, the expreſſe image of his counſell. For as the ſpeech is called the marke or printe of the minde in men, ſo is this alſo not vnfitly applyed vnto God, to ſay that he maketh himſelfe knowen vnto vs by his worde. The other ſignifications of this worde *Logos* are not ſo fit for this purpoſe. *Logos* doth ſignifie amongeſt the Grecians both a definition, a reaſon, and an account, but I will not ſubtilly play the Philoſopher aboue the capacitie of my faith. And we ſee that the ſpirite of God is ſo farre from allowing ſuche ſubtiltie, that applying himſelfe vnto our weakeneſſe, in keeping ſilence hee cryeth, howe ſoberly wee ought to bee wiſe in ſuche hidden myſteries.

Furthermore as God did reueale himſelfe in creating the worlde by this word, ſo he had the ſame laid vp in himſelfe before: ſo that there is a double relation, the former vnto God, the latter vnto men. *Seruetus* the proudeſt knaue which *Spayne* euer brought foorth, feigneth that this eternall worde did then take his beginning, when he was reuealed in the creation of the worlde: As if it were not before ſuch time as the power thereof was knowen in the externall worke. The Euangeliſt teacheth a farre other thing in this place: for he doth not aſſign any beginning of time to the worde, but in that he ſaith it was from the beginning, he goeth beyond all ages. And I am not ignorant what this dog barketh, and what the *Arrians* did ſomtimes cauill: namely that God did in the beginning create heauen & earth, which notwithſtanding are not eternal; becauſe this word *beginning* doth rather reſpect the order, then betoken the eternitie. But the Euangeliſt preuenteth this ſhift, when hee ſaith that it was with God. If the worde began to bee from time, it muſt needes bee that they muſt finde ſome courſe of times in God. And truely Iohn did intende by this particle, by name to diſtinguiſh the word from all things which are created. For many thinges might come into the myndes of men, where that worde ſhould be, how he ſhould ſhew foorth his force, of what nature he was, how he could be knowen. Therfore he ſaith that we muſt not cleeue to the world, & things which are created: becauſe it was alwayes ioyned to God, before the worlde was. Nowe wheras ſome do wreſt the word *beginning* vnto the beginning of the heauen & the earth, doe they not make Chriſt ſubiect to the common order of the worlde, from which he is flatly exempted in this place? Wherein they doe moſt cruell iniurie not onely to the ſonne of God, but alſo to his euerlaſting father, whom they ſpoile of his wiſdome. If it be an haynous offence to imagine God without his wiſdome, we muſt confeſs that we muſt no where els ſeeke for the beginning of the word, ſaue only in the eternal wiſdome of God. *Seruetus* obiecteth that the word cannot bee comprehended before ſuch time as *Moſes* bringeth in god ſpeaking: as if he were not in god, becauſe hee was not openly known, that is, as if he were not within vntill ſuch time as he began to come out. But the Euāgeliſt cutteth off al occaſiō of ſuch mad dotings, whē he affirmeth without exceptiō that the word was with God, for he doth manifeſtly recall vs frō al momēts of time. They which gather ꝑ perpetual ſtate out of the

Preterimperfectenſe of the Verb, they leane to a weake reaſo. The word (was) ſay they, doth more expreſſe the continuall courſe, then if Iohn ſhoulde haue ſaide, *hath beene*. But they muſt reaſon more ſtrongly in ſuch waightie matters. And that one thing which I brought, ought to ſuffice vs, that the Euãgeliſt ſendeth vs into the eternal ſecret places of god, that wee may knowe that the worde was as it were hidden there, before ſuch time as it did reueale it ſelfe in the externall framing of the world. Therfore *Auguſtine* ſaith very well, that this beginning which is mentioned in this place, is without all beginning. For although the father is before his wiſedome in order, yet they ſpoyle him of his glory, whoſoeuer doe imagine any moment of time wherein he was before his wiſdome. And this is the eternall generation, which lay hid in GOD long time before the creation of the worlde, (that I may ſo ſpeak) which was many yeres obſcurely ſhadowed to the fathers vnder the lawe, and was at length more fully reuealed in the fleſh. I marueile what moued the Latiniſts to traſlate *Logos verbum*. For they ſhould rather haue tranſlated it ſo, if ſo be it had bene, *rhema*. But admit they followed ſomething which ſeemed to be true, yet can they not deny but that *ſermo* is more conuenient. VVherby it appeareth what barbarous tyranny thoſe pelting Diuines did vſe, who did ſo moleſt *Eraſmus* becauſe he changed but one worde into that which was better. *And the woorde was with God*, wee ſaid euen nowe, that by this meanes the ſonne of God is placed aboue the worlde, and is ſet before all ages. And alſo this phraſe doth attribute vnto him a diſtinct perſon from the father, for it were very abſurde for the Euangeliſt to ſay that the worde was alwayes with God, vnleſſe it had a proper ſubſiſtence in God. Therefore this place ſerueth to refute the errour of *Sabellius*, becauſe it declareth that the ſonne differeth from the father. I ſaide euen nowe that wee muſt be wiſe with ſobrietie in ſo great myſteries, & ſpeake modeſtly of the ſame. Notwithſtanding the olde writers of the Churche are to bee holden excuſed, who when as they could not other wiſe defend the right and ſincere doctrine againſt the wreſting boughtes of the heretikes, they were inforced to inuent certain words, which notwithſtanding were conſonant vnto that which is deliuered els where in the Scriptures. They ſaid that there were three perſons in one and the ſimple eſſence of God. The worde *perſon* is taken in that ſenſe in the firſt Chapter to the Hebrues, wherunto the worde ſubſtance anſwereth as *Hyllarie* taketh it. They called the diuers properties which are in God, perſons, which our mindes doe beholde, like as ſaieth *Gregorie Nazianzene*, that hee cannot thinke vpon one, but by and by there appeare three. *And the worde was God*. Leaſt there ſhoulde remaine any doubt concerning the diuine Eſſence of Chriſte, in plaine words hee affirmeth that he is God. Nowe ſeeing there is one onely God, it followeth that Chriſte is of the ſame Eſſence with the father, and yet they differ in ſome point. But wee haue already ſpoken of this ſecond member. As touching the vnitie of the Eſſence, too intollerable was the wickednes of *Arrius*, who leaſt hee ſhoulde bee inforced to confeſſe the eternall diuinitie of Chriſte, did babble that there was a certaine feigned God. But ſeeing that we heare that the worde was God, why ſhoulde wee doubt of his eternall Eſſence any longer.

2. *This was in the beginning.* To the end the Euangeliſt may the more

deepely imprint in our mindes that which he ſaid before, hee gathereth theſe two former members into a briefe concluſion, that the word was alwayes, and that with God, ſo that thou mayeſt vnderſtande the beginning to be aboue all time.

3. *All things were made by it.* After that he hath affirmed that the word is God, and hath ſet foorth his eternall Eſſence, hee now proueth his diuinitie by his workes, and this is practicall knowledge, whereunto wee ought eſpecially to accuſtome our ſelues. For the bare name of GOD which is attributed vnto Chriſte ſhalbe of ſmall force with vs, vnleſſe our faith ſhall in very deede perceiue that he is ſuch a one. And he doth fitly affirme that of the ſonne of God, which doth properly agree to his perſon. Paule ſaith ſometime ſimplie, that all things are by God: but ſo often as the ſonne is compared with the father hee is diſtinguiſhed by this marke. Wherefore this maner of ſpeeche is vſuall, that the father hath made all things by the ſonne, and that all thinges are of God by the ſame ſonne. The drift of the Euangeliſt (as I ſaid) is this, that the word of God began to worke openly, immediately after the creation of the worlde. For whereas he was before incomprehenſible in his Eſſence, his power was then knowne openly by the effect. Furthermore, ſome of the Philoſophers doe ſo make God the Creator of the worlde, that they adioyne vnto him a minde in this his worke. Ro. 11. 36.

In this they ſaide well, becauſe it is agreeable to the Scriptures, but becauſe they vaniſh away by and by in friuolous cogitations, there is no cauſe why wee ſhould greedily deſire their teſtimonies, but rather being contented with this heauenly Oracle, let vs knowe that there is muche more ſaid then our minde is able to conceiue. *And without it was made nothing that was made.* Although this place be read diuerſly, yet without all doubting I read it in one text on this wiſe, *There was made nothing that was made,* And herein doe all the Greeke copies agree, (at leaſt thoſe which are of more allowable authoritie): againe the ſenſe doth neceſſarily require that it ſhoulde be ſo. They which diſtinguiſh this member. *That which was made,* from the former ſentence, that they may ioyne it with the ſentence following, they bring a racked ſenſe, *That which was made, in it was life,* that is, it liued, or was holden in life. But they ſhall neuer bee able to ſhew that this maner of phraſe is any where attributed to the creatures. *Auguſtine* being after his accuſtomed maner too much addicted to *Plato,* is carried away vnto *Ideas* or formes, that God had conceiued the forme of the whole worke in his minde, before ſuche time as hee created the worlde: and ſo by this meanes the life of thoſe things which were not as yet, was in Chriſte: becauſe the creation of the worlde was ordered in him. But wee ſhall ſee anon howe farre this is from the Euangeliſts meaning.

Now I returne vnto the former member. This is no vnneceſſarie repetition as it ſeemeth at the firſt bluſh: becauſe Satan goeth about by al meanes poſſible to pull away ſomewhat from Chriſte, the Euangeliſt meant plainely to teſtifie that there is nothing of all theſe things which were made, excepted.

4. *In it was life.* The Euangeliſt hath taught hither to that al things were created by the worde of God: now he doth in like ſorte attribute vnto it, the preſeruation of thoſe things which were created: as if hee

ſhoulde ſay that the power of that worde which appeared in the creation of the worlde, was not only ſodain, or but for a moment, and paſſed away by and by againe: but that it is euident in this, that the order of nature continueth ſure and certaine: like as hee is ſaid in the firſt to the Hebrues, verſe 3. to ſuſtaine all things with the worde and becke of his power. But this life may either be extended vnto thinges without life (which liue after their maner, though they bee without ſenſe,) or it may bee expounded of the liuing creatures only. It skilleth not muche whether you chooſe: for the ſenſe is ſimple, that the worde of God was not only the fountaine of life to all creatures, that theſe thinges myghte begin to bee, which were not as yet: but that it cōmeth to paſſe through his liuely vertue, that they continue in their eſtate.

For vnleſſe his continuall inſpiration doe refreſhe and ſtrengthen the worlde, it muſt needes come to paſſe that all thinges whiche liue and haue any being ſhall ſtraightway decay, or be brought to nothing. Finally, Iohn doth teſtifie that that commeth to paſſe through the benefite of the worde, which Paul Actes 17. 28. aſcribeth vnto God: namely, that in him we be, and moue, and liue. Therefore it is God that quickeneth vs, but yet by his eternall worde. *The life was the light of men.* I do of ſet purpoſe paſſe the other interpretations, whiche are not according to the Euangeliſts minde. In my iudgement he maketh mention heere of that part of life, whereby men doe excell all other liuing creatures: as if he ſhoulde ſay, that that was no common life, which was giuen vnto mē but ſuch a life as was ioyned with the light of vnderſtanding. Furthermore, hee ſeparateth man from other creatures; becauſe wee doe better perceiue the power of God in our ſelues by vnderſtanding, then behold the ſame a farre of. So Paule ſaith in the Actes, That God is not to bee ſought a farre of, becauſe hee reuealeth himſelfe within in vs. Therfore after that the Euangeliſt hath ſet before men the generall conſideration of the grace of Chriſte, to the ende hee may bryng them neerer to conſider thereupon, hee ſheweth what thinge was giuen them peculiarly: namely that they were not created like to beaſts, but being indued with a minde, they were placed in higher degree. Furthermore ſeeing that God doth not in vaine kindle his light in their mindes, it followeth that they are created to this end, that they may acknowledge him to be the authour of ſo great and ſinguler goodneſſe. And ſeeing that he hath powred from thence into vs this light, the fountaine whereof was the worde, it ought to be vnto vs in ſteed of a glaſſe, wherin we may cleerely ſee the diuine power of the worde.

5 *And the light shineth in the darkneſſe.* It might haue been obiected that men are called blinde in many places of the Scriptures, & that the blindnes whereof they are condemned is too well knowen, for they doe miſerably vaniſh away in all their reaſon. For whence come ſo many *Labyrynthis* of errours which are in the worlde, ſaue only becauſe men are carried away by their owne vnderſtanding vnto nothing els but vanitie and lying. And if ſo be it there appeare no light in men, that teſtimony of the diuinitie of Chriſte, whereof the Euangeliſt maketh mention in the verſe going before, is quite put out. For that was the third degree (as I ſaid) that in the life of men there is a certaine thing which is farre more excellent then is mouing and breathing. The Euangeliſt preuenteth this

obiection

obiection: and firſt of all doth tel vs that the light wherwith men were endued in the beginning is not to be eſteemed according to their preſent ſtate, becauſe in this corrupt & degenerate nature this light was turned into darknes: yet in the meane while he ſaith, that this light of vnderſtāding is not quite put out: becauſe there ſhine as yet certaine ſparkles of light in this darke miſt of mans minde. Now the Readers vnderſtande that this ſentence hath two members. For he ſaith that men are nowe far from that perfect nature wherwith they were indued in the beginning: for he affirmeth that their minde which ſhould haue light in euery part, being drowned in darknes doth miſerablie daſle, & that by this means the glory of Chriſt is as it were darkened in this corruption of nature. But again the Euangeliſt proueth that there are as yet certain rēnants of light remaining in the midſt of darknes, which may ſhew the diuine power of Chriſt in ſome part. Therefore the Euangeliſt doth confeſſe that the minde of man is blinded, ſo that it may rightly be iudged to be ouerwhelmed with darkneſſe. For he might vſe a more milde worde, and ſay that the light is obſcure and miſtie: but his meaning was more plainly to expreſſe how miſerable our eſtate is, after the fal of the firſt man. And whereas he affirmeth that the light ſhineth in the darkenes, that doth no whit appertaine vnto the commendation of nature being corrupted, but rather it taketh away all cloke of ignorance. *And the darkenes comprehended it not.* Although the ſonne of God did alwayes intuite men vnto himſelfe by this ſmall light which remaineth in vs as yet, yet the Euangeliſt ſaith that this thing had no good ſucceſſe, becauſe in ſeeing they ſaw not. For ſince the time that man was eſtranged from God, ignorance doth ſo oppreſſe & ouerwhelme his minde, that what light ſoeuer remaineth in it, it lyeth without effect being choked vp. And this thing is proued by dayly experience. For whoſoeuer they be that bee not regenerate by the ſpirite of God, ſeeing that they excell in ſome reaſon, they do manifeſtly declare, that man is not only created to breath, but to vnderſtand. But yet they come not vnto God by this leading of their reaſon, nay truly they doe not ſo much as come towarde him, ſo that all their vnderſtanding is nothing els but meere vanitie. Whereupon it followeth, that man is altogether deſtitute of ſaluation, vnleſſe God put to his helping hande againe: for when as the ſonne of God doth powre out his light into thē: yet are they ſo dull, that they cānot cōprehend frō whence that light cōmeth: but being carryed away with dotings & vaine imaginations, they become altogether fooliſh. That light which remaineth as yet in the corrupt nature, hath two principall partes. For there is ſome ſeede of religion ingendered in all men: ſecondly there is ingrauen in their conſciences a difference betweene good and euill. But I pray you what fruit ariſeth heereof, ſaue this, that religion doth degenerate into a thouſande monſters of ſuperſtitions: and the conſcience ouerthroweth all iudgement: ſo that it maketh a mixture of vice and vertue. To be briefe, naturall reaſon will neuer bring men vnto Chriſt, Nowe in that they are furniſhed with wiſedome to gouerne the life, in that they are borne vnto excellent artes and learning: all that likewiſe deeth vaniſh away without fruite. Furthermore, wee muſte note that the Euangeliſt doeth onely ſpeake of naturall giftes, and doth not as yet touch the grace of regeneration. For there are two diſtincte vertues in the ſonne of God: the former, whiche appeareth in the creation of the worlde,

and order of nature: the other whereby hee renueth and reſtoreth nature when it is decayed. As hee is the eternall worde of God, the world was created by him, through his power all things retaine the life which they haue once receiued, man was adorned eſpecially with that excellēt gift of vnderſtanding: and although by his fall hee haue loſt the light of vnderſtanding, yet he ſeeth and vnderſtandeth as yet: ſo that that is not quite aboliſhed which hee hath naturally by the grace of the ſonne of God. Yet becauſe hee darkeneth that light which remaineth as yet in him with his blockiſhneſſe and frowardneſſe, it remaineth that the ſonne of God take vppon him a newe office, that is, of a Mediatour, that hee may reforme & builde vp again with the ſpirit of regeneration, man, being loſt and deſtroyed. Therefore they play the Philoſophers prepoſterouſly and out of due time: who referre this light whereof the Euangeliſt maketh mention, vnto the Goſpel and doctrine of ſaluation.

6 There was a man ſent from God whoſe name was Iohn.

7 This man came for a teſtimonie, that he might teſtifie of the light: that all men might beleeue through him.

8 He was not the light, but that he might teſtifie of the light.

9 Hee was the true light whiche lighteneth euery man whiche commeth into the worlde.

10 He was in the worlde, and the worlde was made by him, and the worlde knew him not.

11 He came into his owne, and his owne receiued him not.

12 But ſo many as receiued him, he gaue vnto them power to be made the ſonnes of God: namely vnto thoſe that beleeue in his name.

13 Who are borne not of bloodes, neither of the will of the flesh, neither of the will of man, but of God.

6 There was a man. Now the Euangeliſt beginneth to intreate how the word of God was manifeſted in the fleſh. And leaſt any man doubt that Chriſte is the eternall ſonne of God, he ſaith that hee was commended by the preaching of Iohn Baptiſt. For Chriſte did not onely ſhewe himſelfe vnto men: but hee would alſo bee made knowen by the teſtimony and doctrine of Iohn. Yea, God the father ſent this witneſſe before his Chriſte, to the ende all men might the more eaſily receiue the ſaluation offered by him. Yet this may ſeeme an abſurd thing at the firſte bluſhe, that another ſhoulde beare witneſſe with Chriſte, as if hee needed the ſame. But he affirmeth that he ſeeketh not the teſtimonie of man. The anſweare is eaſie and knowen, that he was ordeined a witneſſe for our cauſe and not for Chriſtes ſake. If any man obiect that the teſtimony of man is to weake to prooue Chriſt to be the ſonne of God: we haue heere likewiſe an anſwere in readineſſe, that Iohn Baptiſt is not cited as a priuate witneſſe, but as one who being indued with diuine authoritie doth beare the perſon rather of an angell then of man. Therefore hee is not adorned with the titles of his owne vertues, but with this one thing, that he was the Embaſſadour of God. Neither doth it any whit hinder, that the preaching of the Goſpel was committed vnto Chriſte, that hee might beare witnes of himſelfe. For the preaching of Iohn did tend to this ende, that they might take heede to the doctrine and myra-

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cles of Chriſte. *Sent of God.* Hee doth not confirme the calling of Iohn but doth only make mention thereof by the way. This is not ſufficient for the certaintie, ſeeing that many running of their owne accord, doe boaſt that they are ſent of God: but the Euangeliſt being about to ſpeak more at large afterwarde of this witneſſe, he thought it ſufficient to vtter in this one word firſt, that he came not, but at the cõmandement of god. Wee ſhall afterwarde ſee howe he doth affirme that God was the authour of his miniſtery. Nowe we muſt note (which thing I haue touched heeretofore) that that is required in all the Teachers of the church which is ſpoken of Iohn, that they be called of God: that their authoritie to teach may be grounded no other where, ſaue onely in God alone. Hee expreſſeth his name not onely to point out the man, but becauſe it was giuen him by the thing it ſelf. For without doubt God had reſpect vnto the function whereunto he aſsigned Iohn, when hee commaunded by the Angel that hee ſhould be ſo called, that all men might thereby knowe that he was a preacher of the grace of God. For although *Iehocanan* may be taken paſſiuely, and ſo be referred vnto the perſon, becauſe Iohn was acceptable in the ſight of God: yet notwithſtandyng I doe willingly referre it vnto the fruite whiche other men ſhoulde receyue by him.

7 *Hee came for a witneſſe.* He ſetteth downe briefly the end of his callyng: namely, that he myght prepare a church for Chriſt, like as whileſt he did inuite all men vnto Chriſt, hee did ſufficiently declare that hee came not for his owne cauſe. And Iohn had ſo little neede of commẽdation, that the Euangeliſt teacheth vs that he was not the light, leaſt his immoderate brightneſſe doe darken the glory of Chriſte. For ſome there were who did cleaue ſo faſt vnto him, that they did neglect Chriſt. Like as if any man being aſtonied at the beholding of the morning do not vouchſafe to turne his eyes vnto the Sunne. Furthermore, wee ſhall ſee by and by in what ſenſe the Euangeliſt doeth take this worde *light.* All the godly truly are light in the Lorde, becauſe being lightned by his ſpirite, they doe not only ſee for themſelues, but doe alſo direct other men by their example into the way of ſaluation. The Apoſtles are alſo properly called the light, becauſe they carry the light of the goſpel, which is able to driue away the darkneſſe of the worlde. But the Euangeliſt intreteth in this place of the only and eternall fountain of illumination, as he doth by and by more plainely declare.

9 *Hee was the true light.* The true light is not ſet againſt the falſe: but the meaning of the Euangeliſt was to diſtinguiſh Chriſt from all other leaſt any man ſhould think that this was common to him with the Angels or men, that hee is called the light. Furthermore, there is this difference, that whatſoeuer is light in heauen or earth, it borroweth the light which it hath of ſome other: but Chriſt is the light which ſhineth of it ſelf, and by it ſelfe: and ſecondly, which lightneth the whole world with his brightnes: ſo that there is no other beginning or cauſe of brightneſſe any where els. Therefore he calleth it the true light whereto it is proper by nature to ſhine. *Which lighteneth euery man.* The Euangeliſt ſtandeth chiefly vpon this point, to proue, and teach that Chriſte is the light, by ꝑ effect which euery one of vs feeleth in himſelf. He might haue diſputed more ſubtilly, that Chriſte, as the eternall light, hath brightnes

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ingrafted in him ſelfe, and doth not fet the ſame from any other: but he doth rather reclaime vs vnto the experience which all of vs haue. For ſeeing that Chriſt doth make vs all partakers of his brightneſſe, wee muſt confeſſe that this honour is proper to him alone, to bee called the light. But this place is commonly expounded two wayes. For certaine do reſtraine the vniuerſall note vnto thoſe who being regenerate by the ſpirit of God, are made partakers of the liuely light. *Auguſtine* inducеth the ſimilitude of a ſchoolemaſter, who being but one, if he haue a ſchoole in a Citie, hee ſhall bee called the maſter of all, although many doe not come to the ſchoole. Therefore they take this ſaying comparatiuely, that all men are lightned by Chriſt, becauſe no man can boaſt that hee did get the light of life by any other meanes ſaue onely by his grace. But ſeeing the Euangeliſt putteth in all men generally who come into this worlde, the other ſenſe pleaſeth mee better, becauſe the beames are ſpread abroade from this light throughout all mankinde: as it is alſo ſaide before. For wee knowe that men haue this peculiarly aboue all other liuing creatures, that they are indued with reaſon and vnderſtanding, that they carrye ingrauen in their conſcience the difference betweene right and wrong. Therefore there is no man vnto whome there commeth not ſome feelyng of the eternall light. But becauſe there be certayne frantike and brainſicke fellowes, who wreſt this place further, hauing raſhly caught the ſame, that they may therby gather that the grace of illumination is offered vnto all men in like ſort: let vs remember that the Euangeliſt intreateth in this place onely of the common light of nature, which is farre inferiour vnto faith. For doubtleſſe no man ſhall enter into the kingdome of God with all the quickneſſe and foreſight of his minde: it is onely the ſpirite of Chriſt that openeth the gate of heauen to the elect. Secondly, let vs remember, that the light of reaſon which God gaue vnto men, was ſo darkened through ſinne, that there doe ſcarce appeare certaine ſmall ſparkles in the thicke darkneſſe, and ſo conſequently in horrible ignorance, and the deepe dungeon of errours, which are alſo by and by choked.

10 *Hee was in the worlde.* Hee accuſeth men of vnthankfulneſſe, becauſe they were ſo blinde, as it were of their own accord, that the cauſe of the light which they did enioy was vnknowen vnto them. And this reacheth vnto all the ages of the worlde: becauſe Chriſte did euerye where ſhewe his power before he was made manifeſt in the fleſh. Therfore thoſe dayly effects ought to haue redreſſed the ſluggiſhneſſe of mē. For what is more abſurd then to drawe water out of a running ſtream, and not to conceiue in the mynde the fountaine from which the ſtreame it ſelfe floweth? Therefore there ſhall no iuſt excuſe bee founde for this ignorance, that the worlde knewe not Chriſte before ſuche time as hee was reuealed in the fleſhe: for this chaunced through their ſlouthfulnes and wicked kinde of dulneſſe, who had him alwayes preſent by his power. The ſumme is this, that Chriſt was neuer ſo abſent from the world but that men beeing awaked with his beames, ought to haue lifted vp their eyes towarde him. Whereupon it followeth that the blame ought to be laid vpon themſelues.

11 *Hee came into his owne.* Heere appeareth the deſperate frowardneſſe and wickedneſſe of men, here appeareth more then wicked impi-

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etie, that when as the ſonne of God did ſhewe himſelfe in the fleſhe, and that to the Iewes (whom God had ſeparated to himſelf as a peculiar people from all other nations) yet was hee not acknowledged nor receiued. They doe alſo expound this place diuerſly. For ſome there bee who thinke that the Euangeliſt doth ſpeake generally of the whole worlde. And truely there is no part of the worlde which the ſonne of God may not challenge to himſelfe by good right. The meaning therefore is this, according to them, when Chriſte came downe into the worlde, hee enchroched not vpon another man, becauſe all mankinde was his owne proper inheritance. But they thinke more truely, (in my iudgement) who referre it vnto the Iewes alone: for there is contained in it an hidde compariſon, wherby the Euangeliſt doth the more amplifie the vnthankfulneſſe of men. The ſonne of God had choſen to himſelfe a dwelling place in one nation; when hee appeared there hee was reiected. Therefore it appeareth heereby moſt plainely, howe malicious the blindeneſſe of men is. And it was very needefull that the Euangeliſt ſhould ſay thus that hee might remoue that ſtumbling block whiche the vnbeliefe of the Iewes might haue layd in the way of many at ẏ time. For ſeeing that he was reiected and deſpiſed of that nation, whervnto he was promiſed by name, who woulde haue thought that hee had beene the Redeemer of the whole worlde. Therefore wee ſee howe great paines Paule taketh in this point. But there lyeth hid great force as well in the verb as in the Nowne. Wheras hee was before the ſonne of God, the Euangeliſt ſaith, hee came thither. Therefore he doth ſignifie the newe and extraordinarie maner of his preſence, whereby the ſonne of God did reueale himſelfe, that men might behold him nigher hande. When hee ſaith *into his owne*, hee compareth the Iewes with other nations: becauſe they were adopted to be Gods familie by a ſinguler priuiledge. Therefore Chriſte offered himſelfe firſt to them as to his familie, and thoſe who did appertaine vnto his Empyre by a peculiar right. To the ſame ende tendeth that complaint which God maketh by Eſay: *The exe knoweth his owner, and the Aſſe his maſters cribbe: but Iſrael hath not knowen mee.* For Eſay. 1. 3. although he bee gouerner of all the whole earthe, yet hee maketh himſelfe the peculiare Lorde of Iſrael, whom hee had gathered together, as it were to be an holy ſheepfold.

12 *But ſo manie.* Leaſt this ſtoone of offence ſhoulde cauſe any to ſtumble, that the Iewes deſpiſed and refuſed Chriſte, the Euangeliſte lifteth vp the godly that beleeue in him aboue ẏ heauẽs. For he ſaith that this glory is attayned vnto by faith, to bee accounted the children of God. And in this vniuerſall particle (*as many*) is contained a certaine *Antytheſis*: for the Iewes were puffed vp with a blinde boaſting, as if they alone had had God bounde vnto them. Therefore the Euangeliſt affirmeth that the caſe was altered, becauſe the Iewes being reiected the Gentiles doe ſuccede into the emptie place. For it is as if he ſhould tranſlate the righte of adoption vnto Forrainers. This is that whiche Paul ſaith, that the deſtruction of one people, was the life of al the whole worlde: becauſe the Goſpel being as it were expelled by them, beganne to be ſpread abroade farre and wide throughout the whole worlde, ſo were they ſpoyled of their priuiledge wherein they did excell. Ro. 11. 12.

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But their vngodlineſſe did no whit hurt Chriſt: becauſe he did erect the ſeate of his kingdome elſwhere, and hee called all people in generall vnto the hope of ſaluation, who ſeemed before to be reiected of God.

Hee gaue vnto them power. This worde *exouſia* doth ſignifie as I thinke in this place dignitie, and it was better ſo to tranſlate it. to refute the inuention of the Papiſtes. For they doe moſt wickedly corrupt this place: becauſe they vnderſtande, adoption to be giuen vs only vpon this condition, if it ſhall pleaſe vs to vſe this benefite. And ſo by this meanes they ſet free will out of this worde, as if one ſhoulde fet fier out of water. This hath ſome colour at the firſt bluſhe, that the Euangeliſt ſaieth not that Chriſte maketh the ſonnes of God, but that hee giueth them power to bee made. Therefore they gather out of this place, that this grace is only offered vnto vs, and that it is in our choſe to enioy, or refuſe the ſame. But the text ouerthroweth this friuolous hunting after one worde: for the Euangeliſt addeth immediatly after, that they are made the ſonnes of God not by the proper will of the fleſh, but when as they are borne of God. And if faith doe regenerate vs that we may bee the ſonnes of God, and God doe inſpire the ſame faith from heauen: it is moſt manifeſt that Chriſte doth not only offer vs the grace of adoption potentially, but euen actually, (as they ſay). And truly the Grecians doe ſometimes take *exouſia* for *axioma*: becauſe the ſenſe doth beſt agree with this place. And the circumlocution which the Euangeliſt vſeth, is of greater force to ſet foorth the excellencie of grace, then if hee had ſaide in one worde, that all thoſe that beleeue in Chriſte. are made by him the ſonnes of God. For hee ſpeaketh in this place of the vnclean and prophane, who being condēned of perpetuall ignominy, did lye in the ſhadowe of death. Therefore Chriſt ſhewed a wonderfull token of his grace, that he vouchſafed to extoll ſuche vnto this honour, that they ſhoulde begin ſodainely to be the ſonnes of God. And the Euangeliſte extolleth the greatneſſe of this benefite woorthily, as doth Paule alſo, Epheſians 2.4.

But and if the common ſignification of the word do pleaſe any man better, yet notwithſtanding the Euangeliſt doth not make *power* a certaine middle facultie, which may take away the full and perfect effecte, but hee meaneth rather that Chriſte gaue vnto the vncleane and vncircumciſed, that which ſeemed to bee vnpoſsible. For there was an vncredible alteration of thinges wrought at that time, when Chriſte rayſed vp to God children of ſtones. Therefore power is that ſufficiencie whereof Paule maketh mention, Col. 1.12. where hee giueth thankes to God, who hath made vs fit to be partakers of the lot of the ſaintes.

VVho beleeue in his name. Hee noteth briefly the maner howe to receiue Chriſte: namely, when wee beleeue in him. Therefore beeing ingrafted into Chriſte by faith, wee obteine the right of adoption, that wee may bee the ſonnes of God. And truely ſeeing hee is the onlie ſonne of God, this honour doth in no caſe appertaine vnto vs, ſaue only ſo farre foorth as wee are his members. Againe, that vaine ſurmiſe concerning power, is refuted out of this place. The Euangeliſt ſayth, that this power is giuen to thoſe who doe nowe alreadie beleeue, and it is certaine that they are now the children of God in deede. Therefore they doe derogate too much from faith, who ſay that a man doth obtain this thing

thing only by beleeuing.to be made the childe of God,if hee will: becauſe they put a ſuſpenced power inſteede of the preſent effect. There appeareth a groſſer contrarietie in that which followeth immediatelie. The Euangeliſt ſaith nowe that they are borne of GOD who beleeue. Therefore there is not onely an habilitie to chooſe, offered, ſeeing that they doe nowe obtaine that ſelfe ſame thing about which they are occupyed. And although the Hebretians doe oftentimes take *name* for *power*. yet there is heere a relation vnto the doctrine of the Goſpel. For we doe then rightly beleeue in Chriſte when he is preached vnto vs, I ſpeake of the ordinarie meanes whereby the Lorde bringeth vs vnto faith. And this muſt be diligently noted,becauſe many men do fooliſhly forge to themſelues a confuſed faith without any vnderſtanding of doctrine. Like as amongeſt the Papiſtes there is nothing more common then this woorde (*beleeue*)whereas notwithſtanding there is no knowledge of Chriſte by the hearing of the Goſpel. Therfore Chriſt offereth himſelfe vnto vs by the Goſpell,but we receiue him by faith.

13 VVho are not borne of blood. Willingly doe I embrace the opinion of thoſe who thinke that the Euangeliſt toucheth heere by the way the wicked boldneſſe and confidence of the Iewes. They had alwayes in their mouth the worthineſſe of their ſtocke,as if they who diſcende of an holy progenie were naturally holy. And they might worthily haue bragged of the ſtock of Abrahã,if ſo be it they had bin the lawfull ſons of Abraham and not degenerate children: but the boaſting of faith arrogateth nothing at all to the carnall begetting: but it acknowledgeth that it hath receiued all that goodneſſe whiche it hath of the grace of God alone. Therefore Iohn ſaith that the Gentiles who beleeue in Chriſt,who were before vncleane, are borne the ſonnes of God,not of the wombe,but they are faſhioned againe by God,that they may begin to bee. He ſeemeth to haue put blooddes in the plurall number, to the ende hee might the better expreſſe the long ſucceſſion of the ſtocke. For this was a part of the Iewiſh boaſting, that they were able directly to proue that they came from the patriarkes by a continuall courſe.

The will of the fleſhe and of man, Doe ſignifie all one thing in my iudgement. For I ſee no cauſe why fleſhe ſhoulde be taken for the woman, as manie doe thinke with *Auguſtine:* But rather in this that the Euangeliſte repeateth one thing in diuers wordes, hee beateth in the ſame the better,and imprinteth it more deepely in mens myndes. And although he doe properly reſpect the Iewes, who dyd bragge of the fleſhe: yet may there a generall doctrine be gathered out of this place, that this is not proper to our nature,neither doth it proceede from vs,that wee are accounted the children of God: but becauſe the Lorde, of his owne wyll,that is,of his free loue begate vs. Heereupon it followeth, firſt, that faith proceedeth not from vs,but that it is a fruite of ſpirituall regeneration. For the Euangeliſt ſaith that no man can beleeue, vnleſſe hee be begotten of God,therefore faith is an heauenly gift. Secondly, that faith is not a colde and bare knowledge: ſithence none can beleeue but hee that is faſhioned againe by the ſpirite of God. Notwithſtanding it ſeemeth that the Euangeliſt dealeth diſorderly in putting regeneration before faith, ſeeing that it is rather an effect of faith, and therefore to bee ſet after hym. I anſwere, that both of them doe very well a-

grce becauſe we doe both conceiue the incorruptible ſeed by faith, wherby we are borne againe into a newe and diuine life: and yet notwithſtanding faith is a worke of the holy ghoſt. who dwelleth in the ſonnes of God alone. Therefore in diuers reſpectes faith is a part of our regeneration, and an entrance into the kingdome of God, that it may number vs amongeſt his children. For whereas the ſpirite doth illuminate our mindes, that doth now appertaine vnto the renuing of vs. By this meanes faith doth flowe from regeneration as from a fountaine. But becauſe we receiue Chriſt by the ſame faith, who doth ſanctifie vs by his holy ſpirite, therefore it is ſaide to be the beginning of our adoption. Although there may another more plaine & redie diſtinction be brought. For when the Lorde inſpireth faith, hee begetteth vs againe ſecretely, & by a ſecrete meanes which we knowe not. And beeing indued with faith, we lay holde vpon with a liuely feeling of the conſcience, not only the grace of adoption, but alſo the newneſſe of life, and other giftes of the holy Ghoſte. For ſeeing that faith doeth receiue Chriſte. (as it is ſaide) it bringeth vs after a ſort into the poſſeſſion of all his good giftes. So that according to our ſenſe we begin not to be the children of God vntyl ſuch time as we haue faith. And if ſobeit the inheritaunce of eternall life be the fruite of adoption, wee ſee howe the Euangeliſt aſcribeth all our ſaluation to the grace of Chriſte alone. And ſurely howe narrowly ſoeuer men doe ſift themſelues, they ſhall finde nothing meete for the children of God, but that which Chriſte hath beſtowed vpon them.

14 And the woorde was made fleſhe, and dwelt amongeſt vs: and wee ſawe the glory of it, as the glory of the only begotten of the father: full of grace and of truth.

14 And the worde was made fleſh. Nowe he teacheth after what ſort Chriſte came, whereof he made mention: namely, that hauing put on our fleſh he ſhewed himſelfe openly to the worlde. And although the Euangeliſt doth briefly touch this vnſpeakeable ſecrete and myſterie, that the ſonne of God did put on mans nature, yet is this breuitie merueilous plaine. Certaine fooliſhe fellowes doe heere delude and toye with friuolous ſluiftes, that it is ſaide, that the woorde was made fleſhe, becauſe God did ſende his ſonne into the worlde being made man, as hee had conceiued in his minde. As if that worde were a ſhadowiſh & vaine conception of the minde. But wee haue ſhewed that the true perſon in the Eſſence of God is expreſſed in this worde. Moreouer, the worde *fleſhe* is of greater force to expreſſe his minde, then if hee had ſaide that he was made man. His meaning was to ſhew vnto howe vile and baſe an eſtate the ſonne of God came downe from the highneſſe of his heauenly glory, and all for our ſake. When as the Scripture ſpeaketh of man contemptuouſly hee calleth him fleſhe. Therefore albeit there is ſo great difference betweene the ſpirituall glory of the woorde of God, and the rotten dregges of our fleſhe, yet notwithſtanding the ſonne of God did abaſe hymſelfe ſo muche that hee tooke vpon him this fleſh which is ſubiect to ſo great miſerie. But fleſh is not take in this place for the corrupt nature, (as Paule doth oftentimes take it) but for the mortal man: although it doth by contempt ſignifie his frayle & brit-

tle

tle nature. Pſalme 78.39. *Hee remembred them becauſe they are fleſhe: Iſay 40.6. All fleſhe is graſſe*, and in ſuche like places. Yet muſt we note herewithall that this is a kinde of ſpeeche wherein is *Synechdoche*, becauſe the inferiour parte comprehendeth the whole man. Therefore did *Apolinaris* dote, who feigned that Chriſte did take vpon him the body of man only without the ſoule: for wee may gather out of infinite teſtimonies, that hee was no leſſe indued with the ſoule then with the body. And when the ſcripture calleth men fleſhe, it doth not therefore deprive them of ſoules. Therefore the ſentence is plaine, that the word which was begotten of God before the beginning of the worlde, and whiche did alwayes abide with the father, was made man. In this poynt of faith wee muſt chiefly holde two thinges: that the two natures in Chriſt dyd ſo growe togeather into one perſon, that one and the ſame Chriſte is very God and man. And the other, that the vnitie of the perſon doth no whit let, but that the natures may remaine diſtinct, ſo that the diuinitie doth retaine whatſoeuer is proper to it, and that the humanitie hath alſo ſeueraliy whatſoeuer belongeth to it. Therefore whenſoeuer Satan did goe about by heretikes to ouerthrowe ſounde doctrine with diuers dotings: hee alwayes brought in the one of theſe errors: eyther that Chriſt was the ſonne of God and of man ſo confuſedly, that neyther his diuinitie remained in hym, neyther was he cõpaſſed about with the true nature of mã: or els that he was ſo clothed with the fleſhe, that hee was as it were double and had two natures. Thus dyd *Neſtorius* in times paſt plainly confeſſe both natures: but hee made one Chriſte God, and another man. On the contrarie, when *Eutiches* did acknowledge one Chriſt to be the ſonne of God and of man, he left hym neither of the two natures, but feigned that they were both mixed togeather. And *Seruetus* at this day feigneth with the Anabaptiſts, ſuch a Chriſte as is confuſedly cõpounded of a double nature, as a diuine man. In woorde hee affirmeth that hee is God: but if you receiue his vaine gloſſes, the diuinitie was turned for a time into the humaine nature, and nowe againe is the humane nature ſwallowed vp of the diuinitie. The wordes of the Euangeliſte ſerue fitly for the refuting of both theſe ſacriligies. When hee ſaith, that the worde was made fleſhe, the vnitie of the perſon is plainely gathered hence: for it is not meete that there ſhoulde bee another man now beſide him who was alwayes very God: ſeeing that it is ſaid that that God was made man. Againe, ſeeing that this woorde *woorde* is attributed diſtinctly vnto Chriſte as hee is man, it followeth, that Chriſte ceaſed not to bee that which he was before, whã he was made man, and that there was nothing altered in that eternall eſſence of God which put vpon it fleſhe.

Finally, the ſonne of God began to bee man in ſuche ſorte, that notwithſtandynge hee is as yet that eternall woorde whiche hath no beginnyng of time. *And dwelt.* They that expounde that the fleſhe was vnto Chriſte as an houſe they doe not vnderſtande the meaning of the Euangeliſt. For doubtleſſe he doth not here aſſigne vnto Chriſte a perpetuall abiding amongſt vs: but he ſaith that he was conuerſant amongeſt vs for a ſeaſon. For the word (*eſcenoſen*) which hee vſeth is fet from tabernacles. Therfore it doth ſignifie nothing els ſauethis, ỹ Chriſt did execute

that funcțiō vpon earth which was inioyned him, or that he did not appeare one moment onely, but that he did abide amongſt men vntil ſuch time as he did finiſh the courſe of his office. But heere may a queſtion be moued whether he doth ſpeake of men in generall, or of himſelfe alone, and the other Diſciples who ſawe that with theyr eies whiche hee ſaith. I doe rather allowe this latter: for hee addeth by and by, *And wee ſawe his glory*. For although the glory of Chriſte might haue beene ſeene of all men, yet was it vnknowen to the greateſt parte becauſe of their blindneſſe: only a fewe ſaw this manifeſtation of his glory, whoſe eyes the holy ſpirite did open. The ſumme is, that Chriſt was ſo knowen as he was man, that he ſhewed in himſelfe ſome farre greater and more excellent thing. VVhereupon it followeth that the maieſtie of God was not extenuated, although it were compaſſed about with the fleſh it laide hid indeede vnder the humilitie of the fleſhe: yet ſo that it ſent foorth the brightneſſe thereof. (*As*) is not in this place a note of impropriетie, but
Ephe. 5. 8 it doth rather betoken a true and ſounde approbation. As when Paule ſaith, *walke as the children of light*, hee will haue vs to teſtifie by our workes in deede this ſelfe ſame thing that wee are the children of light. Therefore the Euangeliſt meaneth that the glory appeared in Chriſte, whiche was meete for the ſonne of God, and was a certaine and ſure teſtimony of his diuinitie. Hee calleth him the *only begotten*, becauſe he is his onlye ſonne by nature: as if he did place him aboue men and angels, and dyd attribute that vnto him which doth not agree with any creature. *Full of grace*. This is a confirmation of the next ſentence. The maieſtie of Chriſte did appeare in other things: but the Euangeliſt did chooſe this token aboue all other that he may the rather exerciſe vs in actiue, then in the ſpeculatiue knowledge of him, whiche thing wee muſt diligently obſerue. Truely when Chriſte went vpon the waters drie foote, when he did driue away Diuels, & did declare his power by other myracles, it might haue been knowne that he was the only begotten ſonne of God: but the Euangeliſt bringeth foorth a parte of approbation wherby faith reapeth ſweete fruite: namely, becauſe Chriſt did teſtifie that he was indeed the fountaine of grace and truth which can neuer be drawen drie.
Act. 7. 55 It is alſo ſaide that Stephen was full of grace: but in another ſenſe. For the fulneſſe of grace in Chriſte, is that fountaine out of which wee muſt all draw: ſo as we ſhall hereafter declare more at large. This may be expounded by *hypallage* for the true grace: or expoſitiuely thus, that he was ful of grace, which is, truth or perfection. But becauſe he wil repeate the ſame maner of ſpeeche againe, I thinke that the ſenſe is all one in both places. He will afterwarde ſet this grace and truth againſt the law, therfore I interprete it ſimplie, that Chriſte was knowen to his Apoſtles to be the ſonne of God by this, becauſe hee had the fulneſſe of all thinges which doe appertaine vnto the ſpirituall kingdome of God in himſelfe. Finally, becauſe he ſhewed himſelfe in all thinges to bee a redeemer and the Meſsias indeede: which is the moſt excellent token & mark, wherby he ought to haue beene knowen from other men.

15 *Iohn doth teſtifie of himſelfe and cryed, ſaying: This is hee of whome I ſaide, he whiche commyng after mee, was ſet before mee, becauſe hee was more excellent then I.*

16. And

16 And wee haue all receiued of his fulneſſe, and grace for grace.

17 Becauſe the Lawe was giuen by Moſes: grace and truthe were made by Iesus Chriſte.

18 No man hath ſeene God at any time: the only begotten ſonne who is in the boſome of the father, he hath shewed him.

15 Iohn doth teſtifie. Nowe hee declareth what maner of preaching that of Iohns was. By the verb of the preſentence he denoteth the continuall act. And truely this doctrine ought alwayes to bee of force, as if the voyce of Iohn did ſounde continually in the eares of men. So he putteth in afterwarde the worde (*cryed*) that hee may ſignifie that the doctrine of Iohn was not obſcure, either harde to bee vnderſtoode: and that he whiſpered not the ſame in the eares of a fewe, but that he preached Chriſte openly with a loude voyce. The firſt ſentence tendeth to this ende that he was ſent for Chriſtes cauſe: and that therefore it was an abſurde thing, that hee ſhoulde floriſh, and that Chriſte ſhoulde lye vnderfoote. *This is hee* (ſaith he) *of whom I ſaide.* By which words he meaneth that this was his whole intent from the beginning, to make Chriſt knowen, and that this was the ende of his ſermons: like as hee coulde no otherwiſe execute the office of his embaſſage, thē by calling his diſciples vnto Chriſte. *Hee that commeth after mee.* Although he were a fewe monethes elder then Chriſt, yet he ſpeaketh not in this place of his age: but becauſe he had exerciſed the office of a Prophete ſome ſpace before Chriſte came abroade, therefore he maketh himſelfe former then Chriſt in time. Therefore Chriſte ſucceeded Iohn in reſpect of the publik manifeſtation. That which followeth is thus, word for worde, *hee was made before mee, becauſe he was my firſt.* But the ſenſe is this, that Chriſt was preferred before Iohn, becauſe he was more excellent. Therefore he giueth place to Chriſte, and (as the Prouerb goeth) he giueth him the light to beare. But becauſe he came after him in time, hee ſheweth that this is no let why he may not be preferred for the deſert of his dignitie. So it becommeth all men, who excell either in the giftes of GOD or degree of honour, to remaine in their degree, that they may be inferiour to Chriſte.

16 And of his fulneſſe. Nowe he beginneth to preache of the office of Chriſte, that hee conteineth in himſelfe the aboundance of all good thinges, ſo that wee muſt not fet any part of ſaluation from any other. With God truly is the well of life, of righteouſneſſe, of vertue, of wiſdome: but this Well is hydden from vs and wee cannot attaine thereunto. But plentie of all theſe things was laide open to vs in Chriſt, that wee may fet them thence. For he is readie to flowe vnto vs of his owne accorde, if we make way for him by faith. To be briefe, he ſaith plainely, that there is no good thing to be ſought without Chriſte: although this ſentence conſiſteth vpon moe members. For it ſheweth firſt that all of vs are poore and altogether voide of ſpirituall good thinges. For Chriſt aboundeth to this ende, that hee may helpe our want, that he may diminiſh our pouertie, that hee may fill the poore and hungry. Secondly, hee telleth vs that ſo ſoone as we are departed from Chriſt wee doe in vaine ſeeke euen one droppe of goodneſſe: becauſe God woulde haue all goodneſſe whatſoeuer to remaine in him alone. Therefore we

ſhall finde the angels and men to bee drie, heauen to be vaine, the earth to bee barren, and finally all thinges to be nothing worth: if wee will be made partakers of the giftes of God, by any other meanes then by Chriſte. Thirdly, he telleth vs that we neede not to bee afraide of the want of any thing, if ſo be it wee drawe out of the fulneſſe of Chriſte: which is ſo perfect in all pointes, that we ſhall perceiue that he is a Well which can neuer be drawen drie. And Iohn maketh himſelfe one of the reſt, not for modeſties ſake, but that it may more plainely appeare that there is none at all excepted. Yet it is to be doubted whether hee ſpeake generally of all mankinde, or he vnderſtand thoſe onely, who were made partakers of all his good thinges after that Chriſte was reuealed in the fleſhe. Certaine it is, that all the godly men who liued vnder the lawe did drawe out of the ſame fulneſſe: but becauſe Iohn addeth by and by a difference of time, it is more like to be true that hee doth here commende and ſet foorth that plentifull aboundance of good thynges, which Chriſte brought foorth with his commyng. For wee knowe that the benefites of God were taſted more ſparingly vnder the lawe: and that ſo ſoone as Chriſt was reuealed in the fleſhe, they were powred ouzin great aboundance euen vnto the full: Not that anye of vs hath greater aboundance of the ſpirite then had Abraham: but I ſpeake of the ordinarie diſpenſation, and of the manner and meanes of diſpenſing.

Therefore to the ende that Iohn may the better inuite his Diſciples vnto Chriſte, he telleth them that the aboundance of all thoſe good thinges which they want is offered them in him. Although there ſhall be no abſurditie therein, if ſo be it we extend it farther: yea the text may be read thus verye well, that all the fathers from the beginning of the worlde did drawe all thoſe giftes which they had from Chriſte: becauſe although the lawe was giuen by Moſes, yet did they not obtaine grace thereby. Notwithſtanding I haue ſhewed before what I like beſt: namely, that Iohn doth in this place compare vs with the fathers, that by this compariſon hee may amplifie that which is giuen vs. *And grace for grace.* It is well knowen howe *Auguſtine* expoundeth this place: namely that all good things are giuen vs now & then of God, and that eternall life is not repaide to our merites as a due rewarde: but that this is a poynt of more liberalitie, that God doth ſo reward the former graces, and crowne his giftes in vs. This truely is godly and finely ſaide, but it is not very fit for this place. The ſenſe were more plaine if thou ſhouldſt take this worde (*anti*) comparitiuely, as if he ſhoulde ſay: that whatſoeuer graces the Lorde heapeth vpon vs, they doe in like ſort flowe from this fountaine. It may alſo bee vnderſtood as a note of the finall cauſe, that we do receiue grace nowe, that the Lorde may once accompliſhe the worke of our ſaluatiō. Notwithſtanding I do rather ſubſcribe vnto their iudgement, who ſay that wee are watered with the graces which are powred out vppon Chriſte. For that which we receiue of Chriſte, hee doth not onely giue it vs as God, but the father hath beſtowed it vpon him, that it might flowe vnto vs as through a conduit. This is the oyntmente wherewith hee was annoynted, that hee myght annoynt vs all togeather with hym, whereuppon hee is called Chriſte, wee Chriſtians.

17 *Becauſe*

17 *Becauſe the lawe was giuen by Moſes.* It is a preuention wherein hee preuenteth a contrarie obiection. For Moſes was ſo greatly eſteemed amongeſt the Iewes, that they did hardly admit any thing that was contrary to him. Therfore the Euãgeliſt teacheth, how far inferior the miniſterie of Moſes was to the power of Chriſte. And alſo this compariſon doth not a little beautifie the power of Chriſte. For ſeeing that the Iewes did make ſo great account of Moſes, that they did attribute vnto him all honour that might bee, the Euangeliſt telleth them that that was but a very ſmall thing which Moſes brought, if it be compared with the grace of Chriſte. For that was otherwiſe a great let, that they thought they had that by the lawe, whiche we doe obteine by Chriſte alone. But we muſt note the contrapoſition, when he ſetteth the lawe againſt grace and truth: for his meaning is that the lawe wanted both theſe. And (*truth*) in my iudgement is taken for the firme and ſound ſtabilitie of things. By this worde *Grace* I vnderſtande the ſpirituall fulfilling of thoſe thinges, the bare letter whereof was contained in the lawe. And theſe two voyces may be referred by Hypallage both vnto one thing. As if he had ſaide that grace wherein the truth of the lawe conſiſteth, was reuealed at length in Chriſt. But becauſe the ſame ſenſe ſhall remaine, it maketh no great matter whether thou couple them together or diſtinguiſh them. This truely is certaine, that this is the Euangeliſts meaning, that the image of ſpirituall good things was only ſhadowed in the law, and that they are perfectly fulfilled in Chriſte: whereupon it followeth, if thou ſeparate the law from Chriſte, there remaineth nothing there, but vaine figures. In which reſpect Paul ſaith, Colloſ. 2. 17. That therein are the ſhadowes, & that the body is in Chriſt. Yet notwithſtãding we muſt not imagine that there was any thing ſhewed deceitfully in the lawe: for Chriſt is the ſoule which quickneth that which ſhould otherwiſe be dead in the lawe. But he ſhooteth heere at another marke, namely of what force the law is of it ſelfe, and without Chriſt. And the Euangeliſt ſaith that there is no ſounde thing found in it, vntyll wee come vnto Chriſte. Furthermore, this truth conſiſteth in that, that we obteine grace through Chriſte, which the lawe could not giue vs. Therefore I take this worde *grace* generally, aſwell for the free remiſſion of ſins as for the renuing of the heartte. For ſeeing that the Euangeliſt doth in this place briefly note the difference betwene the old & new Teſtament (which is deſcribed more at large Ier. 31. 31. hee cõprehẽdeth vnder this worde whatſoeuer belongeth vnto the ſpirituall righteouſneſſe. And the partes thereof are two, that God doth reconcile himſelfe vnto vs freely, by not imputing our ſinnes, and that he doth ingraue in the heartes of men his lawe, and doth frame men inwardly by his ſpirite to obey him: wherby it appeareth that the law is falſly and vnproperly expounded, if ſobeit it retaine any in it, or keepe thẽ back from comming to Chriſte.

18 *No man hath ſeene God at any time.* This is moſt fitly added to confirme the next ſentence withall. For the knowledge of God is the gate whereby we enter in into the fruition of all goodneſſe. Therfore ſeeing that God doth reueale himſelfe vnto vs by Chriſte alone, it followeth heereupon that we muſt deſire & craue all thinges of Chriſte. This courſe of doctrine is diligentlye to bee noted. There is nothynge that ſeemeth to bee more common, then this that euery one of vs

doth receiue thoſe thinges which God doth offer vnto vs, according to the meaſure of our faith: but there are but a fewe that thinke that we muſt bring the veſſell of faith & of the knowledge of God, wherby we may draw. This, that he ſaith, that no man hath ſeene God at any time, is not only to be vnderſtoode of the externall ſight of the bodily eyes: for hee giueth vs to vnderſtande generally, ſeeing that God dwelleth in light which none can come vnto, he cānot be knowē but only in Chriſt his liuely image.

Furthermore, they doe commonly expounde this place on this wiſe, Seeing that the bare maieſtie of God is hidden in it ſelfe, it coulde neuer be comprehended, ſaue only foraſmuch as it reuealed it ſelf in Chriſte: and that therefore God was knowen to the fathers only in Chriſte. But I doe rather thinke that the Euangeliſt doth heere holde on in the compariſon: namely, how farre better our eſtate is then the eſtate of the fathers: becauſe God who layde hid before in his ſecrete glory, hath now made himſelfe after a ſort viſible. For certainely when as Chriſte is called the expreſſe image of God, that doeth appertaine vnto the peculiar benefite of the newe Teſtament. So alſo the Euangeliſt noteth in this place a certaine newe and vnwonted thing, when he ſaith that the only begotten, who was in the boſome of his father, did declare that vnto vs, which had otherwiſe beene hydden. Therefore he ſetteth foorth the manifeſtation of God which came vnto vs by the Goſpel, whereby hee diſtinguiſheth vs from the fathers, and he putteth vs before them. Like as Paule alſo intreateth more at large in the third and fourth of the ſecond to the Corinthians. For he ſaith þ there is no veale any more as vnder the lawe: but that God is ſeene plainely in the face of Chriſte. If any man thinke it an abſurde thing that the fathers ſhould be depriued of the knowledge of God, of whom the Prophetes doe euen at this day beare the light before vs: I anſweare, that that is not ſimply or preciſelie denyed to them, which is attributed vnto vs, but that there is a compariſon made (as they ſay) betweene the leſſer and the greater: for they had only little ſparkles of the liuely light, whoſe full brightneſſe doth lighten vs at this day. If any man obiect, that God was then ſeene face to face, I ſay that that ſight is not compared with ours: but as God was then wont to ſhewe himſelfe darkly, and as it were a farre of, they to whom he appeared more plainely doe ſay that they ſaw him face to face. Therfore they haue reſpect vnto their time, in the meane while they ſawe not God, ſaue only as he was couered with many boughtes. That was a ſinguler viſion, and almoſt more excellent then all the reſt whiche Moſes obteined in the mount. Exod. 33. 23. and yet God ſaith plainely, thou wilt not be able to ſee my face, thou ſhalt only ſee my backe. By which Metaphore he ſignifieth that the full time of the full and euident reuelation was not yet come.

We muſt alſo note that the fathers did alwayes turne their eyes towarde Chriſte at ſuch time as they were deſirous to ſee God. I doe not only vnderſtand by this, that they did behold God in his eternall word, but alſo that they were bente with all their minde and all the affection of their hearte vnto the promiſed reuelation of Chriſte. In which reſpect Chriſte himſelfe ſaith in the eight chapter. *Abraham ſawe my day.* Furthermore, that which ſucceedeth by turne, is not contrary.

Therfore

Therefore that remaineth ſure and certaine, that God who was before inuiſible hath nowe appeared in Chriſte. When as he ſaith, that *the ſonne was in the boſome of the father*, it is trãſlated from men, who are ſaide to admit thoſe into their boſomes, with whom they impart all their ſecrets. The place of the counſel is the breſt: therfore he teacheth that the ſonne did knowe euen the moſt ſecrete councels of the father: that wee maye knowe that we haue as it were the breaſt of God opened in the goſpel.

19 *And this is the teſtimonie of Iohn, when the Iewes ſent from Hieruſalem prieſtes and Leuites, that they might aske him, who art thou?*

20 *And hee confeſſed, and denied not: I ſay, hee confeſſed, I am not Chriſte.*

21 *Then they asked him, what then? Art thou Elias? And he ſaid, I am not. Art thou a Prophete? And he anſwered, No.*

22 *Therefore they ſaid vnto him, who art thou? that we may giue an anſwere to thoſe that ſent vs: what ſayeſt thou of thy ſelfe?*

23 *I am (ſaith hee) the voice of one crying in the wilderneſſe, prepare the way of the Lorde, as ſaid Eſaias the Prophet.*

19 *And this is the teſtimonie.* Hitherto hath the Euangeliſt recited the ſermon which Iohn made concerning Chriſte: nowe doth hee deſcend vnto a more famous teſtimonie, which was giuen to the embaſſadours of the Prieſtes that they might carry it to Ieruſalem. Therefore he ſaith that Iohn did flatly confeſſe wherefore he was ſent of God. Firſt of all there may a queſtion be asked to what ende the Prieſtes aſked him. They doe commonly thinke that becauſe they hated Chriſte they gaue a falſe kinde of honour to Iohn: but they did not as then knowe Chriſte. Otherſome ſay that Iohn pleaſed them better, becauſe he was of the order and ſtocke of the Prieſtes. But neither is this like to bee true, for ſeeing that they did promiſe to them ſelues that through Chriſte they ſhoulde haue all proſperitie, why would they haue feigned to themſelues a falſe Chriſte of their owne accorde. Therefore I think that they were moued with ſome other reaſon. They had nowe long time wanted Prophets: Iohn came abrode ſodainly and vnlooked for: All their mindes were liſted vp with an expectation. Moreouer, all of them thought that the commyng of the *Meſſias* drewe neere. Leaſt that the Prieſtes ſhoulde ſeeme to waxe ſluggiſhe in their office, if they ſhoulde either neglect or diſſemble ſo great a matter, they demaunde of Iohn who he is. Therefore they did nothing craftily in the beginnyng: but rather being moued with the deſire of their redemption, they deſire to knowe whether Iohn bee Chriſte, becauſe he beginneth to change the order that was vſed in the church. And yet doe not I deny but that ambition to retaine their right, was of great force with them: but yet they meant nothing leſſe then to tranſlate the honour whiche was Chriſtes, vnto another. Neyther doe they any thing which was vnmeete for the perſon which they did beare. For ſeeing that they were gouerners of the Church of God, it ſtoode them vpon to ſee that no mã did thruſt himſelfe in raſhly, that there did ſtart vp no authour of any new ſect, that the vnitie of the faith were not broken amongſt the people, that no man did bring in any new and forraine rites, Therefore it appeareth that the fame of Iohn was publiſhed abrode, which mooued,

the mindes of all men. And this was gouerned by the wonderfull prouidence of God, that this teſtimonie might be the more famous.

20. And he confeſſed. That is, he confeſſed plainely and without any doubting or feigning. The worde *confeſſe* is taken generally in the former place, that hee declared the matter as it was. It is repeated againe to expreſſe the forme of the confeſsion. Therfore he anſwered flatly, that he was not Chriſt.

21 Art thou Elias. Why doe they rather call him Elias then Moſes? Becauſe they did vnderſtande by the Prophete Malachie, that Elias ſhoulde be as the day ſtarre of the *Meſsias* when he did riſe. Yet do they aske this queſtion by reaſon of an opinion which they had falſly taken vpon them. For whereas they thought that the ſoule of man did ſtirre out of one body into another, whileſt that Malachie the Prophet ſaith, that Elias ſhoulde be ſent, they imagined that that Elias who was in the time of Achab, ſhould come. Wherefore Iohn anſwered worthily and truly, that he was not Elias, for hee ſpeaketh according to theyr meaning. But Chriſte out of the true interpretation of the Prophete affirmeth that he was Elias. *Art thou a Prophete?* Eraſmus doth falſly reſtraine this vnto Chriſte. For whereas the article is added it is of no force in this place: and the Embaſſadours doe ſufficiently declare afterwardes, that they meant another Prophete then Chriſte, for they gather it thus, If thou be neither Chriſte, nor Elias, nor a Prophet. Therefore wee ſee that they meant diuers perſons. Otherſome doe thinke that they asked him whether he were any one of the old Prophets: but yet I doe not like this expoſition. They doe rather hereby meane the office of Iohn, whether he were ordained a Prophete of God or no. Whileſt that he denyeth this, he lyeth not for modeſties ſake, but hee doth ſeparate himſelfe from the number of the Prophetes ſincerely and from his hearte. And yet this his anſwere is not contrary to the title whiche Chriſte giueth him. Chriſte adorneth Iohn with the title of a Prophete: yea hee addeth that hee is more then a Prophete. But by theſe wordes hee doeth nothing els but purchaſe credite and authoritie to his doctrine: and doth alſo extoll the excellencie of the office which was enioyned him. But Iohn reſpecteth another thing in this place: namely, that he had no particular commandement, as it was the ordinary cuſtome of the Prophetes: but hee was onely Chriſtes cryer. This ſhall appeare more plainely by a ſimilitude. Whoſoeuer they bee that are ſent Embaſſadours about light matters, they haue the name and authoritie of Embaſſadours, if ſoeeit they haue particular things giuen them in charge. Such were all the Prophetes, who being furniſhed with particuler Propheſies, did exerciſe the Propheticall function. If there be any matter of weight in hande, and two Embaſſadors be ſent, the one whereof doth tell that he will be heere by and by, who ſhall ſpeake of all the matter, and this latter haue the buſineſſe giuen him in charge to diſpatche: ſhall not the former Embaſſage be accounted a portion and part of the principall Embaſſage? So fared it with Iohn, vnto whom God had enioyned nothing els, but to prepare Diſciples for Chriſt. And this ſenſe is gathered out of the circumſtance of the place and the text. For we muſt marke the contrary member, which followeth by and by. *I am not (ſaith hee) a Prophete, but a voyce crying in the wilder-*

wilderneſſe. Wherefore the difference dependeth hereupon, that a voice crying that a way may be prepared for the Lorde, is not a Prophete hauing a diuers function and ſuch as is proper to him, but a Miniſter that is vnder another (that I may ſo ſpeake) and his doctrine a preparation to heare another maſter. By this meanes although Iohn was more excellent then all the Prophetes, yet is he not a prophet.

23 *The voyce of one crying in the wilderneſſe.* Becauſe Iohn had taken the office of a teacher vpon him raſhly, vnleſſe hee had beene endued with a miniſterie, he ſheweth what his function is, and he proueth the ſame by the teſtimonie of Eſay. Whereupon it followeth that he did nothing but that whiche he was commaunded by God to doe. Eſay ſpeaketh not only in that place of Iohn, but promiſing the reſtoring of the church he foretelleth that it ſhall come to paſſe that theſe ioyfull voyces ſhall be hearde, commaunding to prepare a way for the Lorde. And although he meaneth the comming of God, when he ſhoulde bring back the people from the Babylonicall exile: yet the true fulfilling was the comming of Chriſte in the fleſhe. Therefore the chiefe of thoſe cryers who foretolde that the Lorde drew neere, was Iohn. Furthermore it is friuolous, craftily to play the Philoſophers concerning this woorde *voyce* which ſome doe. Iohn is called a voyce, becauſe the function of crying was inioyned him. Eſay as truly calleth the miſerable wayſtneſſe of the Churche a wilderneſſe, which ſeemed to denie a returne vnto the people: as if hee ſhoulde ſay that the way was ſtopped againſt the people that was in captiuitie, but the Lorde would finde a way through places where there was no way. But that viſible wilderneſſe wherein Iohn preached, was a figure and ſimilitude of the wayſt wilderneſſe, whiche tooke away hope of deliuerance, if you conſider vppon this ſimilitude, you ſhall eaſily ſee that the wordes of the Prophet are not wreſted. For God ſo framed all thinges, that he ſet the glaſſe of this propheſie before the eyes of the people that was aſtonied with the miſerie which they ſuffered.

24 *Furthermore they that were ſent were of the Phariſes.*

25 *Therefore they asked him and ſaid vnto him, why then doeſt thou baptiſe, if thou bee not Chriſte, neither Elias, neither a Prophete?*

26 *Iohn anſwered them, ſaying, I baptiſe in water: but there ſtandeth one amongſt you whom yee knowe not:*

27 *He it is who comming after mee, was preferred before me; whoſe shewe latchet I am not worthie to vnlooſe.*

28 *Theſe thinges were done in* Bethabara *beyond Iordan.*

24 *Were of the Phariſes.* He ſaith that they were Phariſes, who were then chiefe gouernours in the Churche: that wee may knowe that they were no contemptible perſons of the company of the Leuites, but men that were endued with authoritie. For this cauſe was it that they moued a queſtion concerning Baptiſme. The common Miniſters woulde haue beene contented with any kinde of anſwere: but theſe becauſe they coulde not picke out that which they would, doe accuſe Iohn of raſhnes becauſe he dare bring in a new cuſtome.

25 *Why then doeſt thou baptiſe.* When they make theſe three degrees they ſeeme to reaſon very fitly, if thou be neither Chriſte, nor Elias, nor a Prophete. For it is not for euery man to inſtitute the vſe of Baptiſme. All power ſhoulde haue beene in the hande of the *Meſsias*: they had conceiued this opinion of *Elias* who was to come, that hee ſhoulde begin to reſtore the kingdome and Churche. They doe alſo graunt to the Prophetes of God, that they may execute the function which is inioyned them. Therefore they conclude that it is vnlawfull noueltie, that Iohn doth baptiſe, ſeeing that he is not inſtituted of God to bee a publike perſon. But they are deceiued in this, that they doe not acknowlege him to be that Elias of whom *Malachie* maketh mention: although hee deny that he was that Elias of whom they dreamed.

Mal. 4.5.

26 *I baptiſe with water.* This might haue beene ſufficient to redreſſe their errour: but that admonition which is otherwiſe excellent doth no whit profite the deafe. For ſeeing he ſendeth them to Chriſt, and doth nowe ſay plainely that he is now preſent, it is heereby euident that he is not only appointed of God to bee a miniſter of Chriſte, but that hee is the true Elias who is ſent to teſtifie of the renouatiõ of the church. Furthermore, the perfect contradiction is not expreſſed in this place: becauſe the ſpirituall baptiſme of Chriſte is not plainly ſet againſt the externall baptiſme of Iohn: but that latter member of the baptiſme of the ſpirite may eaſily be vnderſtoode, and the Euangeliſt putteth them both downe a little after. And there be two pointes of this anſwere: that Iohn did nothing but that which he might lawfully doe: becauſe hee hath Chriſt to bee the authour of his baptiſme in whom conſiſteth the truth of the ſigne. Secondly, that he hath nothing but the adminiſtration of the externall ſigne, and that al the force and efficacie is in the power of Chriſte alone. So that he defendeth his baptiſme, foraſmuch as the trueth thereof dependeth vppon another: and in the meane ſeaſõ hee extolleth the dignitie of Chriſte, by taking from himſelfe the power of the ſpirite, that all men may looke vnto Chriſte alone. This is the beſt temperature where the miniſter doth ſo borowe all that authority which he hath of Chriſte, that hee doth alſo referre it vnto him, attributing all thinges vnto him alone. But it came to paſſe through too light an error, that they thought þ the baptiſme of Iohn was cõtrary to ours. For Iohn doth not here diſpute of the profite and vſe of his baptiſme: but he doth only cõpare his perſon with the perſon of Chriſt. Like as at this day if the queſtion be aſked what is our office, & what is the office of Chriſt in baptiſme: we muſt confeſſe that Chriſt alone doth perfourme that which baptiſme doth repreſent, and that we haue nothing but the bare adminiſtration of the ſigne. There is a double kinde of ſpeeche vſed in the ſcripture concerning the Sacraments. For in ſome place it teacheth that it is the lauare of regeneration, that their ſinnes are waſhed away, that we are ingrafted into the body of Chriſte, that our olde man is crucified, and that wee riſe againe vnto newnes of life. And then truely doth hee couple the power of Chriſte with the miniſterie of man: as truly the miniſter is nothing els but the hande of Chriſt. Therfore ſuche phraſes doe not ſhewe what man giueth of himſelf, but what Chriſte bringeth to paſſe by the man and the ſigne as his inſtrumentes. But becauſe wee fall eaſily into ſuperſtition, and ſecondly, becauſe men

doe

do pull to themſelues the honour which they take from God, according to their naturall pride, therefore to the ende the ſcripture may ſubdue & tame this ſacriligious pride, it doth ſometimes diſtinguiſhe the miniſters from Chriſt, as in this place: that we may know that the miniſters are or can doe nothing. *Amongſt you.* He toucheth their ſluggiſhneſſe by the way, becauſe they knewe not Chriſt whom they ought chiefly to reſpect And he doth alwayes beate in this diligently, that no part of his miniſterie can be knowen, vntill they come vnto the authour himſelfe. Hee ſaith that Chriſte ſtandeth in the midſt of them, that he may ſtirre them vp to know him. The ſumme is this, he endeuoureth by all meanes poſſible to bring to paſſe that that honour whiche is vntruely giuen to him, may not darken the excellencie of Chriſte. And it is likely that hee had theſe ſayings often in his mouth, when he ſaw that he was out of meaſure extolled in the peruerſe iudgements of men.

27 *VVho comming after mee.* Heere he ſaith two thinges, that Chriſte came after him in reſpect of time, but yet was hee far before him in the degree of dignitie: becauſe the father preferred him before all men. Hee will adde the third ſhortly after, that Chriſt was therefore preferred before all men, becauſe he excelleth all other by good right.

28 *Theſe thinges were done in Bethabara.* The naming of the place ſerueth not only to the credite of the hiſtorie, but alſo that wee may knowe that this anſwere was giuen in a famous aſſemblie of men. For there were many that came together vnto Iohn his baptiſme: and this was his ordinarie place wherein he baptiſed. And they thinke that it was a place to paſſe ouer Iordã: frõ whẽce they do alſo fet the name: for they do interpret it an houſe of paſſage, vnleſſe peraduenture the opinion of thoſe men doe better pleaſe you, who referre this vnto the memorable paſſage of the people when as God ſet open a way through the middeſt of the waters vnder Ioſua. Otherſom do thinke that it ought rather to be read *Betharaba.* The worde. *Bethania* was heere put in by ſome ignorantly. For wee ſhall ſee afterwarde howe nigh *Bethania* was vnto *Hieruſalem.* But the ſituation of *Bethabara*, which thoſe who write of the ſituation of places do deſcribe, doth very well agree with the woordes of the Euangeliſt: although I doe not muche ſtande aboute the pronounciation of the worde.

29 *The next day Iohn ſawe Ieſus comming vnto him. and he ſaith, behold the lambe of God that taketh away the ſinne of the world.*

30 *This is hee of whom I ſaid, after me there commeth a man, who was put before me: becauſe he was more excellent then I.*

31 *And I knewe him not: but that he might be manifeſted vnto Iſrael, therefore came I baptiſing with water.*

32 *And Iohn teſtified, ſaying: I ſaw the ſpirite of God deſcending like to a Doue frõ heauen, and he remained vpon him.*

33 *And I knew him not: but hee that ſent mee to baptiſe with water, hee ſaide vnto me: vpon whom thou ſhalt ſee the ſpirit deſcending, and remaining vpon him, this is he that baptiſeth in the holy ſpirite.*

34 *Therefore I ſawe, and teſtified that this is the ſonne of God.*

29 *The next day.* It is without doubt that Iohn had ſpoken before

fore of the reuelation of the *Meſſias*: but when Chriſt was come, hee woulde that his proclamation ſhoulde bee knowen in a ſhorte time: and the time was now at hand wherein Chriſte ſhoulde make an ende of his miniſterie: like as the morning doth quickly depart, when as the Sun is once riſen. Therfore foraſmuche as he had teſtified before to the Prieſtes that were ſent, that he was nowe preſent, and was conuerſaunt in the middeſt of the people from whom the truth and force of his baptiſme was to be fet, the next day after he ſhewed him openly. For theſe two thinges beyng ioyned together by the continuall courſe of tyme, are of greater force to moue their mindes. This is the ſame reaſon why Chriſte doth ſhew himſelfe vnto him. *Beholde the lambe of God.* He declareth the principall office of Chriſte briefly, but plainely: namely, that hee doth reconcile men vnto GOD, by taking away the ſinnes of the worlde. Chriſte beſtoweth other benefites vpon vs, but this is the chiefeſt, and that whereuppon the reſt doe depend, that by pacifyinge the wrath of God, he maketh vs to be accounted iuſt and pure. For al the ſtreames of good thinges doe flowe from this fountaine, that God doth receiue vs into fauour by not imputing our ſinnes. Therefore to the ende that Iohn may bring vs vnto Chriſt, he beginneth at the free pardon of ſinnes which we haue through him.

Furthermore, in this worde (*lambe*) he alludeth vnto the olde ſacrifices of the lawe. He had to doe with the Iewes, who being accuſtomed vnto ſacrifices, coulde no otherwiſe bee taught concerning the purgyng of ſinnes, then by ſettyng a ſacrifice before them. And whereas there were diuers kindes, there is but one onely mentioned in this place by *Synecdoche*, and it is likely that Iohn had reſpect vnto the Paſchal lambe. To be briefe, we muſt note, that Iohn vſed this phraſe, whiche was more fit and forcible to teache the Iewes. Like as we at this daye doe better vnderſtand through the vſe of Baptiſme, of what force the remiſſion of ſinnes is, purchaſed by the death of Chriſte, when wee heare that wee are waſhed and purged thereby from our filthineſſe. In the meane whyle ſeeyng that the Iewes did commonly thinke ſuperſtitiouſly of the ſacrifices, he correcteth that fault by the way, tellyng them to what end all theſe did ſerue. This was the worſt abuſe that was in their ſacrifices, that they did repoſe all their confidence in the ſignes. Therfore when Iohn ſetteth Chriſte before them, hee doeth teſtifie that hee is the lambe of God. VVhereby he giueth them to vnderſtand, that all the ſacrifices which the Iewes did offer were not able to make ſatisfaction for ſinnes, but that they were only figures, the truth whereof was ſhewed in Chriſte himſelfe. He putteth *ſinne* in the ſinguler number, for all maner of iniquitie: as if he ſhould ſay, that all maner of vnrighteouſnes which doth alienate God from men, is taken away through Chriſt. And when he ſaith the ſinne of the *worlde*, he extendeth this grace generally vnto all mankinde, leaſt the Iewes ſhoulde thinke that he was only ſent to bee their redeemer. But we doe gather hereby that all the worlde is bounde with the ſame giltineſſe: and becauſe all mortall men without exception are giltie of vnrighteouſneſſe before God, they haue neede of reconciliation. Therefore when Iohn ſpeaketh generally of the ſinne of the worlde, his meaning is to bring vs to ſome feeling of our owyne miſerie, and to exhort vs to ſeeke ſome remedie.

Now

Now in that the benefite is offered vnto all men, it is our duetie to imbrace the ſame: ſo that all men may be fully aſſured that there is nothing that hindereth them from finding reconciliation in Chriſt, if ſobe it they haue faith, to be their guide, to bring thē vnto him. Furthermore, he ſetteth downe the only way and meanes to take away ſinnes. VVee knowe, that from the beginning of the worlde, when as their own conſciences did accuſe them, they went about buſily to deſerue pardō. Thēce came ſo many kinds of ſacrifices, whereby they thought God was pacified, yet were they deceiued. I confeſſe truly that all corrupt rites of pacifying, came from an holy beginning: namely, becauſe God had ordeined ſacrifices to direct men vnto Chriſte. But notwithſtanding euerie man had inuented to himſelfe a way of his owne, whereby to pleaſe God: but Iohn calleth vs backe vnto Chriſte alone, and teacheth vs that God is only mercifull vnto vs through his Benefite: becauſe he alone taketh away ſinnes. VVherefore hee leaueth nothing for ſinners to doe, but only to flie vnto Chriſte, whereby he ouerthroweth all humane ſatisfactions, all ſacrifices and redemptions: ſo that they are nothing els but wicked inuentions of the Diuell, founde out by craſte. The woorde (*taketh*) may bee expounded two maner of wayes: either that Chriſte tooke that burden vpon him wherewith we were oppreſſed (as it is ſaid that he bare our ſinnes vpon the tree: and Iſayas ſaith that the correction of our peace was laid vpon him:) or that he doth aboliſh ſinnes. But becauſe this latter dependeth vpon the former, therefore I receiue them both willingly: namely, that Chriſte doth take away ſinnes by bearing them. Therefore although ſinne doe ſtill remaine in vs, yet as touching the iudgement of God it is none, becauſe it is aboliſhed by the grace of Chriſt, and is not imputed vnto vs. Neither doeth that diſpleaſe mee, which *Chryſoſtome* noteth, that by the verbe of the preſentenſe is ſignified the continuance: for the ſatisfactiō which hee once made, is alwayes of force. And he doth not only teach ſimplie þ Chriſt taketh away ſin, but he ſetteth downe alſo the maner howe: namely, becauſe he hath reconciled the father vnto vs by the benefite of his death. For this doth he meane by the woorde *lambe*. Let vs therfore knowe that we are then reconciled to God by the grace of Chriſte, if we runne vnto his death, and doe perſwade our ſelues, that he being faſtened vnto the croſſe, is the only propitiatorie ſacrifice, wherby all our giltines was taken away.

30 *This is he of whom I ſaide.* Hee briefly comprehendeth all thynges, when he affirmeth that Chriſt is he, who, as he ſaid, was to be preferred before him. For it followeth hereupon that Iohn was nothing els but a cryer ſent for his ſake: whereby it is euident againe that Chriſt is the *Meſſias*. Furthermore, he reckoneth vp three things in this place. For when he ſaith that the man commeth after him, he giueth vs to vnderſtand that he was before him in reſpect of time, that he might prepare a way for Chriſt, according to the teſtimonie of *Malachie*: *Behold I ſend mine angel before my face.* VVhen he ſaith that he was preferred before him, this is referred vnto the glory, wherewith God did adorne his ſonne, whē he came abrode into the world to fulfil the functiō of a redeemer. The reaſō is at lēgth added, becauſe Chriſt doth far exceed Iohn. Therfore þ honor came not by chaunce which the father gaue him, but was due to his eternall Maieſtie. But I haue touched this phraſe a little

Mal. 3. 1.

before

before: namely, that hee was preferred before him, becauſe he was the firſt.

31 And I knewe him not. Leaſt any man ſhoulde ſuſpect that this teſtimonie was giuen either for friendſhip or fauours ſake, he preuenteth the doubt, denying that hee had any other knowledge of Chriſte, ſaue that which he had from God. Therefore the ſumme is, that Iohn doth neither ſpeake of himſelfe, neither to winne mans fauour, but as he was inſpired by the ſpirite, and commaunded of God. *I came* (ſaith hee) *baptiſing with water*: that is, I was called and ordeined vnto this function, that I might reueale him vnto Iſrael. VVhich thing the Euangeliſte expoundeth and confirmeth afterwarde more plainely, whileſt that hee bringeth in him teſtifying, that he knoweth Chriſt by the oracle of God. Hee doth there plainely expreſſe that he was ſent for that cauſe, whiche is contained in theſe wordes, *I came to baptiſe*: for it is only the callyng of God which maketh the lawfull miniſters of the Church: for whatſoeuer hee be that thruſteth in himſelfe, of what learning or eloquence ſoeuer he be, he deſerueth no authoritie, becauſe he hath not God for his authour. And ſeeing that it was requiſite that Iohn ſhoulde bee ſent of God, that he might baptiſe lawfully, gather hence that it is not left vnto the will and pleaſure of man to inſtitute Sacraments: but that this right appertaineth to God alone. Like as Chriſte in another place, to the end he may proue the Baptiſme of Iohn, he demaundeth whether it be from heauen, or of men.

32 I ſawe the ſpirite deſcending like a Doue. It is an vnproper or figuratiue kinde of ſpeech, for with what eyes coulde he ſee the ſpirite? But becauſe the Doue was a certaine and vnfallible token of the preſence of the ſpirite, ſhee is called the ſpirite by *Metonymia*, not that ſhe is in deed the ſpirite, but that ſhee doth repreſent him ſo muche as mans capacitie dothe beare. And this tranſlation is common in the Sacraments, for why doth Chriſte call bread his body, but only becauſe the name of the thing is aptly tranſlated vnto the ſigne? eſpecially whereas the ſigne is a true and alſo effectuall pledge, whereby we may be certified that the thing it ſelfe which is ſignified, is perfourmed vnto vs. Yet mayeſt thou not thinke that the ſpirite was included vnder the Doue, who fulfilleth heauen and earth, but that he was preſent by his power: that Iohn might knowe that hee did not ſee that ſight in vaine. Like as wee knowe that the body of Chriſte is not tyed to the bread, but yet we do inioy the participation thereof.

Nowe heere may a queſtion bee moued why the ſpirite did then appeare vnder the ſhape of a doue. VVe muſt alwayes hold the proportion of the ſignes with the truth. VVhen as the ſpirite was giuen to the Act. 2. 3. Apoſtles, there appeared firie and clouen tongues, becauſe the preaching of the Goſpell ſhould be ſpread abroade throughout all tongues, and ſhoulde haue firie force. But God meant in this place openly to repreſent that mildneſſe of Chriſte, which Iſaias commendeth *Smoking flaxe* Iſay. 42. 1 *ſhall hee not quenche, and a ſhaken reede ſhall hee not breake.* For the ſpirite was then firſt ſeen to diſcend vpon him, not that he was voyd therof before, but becauſe hee was then called vnto dignitie as it were with that ſolemne rite. For we knowe that he laid hid for the ſpace of thirtie yeres like to a priuate perſon: becauſe the time of his manifeſtation was not

yet

yet come. And when hee woulde manifeſt himſelf, he began with baptiſme. For he receiued the ſpirite then, not ſo much for himſelfe, as for his. And for this cauſe, that comming downe was viſible, that wee may knowe that there remaineth in him ſtore of all thoſe giftes which wee want And this may we eaſily gather out of the wordes of Iohn Baptiſt. For in that he ſaith, *vpon whom you ſee the ſpirite deſcending, and remaining vpon him, hee it is that baptiſeth with the ſpirite:* it is as much as if he ſhould ſay that the ſpirite appeared to this ende in a viſible ſhape, & reſted vpon Chriſt, that hee myght water all his with his fulneſſe. I touched before briefly, what it is to baptiſe with the ſpirite : namely, to giue Baptiſme his effect, leaſte it bee vaine and voyde : which thing the ſpirite doth by his power.

33 *Vpon whom thou ſhalt ſee.* Here ariſeth an harde queſtion. For if Iohn knewe not Chriſte why doth he refuſe to ſuffer him to come to his baptiſme : he woulde not ſurely ſay thus to one whome hee knewe not, *I ought rather to bee baptiſed of thee.* Certaine doe anſwere, that he knew him ſo farre, that he reuerenced him as an excellent Prophete, he knewe not that hee was the ſonne of God. But this is a colde anſwere. For euerie man muſt obey the calling of God without reſpect of perſons. Therfore ther is no dignitie of man or excellencie, which ought to hinder vs in our office. Therefore Iohn had done iniurie to God, and his baptiſme, if hee had ſaide thus to any other ſaue onely to the ſonne of God. Therefore it muſt needs be that hee knew Chriſt firſt. Firſt wee muſt note, that we intreate in this place of that knowledge which commeth by familiaritie and continuall vſe. Although therefore hee knewe Chriſte ſo ſoone as hee ſawe him, yet doth not this ceaſe to bee true, that one of them did not knowe another, after the common cuſtome of men : becauſe the beginning of the knowledge came from God, yet neuertheleſſe this queſtion ſeemeth not to bee throughly anſwered : for he ſaith that the ſight of the ſpirite was the marke of the ſhowing? But hee had not as yet ſeene the ſpirite when hee ſpeaketh vnto him as vnto the ſonne of God. I doe willingly ſubſcribe vnto their iudgement, who thinke that this ſigne was added for confirmations ſake, and that not ſo much for Iohns ſake, as for all our ſakes. Onely, Iohn ſaw the ſpirite, but for other rather then for himſelfe. *Bucer* citeth that place of Moſes fitly: *This ſhall bee to you a ſigne, that hauing gone three dayes iourney, yee ſhall ſacrifice vnto mee in the mount.* Truly, when they went foorth they did now know that God was the guide and gouernor of their iourney: but this was (as they ſay) a confirmation fet from the latter. So that this was added as an ouerplus vnto the former reuelation, which was ſhewed vnto Iohn. Exo. 3. 12.

34 *I ſawe and teſtified,* He meaneth that he vttereth nothing that was doubtfull : becauſe God would haue thoſe thinges to bee well and throughly knowen vnto him, whereof he ſhoulde afterwarde bee a witneſſe vnto the worlde. And this is worthie the noting, that he did teſtifie, that Chriſte, was the ſonne of God, becauſe Chriſt ſhould be the giuer of the holy ghoſt, becauſe the honor and office to reconcile men vnto God, belongeth to none other but to him alone,

35 *The next day after, Iohn ſtoode againe, and two of his diſciples.*

36 *And when he ſaw Ieſus walking, he ſaide, beholde the lambe of God,*

37 *These two diſciples hearde him ſpeake, and they followed Ieſus.*

38 *VVhen Ieſus turned backe, and ſawe them following him, he ſaith vnto them, what ſeeke yee? They ſaide vnto him, Rhabbi (which if thou interprete, is expounded) maſter where abideſt thou?*

39 *Hee ſaith vnto them, Come and ſee, & they came and ſaw where he abode, and they tarried with him that day: and it was almoſt the tenth houre.*

36 *Beholde the lambe of God.* Heere appeareth that more plainely which I ſaide before, that Iohn ſo ſoone as he perceiued that hee drewe neere vnto the ende of his courſe, he was wont to be earneſt in this point, that he might deliuer vp the light vnto Chriſte. His conſtancie likewiſe maketh his teſtimonie to be of greater credit. But in this that one day after another, he ſtandeth ſo diligently vppon the repetition of Chriſt his commendation, he declareth thereby that his courſe was now finiſhed.

Furthermore, we ſee heere how ſlender and baſe the beginning of the Church was. Iohn truly prepared diſciples for Chriſt: but Chriſte doth now at length begin to gather together the Church. Furthermore, hee hath onely two obſcure men that were of low eſtate: but this alſo ſerueth to the ſetting foorth of his glory, that hee doth ſpreade abroade his kingdome myraculouſly in a ſhort time, not being holpen with mans riches, or a mightie hand. Furthermore, wee muſt note whether he leadeth men principally: namely, that they may finde remiſſion of ſinnes in him. And like as Chriſt did of ſet purpoſe offer himſelf vnto the diſciples, that they might come vnto him: ſo doth he nowe gentlie encourage and exhort them. Neither doth he ſtay till they ſpeake firſt, but hee aſketh, *VVhat ſeeke yee?* This ſo faire & gentle a bidding, which was once made vnto two, doth now appertaine vnto all. VVherefore wee neede not to feare that Chriſt will withdraw himſelfe from vs, or will deny vnto vs an eaſie acceſſe, if ſo be it he ſee vs deſirous to come vnto him, & to make towards him: but that he will rather ſtretch foorth his hande to helpe vs. And how ſhall he not meet thoſe that come vnto him, who ſeeketh the wandering, and thoſe that goe aſtray, that hee may bring them into the way?

38 *Rhabbi.* This name was common to thoſe that were potentates and endued with any honor: but in this place the Euangeliſt noteth an other vſe of his time: namely, that by this name they did ſalute doctors & interpreters of the word of God. Although therfore they do not yet acknowledge Chriſt to be the only maſter of the church, yet being moued with the title that Iohn giueth him, they account him in ſteede of a Prophet & Doctor: which is the firſt ſtep vnto readineſſe to bee taught, *VVhere abideſt thou?* By this example are we taught, that wee muſt take ſuch a taſt of Chriſte out of the firſt rudiments of the church, as may inflame vs with a deſire to goe forwarde. Secondly that wee muſt not bee contented with a bare and vaniſhing ſight, but we muſt deſire to come to his houſe, that he may receiue vs as his geſts. For there are many that doe only ſmell the Goſpel a farre off, and ſo they ſuffer Chriſt to vaniſh away ſodainly, and all that to eſcape them whatſoeuer they had learned concerning Chriſt. And although they were not then made his continual diſciples, yet queſtionleſſe hee inſtructed thē more fully that night, that he might haue them wholy addicted vnto him ſhortly after.

39 And

39 *And it was almoſt.* That is,it was almeſt night,becauſe it was with in two houres of the ſetting of the Sunne. For they did then diuide the day into twelue houres,which were longer in Semmer and ſtorter in winter. Yet out of this circumſtance of time we gather, that theſe two diſciples deſired ſo earneſtly to heare Chriſte,and to knowe him better, that they were nothing carefull for their nights lodging. But we for the moſt part are much vnlike vnto them,who driue of without ende,from day to day: becauſe it is neuer commodious for vs to follow Chriſte.

40 *Andrewe the brother of Simon Peter was one of the two that heard of Iohn,& followed him.*

41 *Hee founde his brother Simon firſt: and ſaid vnto him,we haue found the Meſſias, which by interpreting is called Chriſte.*

42 *Therefore he brought him vnto Ieſus. Ieſus beholding him ſaid,Thou art Simon the ſonne of Iona,thou ſhalt be called Cephas:which is if thou expound it,a ſtone.*

40 *Andrewe.* The drift of the Euangeliſt vnto the end of the chapter is this,that we may know how diſciples were brought vnto chriſt by litle & litle. Here he ſpeaketh of Peter,he wil ſpeake afterward of Philip & Nathanael. In that that Andrew bringeth his brother by and by,is expreſſed þ nature of faith which choketh not the light within,but doth rather ſpread it abrode on euery ſide. Andrew hath ſcarce one ſparkle, & yet doth he lighten his brother therewith. VVoe be vnto vs therfore,if when we be lightened we doe not indeuour to make others partakers of the ſame grace. Yea we may note two thinges in Andrew, which Iſayas requireth of the children of God: namely,that euery man do take his neighbour by the hand:and then that he ſay: Come let vs goe vp into the mountaine of the Lord,& he ſhal teache vs. For Andrew reacheth out his hand:but in the meane while he doth it to this end that he may be his ſchoolefelow in the ſchoole of Chriſt. Furthermore,we muſt note God his purpoſe,that he would haue Peter who was about to be the far more excellent,to bee brought vnto the knowledge of Chriſt, by the meanes and miniſterie of Andrew. Let none of vs how excellent ſoeuer he be,refuſe to be taught of him that is our inferiour. For he ſhall bee grieuouſly puniſhed for his churliſhnes and pride,that wil not vouchſafe to come vnto Chriſte for the contempt wherewith he deſpiſeth man. Eſay.42.3

41 *VVe haue found the Meſſias.* The Euãgeliſt turneth this worde *Meſſias* into Greeke,that he might make that knowen vnto all the world,which was kept cloſe amongſt the Iewes. Furthermore this was the ordinary title of kings,like as they were annointed ſolẽly. But in the mean while they were not ignorãt,that there was one king that ſhould be annoynted of God,vnder whõ they ſhould hope for perfect & eternal felicitie: eſpecially ſeeing that they had tried the vnſtable earthly kingdome of Dauid. Furthermore,as God rayſed them vp being brought down & oppreſſed with diuers ſorrowes,vnto the waiting for the *Meſſias*, ſo did hee more manifeſtly declare vnto them that his cõming drew neere. For the propheſie of Daniel excelleth the reſt,& is more plain as touching the name of Chriſt,for he doth not attribute the ſame vnto kings, as doe the prophets before him,but he maketh it proper vnto the Redeemer only. Here by it came to paſſe that when as mention was made of the *Meſſias*,or of Chriſte,they vnderſtood none other ſaue the redeemer. The greater wõder is it that he was receiued of ſo few,who was ſo muche deſired of all men,& was in the mouth of al men.

42 *Thou art Simon &c.* Chriſt giueth Simon a name, not (as it falleth out commonly amongſt men) according to any euent that is paſt, or according to that that is ſeene, but becauſe hee was about to make him a ſtone: firſt hee ſaith. *Thou art Simon the ſonne of Iona.* He ſetteth downe the name of his father vnperfectly, which is cõmon enough when as names are tranſlated into other tongues. For it ſhall manifeſtly appeare out of the laſt chapter, that he was the ſonne of Iohanna or Iohn. And all this is aſmuch as if he ſhould ſay that he ſhalbe another maner of perſon thẽ he is now. Neither doth he make mention of his father for honors ſake: but he affirmeth that for all that he came of a baſe ſtock, and was of no eſtimation among men: yet ſhould this no whit hinder him frõ making a man of inuincible force. Therfore the Euangeliſt reciteth this as a propheſie, that Simon had a new ſirname giuen him. I meane a propheſie, not ſo much becauſe Chriſt foreſaw that Peter wold be conſtant in the faith, but becauſe he foretold what he would giue him. Therfore he ſetteth foorth with a title now, the grace wherewith he determined to indue him afterward: for this cauſe hee ſaith not, that this is his ſirname now, but he deferreth it vntill the time to come. *Thou ſhalt be called Cephas*, ſaith he. It is meete that all the godly bee Peters, or ſtones, that beeing founded in Chriſte, they may be made fit to build vp the temple of god: but he alone is called ſo, becauſe of his ſinguler excellencie. In the meane while the papiſts are to be laughed at, who put him in Chriſts ſteed, that he may be the foundation of the Church. As if hee & the reſt were not founded in Chriſt. But they are twice ridiculous whileſt that they make a ſtone the head. For ther is extãt in the repetitions of Gratianus, a doltiſhe canon vnder the name of *Anacletus*, which changing the Hebrewe name with the Greeke, & making no difference betweene *Cephale* & *Cepha*, thinketh that Peter was made by this name the head of the church. Furthermore, *Cepha* is rather a Chaldean then an Hebrew name: but that was the vſuall kinde of pronunciation after the captiuitie of Babylon. Therefore there is no doubtfull thing in the wordes of Chriſt. For hee promiſeth Peter that which he would neuer haue hoped for: and therein doth he ſet foorth his grace vnto al ages, that his former eſtate can no whit hurt him, ſeeing that this excellent title declareth that he was made a new man.

43 *The next day Ieſus would goe foorth into Galilee, and he founde Phillip, and hee ſaid vnto him, follow me.*

44 *And Phillip was of Bethſaida, the citie of andrew and Peter.*

45 *Phillip found Nathanael, and he ſaith vnto him, we haue found Ieſus the ſonne of Ioſeph of Nazareth: of whom Moſes writ in the lawe, and the prophetes.*

46 *Nathanael ſaide vnto him, Can there any good thing come out of Nazareth? Phillip ſaid vnto him, come and ſee.*

43 *Follow me.* Foraſmuch as the minde of Phillip was inflamed with this one word, to follow Chriſt, we do thereby gather what great force there is in the word: but it doth not appeare in all alike. For god doth cal many, but without fruit, as if he did only ſtrike their eares with a vaine ſound. Therefore the externall preaching of the worde, is of it ſelfe vnfruitfull, ſaue only that it doth wound the reprobate to death, ỹ they may be made inexcuſeable before god. But whẽas ỹ ſecret working of ỹ ſpirit doth

doth quicken the ſame, it muſt needs be that all the ſenſes muſt ſo be moued, that men may be redie to follow whither ſoeuer God calleth them. Therefore we muſt deſire Chriſte that hee wyll ſhewe forth the ſame power of the goſpel in vs. But Phillip followed Chriſte after a particuler maner: for he is commaunded to follow not only as euery one of vs, but as a fellowe and vnſeparable companion: yet notwithſtanding this calling is a figure of the calling of all men.

Itee was of Bethſaida. It ſeemeth that the name of this citie is put in of ſet purpoſe, to the ende the goodneſſe of God may appeare more manyfeſtly in the three Apoſtles. We knowe how ſharpely Chriſt threatned and curſed that Citie els where. Wherefore in that ſome of that wicked and curſed nation are receiued by God into fauour: it is to bee accounted, as if they had been brought out of hell. And whereas hee vouchſafeth to aduaunce thoſe vnto ſo great dignitie, whome he had deliuered out of that deepe dungeon, that hee maketh them Apoſtles, that is a moſt excellent benefite, and a benefite worthie to bee remembred.

45 Phillip founde Nathanael. Howſoeuer proude men do deſpiſe theſe young beginnings and childhoode of the Churche, yet it is our dutie to ſee and eſpie greater glory of God in them, then it the eſtate of the kingdome of Chriſte had been mightie and very gorgeous from the begynning. For we know what great aboundance did ſpring by and by from this little ſeede. Furthermore, wee ſee that there was heere in Phillip the ſame deſire to edifie, that was before in Andrew. We ſee furthermore his modeſtie, that he coueteth and goeth about no other thing ſaue only to haue ſome to learne with him of the cõmon maſter of al men.

We haue founde Ieſus. It appeareth hereby what a ſlender portion of faith was in Philip, that he cannot ſpeake foure wordes concerning Chriſte, but he intermingleth two groſſe errours. Hee maketh him the ſonne of Ioſeph, and falſly aſſigneth vnto him Nazareth for his countrie: and yet notwithſtanding becauſe he coueteth ſincerely to profite his brother and to make Chriſte knowen, God doth alowe this his diligence, and it hath alſo proſperous ſucceſſe. Wee muſt euery one of vs doe our indeuour to keepe our ſelues within our bonds. Neyther doth the Euangeliſt recite this as a thing worthie commendation in Phillip, that hee doeth twice diſgrace Chriſte: but declareth that his doctrine howſoeuer it was corrupt and intangled with errour was profitable: becauſe the ende thereof was to haue Chriſte made knowen. He calleth Ieſus the ſonne of Ioſeph, fooliſhly, he maketh him a Nazarite, vnskilfully: but in the meane ſeaſon he bringeth him vnto none other, but vnto the ſonne of God that was borne in Bethlaim: neithey doth hee forge any faile Chriſte: but he will only haue ſuch a one to be knowen, as was deſcribed by Moſes and the Prophetes. Therefore we ſee that this is the principall thing in doctrine, that they may by one meanes or other come vnto Chriſte, that heare vs. Manie when they doe diſpute ſubtilly concerning Chriſte, doe notwithſtanding ſo inwrappe and ſo darken him with their ſubtilties, that hee can neuer bee founde. In like ſorte the Papiſtes wil not ſay that Ieſus was the ſonne of Ioſeph: (for they know wel what his name is): but in the meane while they depriue him of his power. So that they ſhewe a ſhadow in ſteed of Chriſt.

VVere it not better to ſtammer groſly with Phillip, and to retaine the true Chriſte, then to bring in a feigned Chriſt by an eloquent & craftie kinde of ſpeeche? On the other ſide there be at this day many poore idiots, who being ignorant of eloquence and rhethorike, doe notwithſtanding teach Chriſte more faithfully, then all the Pope his Diuines, with their deepe ſpeculations. Therefore this place teacheth vs that we muſt not hautilie refuſe it, if the ſimple and vnlearned ſpeake anye thing of Chriſt vnfitly: ſo that they direct vs vnto Chriſt. But leaſt that we be drawne away with the falſe gloſſes of men from Chriſte, let vs alwayes haue this remedie in readineſſe, that we ſet the ſincere knowledge of him from the la we and the prophetes.

46 *Out of Nazareth.* At the firſt Nathanael ſtarteth backe, being offended with the countrie of Chriſte, as it was declared by Phillip. But he is firſt deceiued with the ſpeech which Phillip vttered without conſideration. For he taketh that for a certaintie, which Phillip thought fooliſhly. Thē there foloweth a prepoſterous iudgemēt proceeding frō the hatred and contempt of the place. VVe muſt mark them both diligently. This holy man had almoſt ſtopt his way before himſelfe, that hee coulde not come vnto Chriſte. VVhy ſo? Becauſe he raſhly beleeueth that which Phillip ſpake falſly concerning him. Secondly, becauſe this opinion which he had before conceiued had poſſeſt his minde, that hee hoped for no good thing out of Nazareth. Therefore vnleſſe wee take good heede to our ſelues, we ſhal not be free from the ſame danger. And truly Satan goeth about dayly to keepe vs from comming to Chriſte, with ſuch lettes. For he cauſeth many lyes to bee ſpreade abroade daily, which may either cauſe vs to hate or els ſuſpect the Goſpel, to the ende we may not be ſo bolde as to taſte the ſame. He ceaſeth not alſo to work another feate, whereby to make vs to contemne Chriſte. For wee ſee what a ſtumbling ſtone the humilitie of the croſſe is vnto many, which appeareth aſwel in Chriſte the head, as in his mēbers. But becauſe we cā ſcarſe be ſo warie, but that we ſhal be tempted with theſe ſhifts of Satan, let this at leaſt helpe vs foorthwith. *Come and ſee.* Nathanael ſuffered his double errour to be corrected with this ſaying of Phillip. Therfore let vs firſt ſhewe our ſelues eaſie to be taught, and obedient as dyd hee: then, let vs not refuſe to enquire, whereas Chriſte him ſelfe is readie to take from vs thoſe doubtes which trouble vs. They erre greatly which read this ſentēce affirmatiuely, for how coldly ſhould this be ſpoken? Secondly, wee know that the Citie Nazareth was not then had in any reputation: and the anſwere of Phillip doth ſufficiently declare that that was a worde of doubting and diſtruſt-

47 *VVhen Ieſus ſaw Nathanael comming vnto him, he ſaith of him, behold an Iſraelite indeed in whom is no guile.*

48 *Nathanael ſaith vnto him, whence knoweſt thou mee? Ieſus anſwered, and ſaide vnto him, before Phillip called thee, when thou waſt vnder the Figge tree, I ſaw thee.*

49 *Nathanael anſwered, and ſaide vnto him, Rabbi, thou art the ſonne of God, thou art the king of Iſrael.*

50 *Ieſus anſwered and ſaide vnto him, becauſe I ſaide vnto thee, I ſawe thee vnder the figge tree, thou beleeueſt: thou ſhalt ſee greater thinges then theſe.*

51 *Then he ſaid vnto him, verily, verily I ſay vnto you, after this you ſhall ſee heauen open, and the angels of God aſcending and deſcending vpon the ſonne of man.*

47 *Beholde an Iſraelite indeede.* In this that Chriſte prayſeth Nathanael he doth it not for his ſake: but vnder his perſon he ſetteth downe a common doctrin. For ſeeing that moſt mē do boaſt of the name of the faithfull, when as they are nothing leſſe then faithful: it is worth the labour to haue the true & good, diſtinguiſhed from the falſe, by ſome marke. VVe know how greatly the Iewes did boaſt of their father Abrahā, how boldlie they boaſted of the holineſſe of their ſtocke: in the meane while ther was ſcarſe one found amongſt an hundred, that was not altogether growne out of kinde, & far from the faith of the fathers. Therefore to the ende that Chriſt may pull the viſor from the face of the hypocrites, he defineth briefly a true Iſraelite: & doth alſo take away the offence which was about to ariſe by & by, by reaſon of the wicked ſtubbornnes of the nation. For they that would be accounted the children of Abrahā, & the holy people of God, were about to be ſhortly after the deadly enemies of the goſpel. Therefore leaſt the common impietie almoſt of all eſtates ſhould diſcourage or trouble any, he warneth & telleth them betimes, that there are few true Iſraelites, of many that pretende the name of Iſraelites. Furthermore, becauſe this is alſo the definition of chriſtianitie, we muſt not paſſe ouer this place lightly. But to the end we may briefly vnderſtand Chriſt his meaning, we muſt note that he ſetteth deceyte againſt ſincerities. Therefore he calleth them deceitfull, who are called els where in the ſcripture, double harted. Neither is only that groſſe hypocriſie touched, when they doe feigne themſelues to be good men, who are wicked in their owne conſciences: but another kinde alſo whiche is more inward, whiles that men are ſo blinded with their vices, that they doe not only lie vnto other men, but vnto themſelues alſo. Therfore the integritie of the heart toward God, & rightnes toward men doth make a Chriſtian. But Chriſt doth chiefly note that diſceite wherof mention is made. Pſal. 32. 2. *Alethos* ſignifieth in this place more then certainly. The Greekes haue oftentime a ſimple affirmation: but becauſe in this place we muſt vnderſtand the contraposition betwene the thing and the bare title, he is ſaid to be truely or indeede, who is indeede ſuch an one as hee is iudged to bee.

48 *VVhence knoweſt thou mee?* Although hee would not flatter him, yet would he be heard of him, that he might pick out a new queſtion, whervnto whileſt he anſwered, he might proue himſelfe to bee the ſonne of God. And Nathanael asketh not in vaine howe Chriſt knewe him. For the exāple of a man that is ſo ſincere that hee is void of all guile is very rare: and it is only proper to God to knowe the puritie of the heart. But it ſeemeth that the anſwere which Chriſt maketh is ſcarce fitly applyed. For he could not therefore enter into the ſecrete corners of the heart, becauſe he ſaw Nathanael vnder the figge tree: But there is another reaſon: for like as it is proper to God to knowe men that were neuer ſeen, ſo alſo to ſee thoſe that appeare not vnto the eyes. Therefore ſeeing that Nathanael dyd knowe that Chriſte ſawe him not after the manner of men, but by a mere diuine ſight: hee myght hence gather that he ſpake not according to the manner of men. It is therfore a proofe taken from thinges that be like: for it is no leſſe proper to God to ſee things that bee out of ſight, then to iudge of the puritie of the heart. Furthermore, wee muſt gather a profitable doctrin out of this place, that Chriſt doth ſee vs

when we thinke not of him: and ſo it muſt needes bee that he bringeth vs backe againe when we are turned away.

49 *Thou art the ſonne of God.* It is no maruell that hee knoweth the ſonne of God by his diuine power. But in what reſpect doth he call him the king of Iſrael? For theſe things doe ſeeme not to hang together. But Nathanael hath reſpect vnto a farther thing: he had already hearde that he was the Meſſias: vnto this doctrine doth he adioine the confirmation that was giuen: and he holdeth alſo another principle, that the ſonne of God ſhall not come, but only to ſhew himſelfe a king vnto the people of God. Therefore he doth worthily acknowledge him to be the king of Iſrael, which was the ſonne of God. And truly our faith muſte not only ſtick in the Eſſence of Chriſt (that I may ſo ſpeake) but it muſt marke his power and office. For it ſhoulde but a little auaile to knowe who Chriſte is, vnleſſe this ſecond thing ſhoulde be added thereunto, what a one he will be toward vs, and to what ende hee was ſent of his father. Heereby it commeth to paſſe that the Papiſtes haue only a ſhadowed Chriſt: becauſe they had a care to apprehende the bare Eſſence: yet neglected they his kingdom which cõſiſteth in the power of ſauing. Furthermore, in that Nathanael ſayth, that he is the king of Iſrael, whoſe kingdome notwithſtanding, reacheth vnto the farthеſt partes of the worlde, it is a confeſſion limited according to the meaſure of his faith: for hee was not come ſo farre as to knowe that hee was appointed the king of all the worlde: or rather that the children of Abraham ſhoulde be gathered together out of all places, that all the whole worlde might be the Iſrael of God. VVe to whom the largeneſſe of the kingdome of Chriſte is reuealed, muſt leape ouer theſe ſtraites. In the meane ſeaſon let vs exerciſe our faith by the hearing of the woorde according as did Nathanael: let vs eſtabliſh the ſame by all meanes poſſible, and let it not remaine buried, but let it breake forth.

50 *Ieſus anſwered.* He doth not reprehend Nathanael as though hee had been too credulous: but rather approuing his faith with his voyce, hee promiſeth vnto him and the reſt greater arguments of confirmation. Moreouer, this was a ſpeciall thing, for one man, to be ſeene vnder a figtree, of Chriſt, who was abſent and far from that place: but nowe hee bringeth a proofe, which ſhould be common vnto all men: and therfore he turneth his talke as it were abruptly from one man vnto all.

51 *Yee ſhall ſee (ſaith hee) heauen open, &c.* In my iudgement they erre greatly who enquire curiouſly after the time and place, when and where Nathanael and the reſt ſaw heauen open. For he doth rather note a certaine continuall thing which ſhould alwaies be extant in his kingdome. I confeſſe that the Angels did ſomtimes appere vnto the Diſciples, which doe not appeare at this day. I confeſſe that there was another maner of manifeſtation of the celeſtiall glory when Chriſt aſcended into heauen, then is now manifeſt vnto vs. But if we do well weigh that which was then done, it is continually of force, for whereas the kingdome of God was ſhut againſt vs before, it was truely opened in Chriſt. Heereof was there a viſible figure ſhewed aſwell to Stephen and the three diſciples in the mount, as vnto the other diſciples in the aſcentiõ of Chriſt. But all the ſignes whereby God ſheweth himſelf to be preſent with vs, doe appertaine vnto the opening of heauen, moſt of all when hee maketh

keth vs partakers of himſelfe vnto life. The other měber cõcerning the Angels followeth. They are ſaide to aſcende and deſcende, that they may be miniſters of Gods liberalitie towarde vs. Therefore in this maner of phraſe is ſet foorth the mutuall communication that is betweene God and men. And we muſt thanke Chriſte for this benefite: becauſe without him the angels are rather our vtter enemies then our familiars, & thoſe that are deſirous to helpe vs. They are ſaid to aſcend & deſcend vpon him: not that they miniſter to him alone, but becauſe in reſpect of him, and his honor they are carefull for the whole bodie of the church. And I doe not doubt but that he alludeth vnto the ladder whiche was ſhewed vnto the Patriarche Iacob in ſleep, for that is truely perfourmed in Chriſte, whiche that viſion dyd ſhadowe. Finally the ſumme of this place is, ſeeing that all men were aliants from the kingdome of God, the gate of heauen is ſet open vnto vs now, that we may be Citizens with the Saintes, and companions with the Angels: and that they who are appointed keepers of our ſaluation, doe come downe from bleſſed reſt to helpe our miſeries. Ge. 28. 12.

Chap. 2.

1 *AND the third day was there a marriage in Cana of Galilee: and the mother of Ieſus was there.*

2 *And Ieſus and his diſciples were alſo called vnto the marriage.*

3 *And when the wine had failed, the mother of Ieſus ſaith vnto him, they haue no wine.*

4 *Ieſus ſaith vnto her, woman, what haſt thou to doe with mee? mine houre is not yet come.*

5 *His mother ſaith vnto the miniſters, doe that which hee ſhall ſay vnto you.*

6 *And there were there ſixe water pots of ſtone, ſet according to the purification of the Iewes, containing euery one about two or three firkins.*

7 *Ieſus ſaith vnto them, fill the water pots with water. And they filled them vp to the top.*

8 *And he ſaith vnto them, drawe now, and carry to the gouernour of the feaſt. And they bare.*

9 *And when the gouernour of the feaſt had taſted the water that was made wine, (and hee knewe not whence it was, but the miniſters knewe that had drawen the water) the gouernour of the feaſt calleth the bridegrome.*

10 *And he ſaith vnto him, euery man at the firſt ſetteth foorth good wine: and when they are drunken then that which is worſe: but thou haſt kept the good wine vntil nowe.*

11 *This beginning of myracles did Ieſus in Cana of Galilee, and he shewed his glory: and his diſciples beleeued on him.*

1 *There was a marriage in Cana of Galilee.* Seeing that this hiſtorie containeth the firſt myracle that Ieſus did, we muſt giue greate heede vnto it euen for this cauſe, and for this one things ſake muſt we wel conſider thereupon. Although (as we ſhall ſee afterwarde) there bee other cauſes which ſet foorth the ſame vnto vs. But the manifolde commoditie ſhall

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more plainely appeare in proceſſe. The Euangeliſt firſt nameth the place, *Cana* of Galilee, not that which was ſituate towarde *Sarepta*, betweene *Tyre* and *Sydon*, and was called the greater (in compariſon of this other) which ſome doe place in the inheritance of the tribe of *Zabulon*: & other ſome doe aſſigne it vnto the tribe of *Aſer*. For *Ierome* doth teſtifie that euen in his time there ſtoode there a little towne of that name. It is to bee thought that it was necre to the Citie Nazareth, ſeeing that the mother of Ieſus came thyther to the marriage. It ſhall appeare out of the fourth Chapter, that it was but a dayes iourney from Capernaum. And alſo the nighnes of the Citie Bethſaida may be gathered thēce, in that the Euangeliſt ſaith, that after that Chriſte had been three dayes in thoſe borders, there was a marriage in Cana. It may be alſo that there was a thirde not farre from Hieruſalem, and yet without Galilee, but becauſe I am not certaine heereof, I leaue it. *And the mother of Ieſus.* It is to be thought that it was ſome of Ieſus his kinſfolke that was maried. For Ieſus is here made his mothers companion. VVhereas his diſciples are called alſo, it may be thence gathered how ſimplie and thriftilie hee liued, becauſe he liued together with them. But this may ſeeme an abſurd thing that a man beeing not very rich (as may appeare by the want of wine) doth inuite foure or fiue moe for Chriſtes cauſe. But amongſt the poore, bidding is more eaſie and free: becauſe they are not afraide of ſhame (as are the riche) if they doe not entertaine their geſtes ſo daintily and gorgeouſly as they ought. For poore men doe more retaine the old maner of mutuall communication. Yet this ſeemeth to be againe a very vnciuile thing, that the bridegrome ſuffereth his geſtes to want wine in the middeſt of the Supper. For it is the point of a man that is raſhe and vnprouident, not to haue ſo much wine as is ſufficient for his geſts. I anſwere, that there is nothing told in this place, which doth not oftentimes chaunce, eſpecially, wher wine is not dayly vſed Secondly, the Text doeth ſhewe that the banket was almoſt ended when the wine fayled, when as they ſhould haue been alreadie well filled, according to the cuſtome. For the gouernour of the feaſt, ſaith thus: other men doe ſet the worſer wine before thoſe that are drunke, but thou haſt kept the beſt till now. Moreouer, I doe not doubt but that all this was gouerned by the prouidence of God, that there might be a place for a myracle.

3 *The mother of Ieſus ſaith.* Here may a doubt ariſe, whether ſhe hope for ſomething at her ſonnes hands, or aske ſomthing, ſeeing that he had as yet wrought no myracle. And it may be alſo that looking for no ſuch thing at his handes, ſhe put him in minde to cheere vppe the geſtes that were weerie, with ſome ſuch godly exhortion, as ſhoulde alſo moderate the ſhame of the bridegrome which he might take hereby. Furthermore, I thinke that theſe were wordes of carefull pitie. For when as the holy woman ſaw that the banket might bee troubled, becauſe thoſe that were bidden, thinking that they were not honorably enough entertayned, might murmur againſt the bridegrome, ſhe deſired ſome comforte. *Chryſoſtome* thinketh that ſhe went about to purchaſe ſome fauour for her ſelfe & her ſonne, as women vſe commonly to doe. But this coniecture is without reaſon. But why doth chriſt ſo churliſhly giue her the repulſe? I anſwere, that although neither ambition, neither any other affection of the fleſh did driue her, yet did ſhee therein offend that ſhee did paſſe her bounds. In that ſhe is carefull & ſorie for the diſcōmoditie of another, &

is deſirous to cure the ſame by ſom one meanes or other,this is a point of curteſie,& it is to bee aſcribed vnto vertue : but yet in the meane ſeaſon ſhe might haue darkened the glory of Chriſt by intruding her ſelfe. Although we muſt alſo note that Chriſt ſaid thus not ſo much for herſake, as for others:her modeſtie & godlineſſe was greater, then that it had neede of ſo ſharp a reprehenſion. Secondly,ſhe did not offend willingly & wittingly. But Chriſt doth only preuent the danger,leaſt his mothers words ſhould be otherwiſe taken then was meet,as though he wrought the myracle afterward at her appointment.

4 *VVhat haſt thou to do with me woman?* In the Greeke text it is woorde for word,*what to thee & mee?* But this manner of phraſe doth ſignifie as much amongſt the Latiniſts,as if one ſhoulde ſay,*quid tibi mecum?what heſt thou to do with me?* The olde interpreter deceiued many,who thought that Chriſt doth denie that he and his mother had any neede to care though the wine did faile. But we may eaſily gather out of the ſeconde member how far that was frō Chriſt his meaning. For he both taketh vpon hym this care,& he doth teſtifie that it belonged vnto him,whē he ſaith that his houre was not yet come. Therfore we muſt ioyne both theſe things together,that Chriſt knew what he had to doe:and yet that hee would do nothing in this matter at his mothers requeſt. Certainly this is a notable place. For why doth he flatly denie his mother that,which he graſted ſo often afterwards liberallie to other whatſoeuer they were. Secōdly,why doth he(being not cotented with a plain repulſe)make no more account of her thē of another womā,& doth not now vouchſafe to call her mother? By theſe words of chriſt we ſee þ mē are forbidby extolling the honor of this name *mother* ſuperſtitiouſly in Marie,to tranſlate thoſe things vnto her which are proper to god. Therfore Chriſt ſpeaketh vnto his mother on this wiſe,that he might deliuer vnto all ages a perpetuall & cōmō doctrine,leaſt the immoderate honour of his mother ſhould darken his diuine glory. Furthermore,it is well knowne howe neceſſarie this admonitiō was,by thoſe groſſe & ſilthy ſuperſtitiōs which followed afterward. For *Marie* was made the queene of heauen,the hope, the life, and health of the world. Furthermore, their mad fury went thus far, that they decked her with the things which they tooke frō Chriſte,whō they left naked. And whē wee doe cōdemne theſe execrable blaſphemies vttered againſt the ſon of God,the papiſts cal vs wicked & enuious. Yea they do wickedly & falſly report that we,like enemies, do impugne the honor of the holy virgin. As thogh ſhe had not ſo much honor as is due vnto her,vnles ſhee bee made a goddeſſe: or this were for her honour,to thruſt her into Chriſts place,being adorned wᵗh ſacrilegious titles. Therefore they do cruell iniurie to *Marie* whē as (that they may disfigure her with falſe praiſes)they do take frō god that which is his. *My houre is not yet come.* His meaning is,that he delayed hitherto not becauſe he thoughte not vpō it or cared not for it. In the meane while he ſheweth that he wil care for this matter,whē opportunitie ſhal ſerue. Therfore as he blameth his mother becauſe ſhe was too too haſtie,ſo he putteth her in hope that he wil ſhew ſom myracle. The holy virgin acknowledgeth both. For ſhe doth not trouble him any further. & when ſhe biddeth the miniſters do whatſoeuer he ſhal bid thē, ſhe ſheweth þ ſhe hoped for ſom new thing. But this doctrine reacheth farther,ſo oftē as the Lord doth make vs wait & deferreth his help,he is not therfore ſluggiſh,but doth rather moderate his works ſo,that he may do all things in due ſeaſon. They

They that wrested this place vnto the fatall appointment of times, are more ridiculous then that we neede to speake one worde in refutation of them. That is sometimes called the hour of Christe, which was appointed him of his father: and he will afterwarde call that his time which was commodious and fit for him to fulfill his fathers commandements in: but in this place he challengeth vnto himselfe free libertie to take and chooſe the time wherein hee will worke the myracle.

5 *His mother saith to the ministers.* Here the holy virgin sheweth a token of the true obedience which she did owe vnto her sonne, when as the matter did touche not humane offices but his diuine power. Therefore she resteth modestly vpon his answere, and also exhorteth other men in like sort, to obey his commandement. I confesse indeede that the virgin said thus according to the present circumstance, as if shee did denie that shee had any authoritie in the matter, but that Christe would do whatsoeuer pleased him: yet if you marke her drift, this sentence reacheth further. For she doth first abandon and depriue her self of the power whiche shee might seeme vniustly to haue taken to her selfe: then doth shee acknowledge that it belongeth wholy to Christe, when she commaundeth them to doe that which he shall commaunde them. Therefore we are taught generally out of this place, that if wee desire any thynge of Christ, we do no otherwise obtaine our petitions, vnlesse we do depend wholy vpon him, haue respect vnto him, and finally, doe that whiche he commandeth vs. But he sendeth vs not vnto his mother, but doth rather bid vs come vnto himselfe.

6 *And there were there water pots.* According to *Budæus* his supputation wee gather that these water pots were very bigge and did holde much. For seeing that a firkin maketh siue and twentie potles euery one of thē contained at least a sextarie according to the measure of this countrie. Therefore Christe ministred vnto them great plentie of wine: namely, more then might suffice an hundred and fiftie men to a merie banquet.

Moreouer, aswell the number of the water pottes as the manner it selfe serueth to the prouing of the truth of the myracle. If it had been only two or three pottles, many might haue suspected that they had bin set from some other place. If the turning of the water into wine had bin done in one vessell only, the certaintie of the myracle had not beene so plaine and euident. Therfore it is not in vaine that the Euangelist maketh mentiō of the number, neither doth he expresse in vaine, how much they contained. Furthermore, this arose of superstition that so manye, and so great vessels did stande there. They had the rite of washing out of the lawe of God: but (as the world is alwayes too much in externall things) the Iewes being not contented with the plainnesse that God appointeth, were alwayes toying with continuall sprinklings: and (as superstition is ambitious) it is not be doubted but that this serued also for pompe: like as we see at this day in papistrie, what thinges soeuer are said to appertaine to the worship of God, they are applied vnto vaine bragging and boasting. Therfore there was a double fault, first in that they did occupie thēselues in a feigned and superfluous ceremonie without the commandement of God: secondly, that ambition did reigne in that furniture vnder the pretence of religion.

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Furthermore, the wickedneſſe of certaine knaues in time of poperie was wonderfull, who durſt firſt thruſt in waterpots of a ſmall quantitie, and ſecondly of vnequall meaſure. And euen at this day they are not aſhamed in ſo great light of the Goſpel to challenge ſuch deceite as yet: this is not to deceiue with craft, but boldly to mocke the blind. And it is euident that the world is bewitched of Satan, which doth not perceiue ſuch groſſe mockes.

7 *Fill the water pots with water.* This commandement might ſeeme to the miniſters ridiculous: for there was alreadie ouermuch water: but thus doth the Lord vſe to deale with vs, that his power may appeare to bee more excellent by the vnhoped for ſucceſſe: Although this circumſtance was added to ſet foorth the myracle: for ſeeing that the miniſters hauing powred in water doe draw out wine, ther could no ſuſpition sticke in their ſtomackes.

8 *Beare vnto the Gouernour of the feaſt.* This tendeth to the ſame ende that Chriſte would haue the gouernour of the feaſt to taſte the wine before he or any other of the geſtes did taſt it. And whereas the miniſters obey him ſo willingly in all thinges, we gather out of this that there was in him great reuerence and dignitie. The Euangeliſt calleth him the gouernour of the feaſt, who was appointed to ſet the banket and the tables in order, not that the banket was ſo daintie or gorgeous, but becauſe theſe honourable tearmes are tranſlated euen vnto the marriages of poore men from the dainties and gorgeouſneſſe of rich men. But it is a wonder that Chriſte who was a teacher of thriftineſſe, doeth giue great aboundaunce of wine, and that of the beſt. I anſwere, ſeeing that God doth giue vnto vs dayly great ſtore of wine, it commeth to paſſe through our owne folly, if his benignitie be a prouoker of ryot: yea rather this is a true tryall of our temperance, if we be ſparing and temperate in the middeſt of aboundance. Like as Paul doth boaſt that he was taught to doe both, to abound and to hunger. Pſal. 4. 12

11 *This beginning of myracles.* The meaning of theſe wordes is, that this was the firſt of Chriſte his myracles. For in that the Angels tolde the ſheepheards that he was borne in Bethleim, that the ſtarre appeared vnto the wiſe men, that the holy ſpirite came downe vpon him in the likeneſſe of a doue: although theſe were myracles, yet were they not properly wrought by him. But in this place the Euangeliſt ſpeaketh of the myracles which hee himſelfe wrought. For it is ridiculous and friuolous which ſome doe ſay, that this is the firſt myracle whiche Chriſte did in *Cana* of Galilee: as though hee had choſen that place to ſhew his power in, where (as we reade) he was neuer but twiſe. But this was rather the drift of the Euangeliſt, to note the order and courſe of time which Chriſt kept in declaring his power For he kept hymſelf at home like a priuate man, vntill he was thirtie yeere olde. So ſoone as hee was baptiſed, he began to come abroade to doe his function, and by euident teſtimonies to declare to what ende he was ſent of his father. Therefore it is no maruell if he deferred the firſt token of his diuinitie vntill that tyme. It was a great worſhip to marriage, that Chriſte did not onely vouchſafe to bee preſent at a marriage banket, but did alſo adorne the ſame with the firſt myracle that hee wrought. There are certaine olde Canons extant wherein deargie men are forbidden to goe to mariages.

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The cauſe of the forbidding was, leaſt that by beholding the wantonnes whiche is there for the moſt part vſed, they ſhoulde ſeeme to allowe the ſame.

But it had been farre better to haue brought ſo much grauitie thither with them, that they might haue tamed that libertie which froward and diſſolute perſons do graunt to themſelues in their ſecrete corners. But let rather the example of Chriſt be vnto vs a law, and let vs thinke that thers is nothing more profitable to be done, then that which wee reade he did. *Hee shewed his glory,* Becauſe he ſhewed at that time a famous and glorious token, whereby it might euidently appeare that he was the ſon of God. For looke how many myracles he ſhewed vnto the worlde, ſo many ſignes were there of his diuine power, And then was the due time to ſhew his glory, come, when he would be knowen according to the commandement of his father. From whence we do alſo gather the ende of myracles. For this ſaying is as much as if it had beene ſaide, that Chriſt wrought this myracle to the end he might ſhew foorth his glory. What muſt we thinke then of the myracles which make the glory of Chriſt obſcure? *His diſciples beleeued on him.* If they were diſciples, it muſt needes bee that they had ſome faith. But whereas they had hitherto followed him with an vncertaine and doubting faith, they begin then at the length to addict themſelues vnto him, ſo that they did acknowe-ledge him to be that *Meſsias* which was preached vnto them. And this was great mercifulneſſe in Chriſt, that he accounteth thoſe his diſciples in whom there was ſo weake a faith. And truely this doctrine reacheth generally vnto vs all. For that faith which is nowe growne vp to ſome perfection, had before time her infancie: yea it is in no man ſo perfect, but that it is neceſſarie for all of vs to goe forward in beleeuing. So that thoſe who did alreadie beleeue, foraſmuch as they do dayly goe forward toward the marke, they begin to beleeue. Therefore let thoſe that haue obtained the firſt fruites of faith, alwayes ſtriue to goe forward. The fruite alſo of myracles is ſhewed in this place: namely, that they muſte be referred vnto the confirmation and increaſe of faith. Hee that wreſteth them to any other end, corrupteth and depraueth all the whole vſe therof. Like as we ſee the papiſtes make boaſt of their feigned myracles, to no other ende but to ouerwhelme faith, and to turne away mens mindes from Chriſte vnto creatures.

12 *After this he went downe to Capernaum, and his mother, and his brethren, and his diſciples: and hee tarryed there not many dayes.*

13 *And the Iewes Eaſter drewe neere: therefore Ieſus went vppe to Hieruſalem.*

14 *And hee found in the temple certaine that ſolde oxen, and sheepe, and doues: & money changers alſo ſitting there.*

15 *And hauing made a whip of ſmall cordes, hee caſt them all out of the Temple, with the sheepe and oxen: and hee powred out the money of the money changers, & ouerthrewe the tables.*

16 *And he ſaid vnto them that ſolde doues, haue away theſe things hence: make not my fathers houſe an houſe of merchandize.*

Pſal. 68. 10. 17 *Furthermore, his diſciples remembred, that it was written, The zeale of thyne houſe hath eaten me vp.*

12 *Hee*

12 *He went downe to Capernaum.* The Euangeliſt paſſeth ouer vnto a newe hiſtorie. And becauſe he purpoſed to gather together a few things worthie the remembring, which the other three did omitte, hee ſetteth downe the time when this was done, whereof he is about to ſpeake. For the reſt alſo doe make recitall of this which we reade heere, that Chriſte did: but the diuerſitie of time doth ſhewe that it was the like, and not the ſame fact. Therefore Chriſte purged the temple twiſe of that filthy and prophane occupying: firſt about the beginning of his embaſſage: and ſecondly, when hee was about to depart out of the worlde vnto his father. But to the ende wee may vnderſtand the ſumme, we muſt briefly diſcuſſe all thynges in order. In that there ſtoode oxen, and ſheepe, & doues, in the temple to ſell, in that there ſate money changers there, it wanted not an honeſt cloke. For they might boaſt that the occupying which was there kept, was not profane: but that it did rather belong vnto the holy worſhip of God, that euerie man might haue that readie whiche hee would offer vnto the Lorde. And truely it was very commodious for godly men to haue in readineſſe all manner oblations, and by this meanes not to bee troubled with running hyther and thyther. Therefore it is a maruell that Chriſte was ſo diſpleaſed with this. But wee muſt note two reaſons: for becauſe the Prieſtes did abuſe this buying and ſelling vnto gayne, and their owne couetouſneſſe, ſuch mocking of God was not to bee borne with. Secondly, how eſoeuer men doe excuſe themſelues, yet ſo ſoone as they doe a little digreſſe from the commaundement of God, they are worthie to bee reprehended, and they haue neede to be corrected. And for this cauſe chiefly did Chriſte take in hande to purge the temple, like as hee doth plainely affirme that the Temple of God is not a place of merchandize. But heere may a queſtion be asked, why hee did not rather beginne with doctrine. For this ſeemeth to be a troubleſome and prepoſterous way, to ſet hande to redreſſe faultes before ſuch time as the remedie of doctrine was applied. But, Chriſte had reſpect vnto another thing. For becauſe the time was nowe come when hee went publikely about that function whiche was inioyned hym of his father, he meant after a ſort to take poſſeſſion of the Temple, and ſhewe ſome ſigne of his diuine authoritie. And to the ende that all men might take better heed vnto his doctrine, it was needefull to awake their drouſie and ſleepie mindes with ſome newe and vnaccuſtomed fact. The Temple was now a ſanctuarie of celeſtiall doctrine and godlineſſe. Seeing that he would reſtore the puritie of doctrine, it was conuenient for him to proue that he was Lorde of the Temple.

Moreouer, hee coulde by no other meanes reſtore the ſacrifices and other exerciſes of godlineſſe vnto theyr ſpirituall ende, then by taking away the abuſe. Therefore that whiche hee then did was an entrace vnto the reformation, for which hee was ſent of his father. To be briefe, it was meete that the Iewes ſhoulde bee ſtirred vp by this example, to wayte for ſome ſtrange thing at Chriſtes handes: and it was furthermore conuenient that they ſhoulde bee admoniſhed of the corrupt and peruerſe worſhippe of GOD, leaſt they ſhoulde refuſe to bee reformed. *And his brethren.* It is vncertaine whye his brethren dyd

accompanie

accompanie him: vnleſſe peraduenture they alſo were about to goe to Hieruſalem. It is well knowne that the Hebrewe tongue doth comprehende vnder this worde *brethren* all maner kinſmen.

13 *The Iewes Eaſter, therefore he went vp.* It is in the Greeke woorde for worde, *And he came* But the Euangeliſt put the copulatiue coniunction in ſteede of the cauſall worde: for the meaning of the wordes is this, that hee came to this ende that he myght keepe the paſſeouer at Ieruſalem. And this his purpoſe had a double end. For ſeeing that the ſonne of God was ſubiect to the lawe for our ſakes, he would ſhew a figure of perfect obedience and ſubiection in his owne perſon, by keeping ſtraitly all the commandementes of the lawe. Secondly, becauſe he might doe more good in a multitude, hee vſed almoſt alway this opportunitie. Therefore ſo often as it is ſaide afterwarde that Chriſte came to Ieruſalem vpon the feaſt dayes, let the Readers note that hee did it to this ende, firſt that hee might together with the reſt obſerue thoſe exerciſes of godlines, which were inſtituted of God: ſecondly, that he might publyſhe his doctrine in a greater aſſembly of people.

16 *Make not my fathers houſe.* The other Euangeliſtes doe write that he ſpake more ſeuerely and ſharply in the ſecond caſting out: namely, that they made his fathers houſe a denne of theeues. And it was neceſſary for him thus to doe, ſeeing his former reprehenſion was fruitleſſe. Nowe he warneth them plainely that they doe not prophane the temple of God, by turning it vnto ſtrange vſes. The Temple was called the houſe of God, becauſe that God would be called vpon there, peculiarlie, becauſe he would ſhew his power there: and finally, becauſe he had appointed it for ſpirituall and holy rites. And Chriſte doth affirme that hee is the ſonne of God, that he may challenge to himſelfe the title and authoritie to purge the temple. Furthermore, becauſe Chriſte doeth in this place render a reaſon of his fact, if we will gather any fruite out of the ſame, it is meete that wee ſtande chiefly vppon this ſentence. Therefore why doth hee caſt out the buyers and ſellers out of the temple? To the ende hee may reſtore God his worſhip, which was corrupted through mans fault and folly, vnto the integritie theerof, and that he may by this meanes reſtore againe the holineſſe of the temple. VVee knowe that that temple was built to the ende it might bee a ſhadowe of thoſe thinges, the liuely ſhape wherof is extant in Chriſt. Therfore to the end it might remaine holy to God, it was to bee applied only vnto ſpirituall vſes. For this cauſe he ſaith it was not lawfull to turne it into a market place. For he fetteth a *maxima* from Gods inſtitution: which we muſt alwayes holde and keepe. Therefore with what ſhuftes ſoeuer Satan doeth delude vs, whatſoeuer doeth digreſſe but a little from the commandement of God, let vs knowe that it is wicked. This was a fayre colour to diſceaue withall that the worſhip of GOD was holpen and furthered, when as the faithfull had ſuch thinges readie at hande as they woulde offer: but becauſe God had ordeined his temple to other vſes, Chriſte doth not paſſe for theſe things which might haue bin obiected contrarie to the order which God had ſet down. Our churches at this day are not like to that temple. But that which is ſaid of the olde temple agreeth well and properly to the congregation or church: for it is the celeſtiall ſanctuarie of God vpon earth. VVherefore wee

muſt

Chriſt ſhould ſay, although you receiue not my doctrine, neuertheleſs it remaineth certaine and ſure: becauſe the incredulitie of men ſhall neuer bring to paſſe but that God ſhall continue true for euer. The other that they ſhall not eſcape ſcotfree, who at this day doe diſcredit the Goſpel, ſeeing that it is the holy veritie of God. VVe muſt bee armed with this ſhielde that we may goe forward in the obedience of the Goſpel, againſt the ſtubbornneſſe of men. VVe muſt holde this ground, that our faith, be grounded in God. But ſeeing that wee haue God our authour, as though we were extolled aboue the heauens, we muſt rather careleſſie treade vnderfoote, or behold a farre off, the whole worlde, then that the infidelitie of certaine ſhoulde trouble vs. VVhereas Chriſt complaineth that his teſtimonie is not receiued, we gather therby, that this was as a fatal thing for the word of god throughout al ages, that it was beleeued but of a fewe. For theſe wordes, *yee receiue not*. doe belong vnto the greater number, and almoſt vnto the whole body of the people. VVherfore there is no cauſe why the ſmall number of the godly and faithfull ſhoulde diſcourage vs.

12 *If I haue tolde you earthly thinges.* Chriſt concludeth, that it was to bee imputed to Nicodemus and ſuch like, if they doe not profite in the doctrine of the Goſpel. For he ſaith, it is of it ſelfe ſufficient and apt to inſtruct all men, ſeeing that it deſcendeth vnto the earth, that it may lift vs vp to heauen. This is too auncient a vice, that men deſire to be taught ſubtillie and wittily. Hereby it commeth to paſſe that many men doe ſo greatly delight in deepe and hidden ſpeculations. And hereby it commeth to paſſe that moſt men doe leſſe eſteeme the Goſpell, becauſe they cannot finde therein loftie ſpeech to fill their eares with all. Therefore they do not vouchſafe to occupie thẽſelues in the ſtudie of common and baſe doctrine. But this is intollerable wickednеſſe, that we doe giue leſſe honour vnto God when he ſpeaketh, for this cauſe, becauſe he doth abaſe himſelfe vnto our rudeneſſe. Therefore whereas GOD doeth ſpeak vnto vs groſly and in a common ſtile, in the ſcripture let vs know that he doth it for our ſake. VVhoſoeuer doth boaſt that he is offended with ſuch humilitie, or maketh it a cloake to couer his vnwillingneſſe to ſubmit himſelfe vnto the worde of God, he lyeth. For he that cannot aforde to embrace God when he is nigh vnto him, he will much leſſe flie vnto him aboue the cloudes. Some doe expound *earthly thinges* to bee the rudiments or firſt principles of the ſpirituall doctrine. For the deniall of our ſelues is a certaine firſt exerciſe of godlines. But I am rather of their minde, who referre this vnto the manner of teaching. For albeit all Chriſt his ſermõ was heauenly, yet he ſpake ſo familiarly, that his ſpeech it ſelfe might ſeeme after a ſort earthly. Furthermore, theſe woordes muſt not be reſtrained vnto the Sermon only. For in this place the vſual maner of teaching which Chriſt kept (that is common ſimplicitie or plaineſſe) and the pompe and gorgeouſneſſe whereunto ambitious men are too greedily addicted, are compared together.

13 *And no man aſcendeth into heauen, but he that deſcended from heauen, the ſonne of man who is in heauen.*

14 *And as Moſes lifted vp the Serpent in the wilderneſſe, ſo muſt the ſonne of man*

be lifted vp.

15 That euerie one that beleeueth in him, may not perishe but haue euerlasting life.

16 For God so loued the worlde that he gaue his onely begotten sonne: to the end that euery one which beleeueth in him, may not perish, but haue eternall life.

17 For God sent not his sonne into the worlde to condemne the worlde: but that the worlde him the world might be saued.

18 He that beleeueth in him is not condemned: and he that beleeueth not, is condemned alreadie: because he hath not beleeued in the name of the only begotten sonne of god.

13 No man ascendeth into heauen. He exhorteth Nicodemus againe not to truſt to himſelfe and his owne wit: for he ſaith that no mortall man can pearce into the heauens by his owne induſtrie, vnleſſe he haue the ſonne of God to be his guide. For by aſcending into heauen is meant the pure knowledge of the myſteries of God, and the light of the ſpirituall knowledge. For Chriſt teacheth the ſame thing in this place, which Paule doth, when he ſaith that the naturall man doth not vnderſtande
1. Cor. 2. 14. the things of God. Therefore he driueth away all the quicknes of mans wit from diuine matters, becauſe it is farre inferiour vnto God. And we muſt diligently marke the wordes, that Chriſt alone who is heauenly, doth aſcend into heauen, and that the entrance is ſhut againſt al other. In the former member he doth humble vs, when hee excludeth all the
1. Cor. 4. 7, 8. whole world out of heauen. Paule commandeth all thoſe to be fooliſh in their owne conceite, whoſoeuer deſire to be wiſe vnto god; there is nothing that we can worſe away with. Therefore we muſt note the ſentence, that all our ſenſes do faint & quaile when we come vnto god. But after that Chriſte hath ſhut heauen againſt vs, he offereth a remedie that is readie, when he addeth, that that is giuen vnto the ſonne of man which is denied vnto all other. For he doth not aſcend into heauē for his owne ſake onely, but that he may be our guide & directer. And for this he called himſelfe the ſonne of man, that we may not doubt, but that we ſhall enter in as well as he: who tooke vpon him our fleſhe for this cauſe, that he might make vs partakers of all good thinges. Therefore ſeeing that he alone is of his fathers counſell, he imparteth vnto vs thoſe ſecrets which wold otherwiſe be vnknowē to vs. Notwithſtāding this ſeemeth to be an abſurde thing, that he ſaith, that the ſonne of man is in heauen, at ſuch time as he dwelleth vpon the earth. If you anſwere, that, that is true in reſpect of his diuinitie, the manner of ſpeech importeth an other thing: namely, that he himſelfe as he was man was in heauē. It might be ſaid that there is no mention made of place, but þ Chriſt is onely diſtinguiſhed from the reſt by this condition, becauſe he is heyre of the kingdome of God, from which all mankinde is baniſhed, but ſeeing that it is common and vſuall enough in Chriſte, by reaſon of the vnitie of perſon, to haue that which is proper to the one nature to bee tranſlated vnto the other, wee neede not to ſeeke for any further aunſwere. Therefore Chriſte who is in heauen, hath put on our fleſh, that ſtretching foorth his brotherly hand, he may carry vs vp to heauen with him.

14 And as Moſes. He doth more plainely declare to what ende hee ſaid, that it is he alone to whom heauen is opened: namely, that he may bring

bring in with him all thoſe, who will now followe him as their guide. For he doth teſtifie that he is laide open and made euident vnto al men, that he may make all men partakers of his power. *To be lifted vp* doth ſignifie to be placed in an high place, that all men may ſee him. This commeth to paſſe by the preaching of the goſpel. For whereas ſome doe expounde it to be meant of the croſſe, it agreeth not with the text, and it is nothing to the purpoſe. Therefore the meaning of the woordes is plaine, that Chriſte ſhalbe lifted vp by the preaching of the goſpel like to a banner, that all men may beholde him as Eſay foretolde. Hee ſetteth downe a figure of this lifting vp in the braſen ſerpent, which Moſes erected, the beholding whereof did cure thoſe that were wounded with the deadly byting of Serpents. VVe know the hiſtorie which is conteined Num. 21. 9. Furthermore, it is cited in this place to this end, that Chriſt may declare that by the preaching of the goſpel, hee ſhall be ſet in the ſight of all men, that whoſoeuer ſhall beholde him with faith, may be ſaued. Eſay. 2, 2.

VVhereby wee muſt gather, that Chriſt is plainely ſet before our eyes in the goſpel, leaſt any man ſhould complaine of obſcuritie, and that this reuelation is common vnto all men, and that faith hath her ſight and beholding wherewith ſhee may ſee Chriſte as if hee were preſent: like as Paul ſaith, that he is plainly depainted out with his croſſe when hee is truely preached. And this is no vnproper, or farre fet ſimilitude. For as that was only the externall ſhape of a ſerpent, within there was no deadly or venemous thing: ſo Chriſt tooke vpon him the ſhape of ſinful fleſh being yet cleane & void of ſin, that hemight cure in vs the deadly woũd of ſin. Neither was it in vaine that the Lord in times paſt, whẽ the Iewes were wounded of ſerpents, did prouide ſuch a kinde of medicine. And this did ſerue to confirme the wordes of Chriſte. For ſeeing that he ſaw that he was contemned as an obſcure & vile perſon, he could bring in no fitter thing then the lifting vp of the ſerpent. As if he ſhoulde ſay, that it ought not to ſeeme an abiurd thing, if contrarie to the opinion of men he be extolled from lowe degree vnto higher, becauſe that was ſhadowed in the figure of the ſerpent, vnder the law. Now the queſtion is asked whether Chriſt doth compare himſelfe to the Serpent, becauſe there is ſome likelihood: or he giueth vs to vnderſtand that it was a ſacrament, as was *Manna*. For although *Manna* was bodily food, appointed vnto the preſent vſe, yet Paul doth alſo teſtifie that it was a ſpirituall myſterie. Both this place, and alſo that, that the ſerpent was kept vntill ſuche time as through the ſuperſtition of the people it was turned into an idoll, do induce me to thinke the ſame concerning the braſen ſerpent. If any man thinke otherwiſe, I doe not contend. Gal. 3. 1. 1. Cor. 10. 3

16 *For ſo God.* Chriſt openeth the firſt cauſe and as it were the fountaine of our ſaluation: and that leaſt any doubt ſhould remaine. For our mindes haue no quiet reſting place, vntill ſuch time as they come vnto ꝑ free loue of god. Therfore like as we cã ſeek the whole matter of our ſaluatiõ no where els ſaue only in Chriſt: ſo we muſt mark whẽce Chriſte came vnto vs, why he was offered vnto vs, to be our ſauiour. Both theſe things are plainly deliuered vnto vs in this place: namely, ꝑ faith in chriſt doth giue life vnto al mẽ: & that Chriſt brought life vnto vs, becauſe our heauẽly father wil not haue mãkind whõ he loueth, to periſh. And here

muſt marke the order diligently. For when as the originall of our ſaluation is once handeled, as there is wicked ambition ingrafted in our nature: ſo ſtraightway there creepeth into our mindes diuliſh imaginations concerning our owne merites. Therefore we feigne that GOD is mercifull vnto vs for this cauſe, becauſe hee iudged vs to bee worthie to bee regarded. But the ſcripture doth euery where extoll his meere and ſimple mercy, which may aboliſh all merites. And this is the ſole meaning of Chriſte his wordes, when hee ſetteth downe the cauſe in Gods loue. For if wee will goe any higher, the ſpirite locketh the gate by the
Eph.1.5. mouth of Paule, teaching that this loue is grounded in the purpoſe of his will. And truly it is manifeſt that Chriſte ſaid thus, to the ende hee might drawe men from reſpecting themſelues, vnto the only mercie of God. And he ſaith plainely that God was not moued to deliuer vs becauſe he did marke that there was ſomething in vs that was worthie of ſo great a benefite: but he aſſigneth the glory of our deliuerance wholy vnto his loue: and that doth better appeare by the text: for he ſaith that the ſonne is giuen vnto men that they may not periſh. Vvherupon it followeth, that vntill ſuch time as Chriſt doth vouchſafe to helpe vs beeing loſt, we are all appointed vnto eternall deſtruction. And Paule alſo ſheweth this by the circumſtance of time: namely, becauſe we were lo-
Ro.5.10. ued whenas yet we were enemies through ſinne. Surely where ſin doth reigne, we ſhall finde nothing but the wrath of GOD, which bringeth with it death. Therfore it is mercy alone that reconcileth vs vnto God, that it may alſo reſtore vs to life. Yet this kinde of ſpeech ſeemeth to be contrarie to manye places of ſcripture, whiche doe laye the firſte foundation of Gods loue toward vs in Chriſte, and without him they ſhew that God doth hate vs. But we muſt remẽber that which I ſaid before, that the ſecrete loue wherewith God imbraced vs with himſelf, becauſe it floweth from his eternall purpoſe, is aboue all other cauſes: and that the grace which he wil haue ſhewed vnto vs, and whereby we are lifted vp vnto the hope of ſaluation, doth begin at the reconciliation gotten by Chriſt. For ſeeing that it muſt needes be that he hateth ſin, how ſhal we be perſuaded that he loueth vs vntill ſuche time as our ſinnes are purged, in reſpect whereof, he is worthily angrie with vs? So that the blood of Chriſt, muſt come betweene, to reconcile vs vnto God, before ſuch time as we can feele his fatherly good wil. And as wee heare in the former place, that God did giue his ſonne to die for vs, becauſe he loued vs: ſo it foloweth ſtraightway after, that Chriſt alone is he in whom we ought properly to fixe our faith He hath giuen his only begotten ſonne that whoſoeuer ſhall beleeue in him may not periſh. This I ſay is ꝑ right beholding of faith, to ſet Chriſt before it, in whom it may beholde the breaſt of God powred out into loue: this is the firme and ſounde ſhoareto leane vnto the death of Chriſt, as the only pledge. This worde *only begotten*, hath in it great force to ſet foorth vnto vs the vehemency of Gods loue toward vs. For becauſe men are not eaſily perſuaded ꝑ God doth loue thẽ: to the end he might take away all doubtfulnes, hee ſetteth downe in plaine words, ꝑ God did loue vs ſo dearely, that he ſpared not his only ſon for our ſake. Therfore ſeing that god hath declared his loue toward vs ſufficiẽtly, whoſoeuer is not cõtented with this teſtimonie but doth as yet doubt, he doth Chriſt no ſmall iniurie, as if ſome one of the common ſorte were deliuered vp to death.

But

But rather we muſt thus thinke with our ſelues, that looke howe great account God doth make of his ſonne, ſo precious was our ſaluation vnto him: the price whereof he would haue the death of his onely begotten ſonne himſelfe to bee. Chriſte is called by this name by good right, becauſe he is the onely ſonne by nature: who doth make vs partakers of this honour by adoption, then, when we are ingrafted into his bodie.

Hee that beleeueth in him may not perishe. This is a ſinguler commendation of faith, that it deliuereth vs from eternal deſtruction. For his meaning was plainely to expreſſe, that although we ſeeme to be borne vnto death, yet is there certaine deliuerance offered in the faith of Chriſte: ſo that death which doth otherwiſe hang ouer our heads is no whit to bee feared. And he added alſo the vniuerſall note, both that hee may inuite all men in generall vnto the participation of life, and alſo that hee may cut off all excuſe from the vnbeleeuers. To the ſame ende tendeth the worde *worlde* which hee vſed before. For although there ſtial nothing be founde in the worlde that is worthie of Gods fauour, yet he ſheweth that he is fauourable vnto the whole worlde, when hee calleth all men without exception vnto the faith of Chriſt, which is nothing els but the entrance into life. But yet let vs remember that life is promiſed vnto all thoſe who ſhall beleeue in Chriſte, ſo commonly, that yet faith is not common vnto all men. For Chriſte lyeth open vnto all men: yet god doth onely open the eyes of the elect, that they may ſeeke him by faith. Furthermore, herein appeareth the wonderfull effect of faith, becauſe we doe thereby receiue Chriſte as he is giuen vs of the father: namely, that he may make vs heires of eternall life being deliuered from the giltineſſe of eternall death: becauſe he hath purged our ſinnes by the ſacrifice of his death, leaſt any thing ſhould hinder God frō taking vs for his children. Therefore ſeeing that faith doth imbrace Chriſte with the efficacie of his death, & fruit of his reſurrectiō: it is no maruell if we do alſo thereby enioy the life of Chriſte: yet it doth not appeare ſufficiently as yet, why and how faith doth make vs partakers of life, whether it bee becauſe Chriſte doth regenerate vs by his ſpirite, that the righteouſneſſe of God may liue and be of force in vs, or whether it be becauſe, beeyng purged by his blood from ſinnes, we are iudged iuſt before god through free pardon. Truely it is certaine, that theſe two are alwayes ioyned together: but becauſe we intreate in this place of the certaintie of ſaluation, wee muſt eſpecially note this reaſon, that we do liue for this cauſe, becauſe God doth loue vs freely in not imputing vnto vs our ſinnes. Therefore the ſacrifice is mentioned by name, whereby togeather with ſinnes, death, and the curſe are aboliſhed. I haue alreadie declared the drift of theſe two members: namely, that wee may know that wee recouer life in Chriſte, whereof wee are depriued in our ſelues. For in this miſerable eſtate of mankinde, redemption is before ſaluation in order.

17 *For he ſent not.* This is the confirmation of the ſentence next going before: becauſe God ſent not his ſonne hyther vnto vs in vaine. But he came not to deſtroy. Therfore it followeth that it is the proper office of God to giue ſaluation through him vnto all thoſe that beleeue. Now there is no cauſe why any man ſhoulde doubt, or be carefull howe to

eſcape death, ſeeing that we vnderſtande that this is Gods purpoſe, that Chriſte ſhoulde deliuer vs from the ſame. This worde *worlde* is repeated againe to the ende no man may thinke that he is excluded, if ſo bee it he holde the way of faith. *To iudge* is taken in this place as in manie other places for *to condemne*. And wheras he ſaith, he came not to cõdẽne the worlde, he ſetteth downe therein the proper ende of his comming. For what neede had Chriſte to come to deſtroy vs who were vtterly periſhed? Therefore we muſt conſider no other thing in Chriſt, but that God meant to helpe vs for his infinite goodneſſe ſake, that he might ſaue vs beeing loſt. And ſo often as our ſinnes do teſtifie againſt vs, ſo often as Satan doth pricke vs forward to deſpayre, wee muſt holde vp this buckler, that God woulde not haue vs to periſh euerlaſtingly, becauſe he hath ordeined his ſonne to bee the ſauiour of the worlde. And whereas Chriſte in another place ſaith, that he came to iudgement in that hee is called a ſtone of ſtumblyng, whereas hee is ſaide to be the fall of many, that is an accidentall thing, or (that I may ſo ſpeake) a thyng that commeth by chaunce. For they that refuſe the grace that is offered in him, are worthie to finde hym a Iudge and reuenger of ſuch wicked & filthie contempt. VVhereof there appeareth a moſt euident token in the Goſpel: for whereas it is properly the power of God vnto ſaluation vnto all that beleeue, the vnthankfulneſſe of many cauſeth it to turne to their deſtruction. Paule expreſſeth both verie well, when he boaſteth that he hath in readineſſe the vengeance, wherewith hee will puniſhe all the aduerſaries of his doctrine, after that the obedience of the godly ſhall bee fulfilled. For it is as much as if hee ſhoulde ſay, that the Goſpel is appoinred chiefly and principally vnto the faithfull to bee vnto them for ſaluation: but that afterwarde it ſhall turne to the deſtruction of the vnbeleeuers, who contemning the grace of Chriſt, had rather haue him to be the authour of death then of life.

2. Cor. 10 16.

He that beleeueth in him is not condemned. VVhereas he doth ſo often & ſo diligently inculcate this point, that all the faithfull are out of danger of death, wee may gather hence howe neceſſarie the certaintie and ſtabilitie of hope is, that the conſcience may not continually feare and be tormented. Therefore he affirmeth againe that there doth no damnation remaine when as we ſhall beleeue, which thing he will expound more at large in the firſt chapter. The preſentence is taken in this place for the future, according to the cuſtome of the Hebrewe tongue: for he will haue the faithfull to be free from the feare of damnation. The next ſentence, *but hee that beleeueth not &c.* Signifieth vnto vs that there is no other remedie whereby any man can eſcape death. As if hee ſhoulde ſay, that there remaineth nothing but death for thoſe, who reiect the life that is giuen thẽ in Chriſt, ſeeing that life cõſiſteth only in faith alone. He putteth in the preterperfection of the verbe emphatically, that he might the better expreſſe that all vnbeleeuers are quite vndone. And we muſt note, that Chriſt ſpeaketh peculiarly of thoſe whoſe impietie ſhall bewray it ſelfe in the manifeſt contempt of the goſpel. For although it be true, that there was neuer any other way to eſcape death, then to flie vnto Chriſte, yet becauſe Chriſt intreateth in this place of the preaching of the goſpel, which was to be ſpread abrode throughout the whole worlde, he vttereth theſe wordes againſte thoſe

who

who doe wickedly and malitiouſly extinguiſh the light which GOD hath kindled.

19 And this is the iudgement, that light came into the worlde: and men loued darkenes more then light, for their workes were euill.

20 For euery one that doth euill hateth the light, and commeth not vnto the light, leaſt his workes ſhould bee reproued.

21 But he that doth truth, commeth to the light, that his workes may be made manifeſt, becauſe they are done in God.

19 And this is the iudgement. He preuenteth the murmurings & complainings which profane men are wont to vtter againſt the too too great rigour (as they thinke) of GOD, when as he dealeth more ſharpely with them then they woulde wiſhe, It ſeemeth to them an harde matter that all thoſe ſhould periſh which do not beleeue in Chriſt. Therfore leaſt any man ſhould atcribe his damnation vnto Chriſt, he teacheth that it is to bee imputed to euery mans owne fault. The reaſon is becauſe infidelitie is a witneſſe of an euill conſcience. VVhereby it appeareth that the wickednes of the vnbeleeuers doeth keepe them backe from comming to Chriſt. Some there be who thinke that the ſigne and token of damnation is only ſet downe in this place. But Chriſt his intent and purpoſe is to tame the wickednes of men, leaſt after their accuſtomed maner they turne their backes or chide with God, as if hee did handle them vniuſtly, whileſt that he doth puniſh their incredulitie with eternall death. Therefore he ſheweth that ſuch iudgement is iuſt, & not ſubiect to any ſuch falſe ſlaunders: not only becauſe they deale frowardly, who preferre darkneſſe before light, and doe of their owne accord flie from the light which is offered them: but becauſe that hatred of the light doth ſpring only from a giltie and wicked minde. There ſlumbreth in many a goodly ſhew of holineſſe, who notwithſtanding are enemies to the goſpel: but how ſo euer they appeare to be more holy then angels, it is queſtionleſſe that they are hypocrites: becauſe they refuſe the doctrine of Chriſt for no other cauſe, ſaue only becauſe they loue their lurking dennes, whereby their filthineſſe may be couered. Therefore ſeeing that hypocriſie alone doth make God to bee diſpleaſed with men, they are all giltie, becauſe vnleſſe being blinded with pride they did flatter themſelues in their vices, they would be ready and willing to receiue the doctrine of the Goſpel.

20 For whoſoeuer doth euill. His meaning is that they do hate the light for this cauſe, becauſe they are euill, & ſo muche as in them lyeth they deſire to couer their ſinnes: whereupon it followeth, that they do as it were ſet purpoſe nouriſh the matter of damnation, by driuing away the remedy. Therfore we are much deceiued if we think that they are carried with a godly zeale who rage againſt the goſpel, ſeeing that they do rather abhor the light, that they may more freely flatter themſelues in darkneſſe.

21 But he that doth. This ſeemeth to be ſpoken vnproperly & abſurdly vnleſſe you will confeſſe that there are ſome that be righteous, & which ſpeake the truth, before they be regenerate by the ſpirite of God. VVhich thing agreeth not with the perpetuall doctrine of the ſcripture. For wee know that faith is the roote from which the fruits of good woorkes doe ſpring. To the end that Auguſtine may reſolue this doubt, hee expounded theſe wordes *doth the truth*, thus: hee which acknowledgeth howe miſerable we are, and deſtitute of all power to doe well,

And indeede this is the true preparation vnto faith, whenas being inforced with the feeling of our pouertie, we flie vnto the grace of God. But all this is contrarie to Chriſte his minde: for his meaning was ſimplie to affirme, that thoſe who deale ſincerely, doe deſire nothing more then the light, that their workes may be proued and tryed, becauſe after that ſuch tryall is made, it doth better appeare that they ſpake the truth before God, and were cleane from all deceite. But ſome man will inferre falſly and ignorantly, that mens conſciences doe not accuſe them before faith commeth. For Chriſte doth not ſay that the elect doe beleeue that they may winne prayſe for their good workes: but he declareth onely what the infidels woulde doe vnleſſe theyr owyne conſciences did accuſe them. Furthermore, Chriſte vſeth this worde *truth*, becauſe beeing deceiued with the externall ſhew of workes, we doe not conſider what lurketh with in. Therefore he ſaith that perfect men, and thoſe who are no diſſemblers, do willingly come foorth into the ſight of God, who is onely fit to giue iudgement of our workes. For thoſe workes are ſaide in this place to be done in God, which he alloweth, and are good according to his rule. Hereby wee may learne that wee muſt not iudge of woorkes, vnleſſe we beholde them with the light of the Goſpel: becauſe our reaſon is altogether blinde.

22 *After theſe thinges came Ieſus and his diſciples into the land of Iudea, and he was conuerſant there with them, and did baptiſe.*

23 *And Iohn was alſo baptizing in Ænon nigh vnto Salim: becauſe there was much water there. Therefore they came and were baptiſed.*

24 *Becauſe Iohn was not yet caſt into priſon.*

25 *Therefore there aroſe a queſtion betweene the diſciples of Iohn and the Iewes, concerning purging.*

26 *And they came vnto Iohn, and ſaid vnto him, Rabbi, he that was with thee beyond Iordan, to whome thou beareſt witneſſe, beholde he baptiſeth, and all men come vnto him.*

27 *Iohn anſwered and ſaide, A man cannot receiue any thing vnleſſe it bee giuen him from heauen.*

28 *You your ſelues are witneſſes with mee that I ſaide, I am not Chriſte, but am ſent before him.*

22 *After theſe thinges Ieſus came.* It is likely that ſo ſoone as the feaſt day was paſt, Chriſt came into that part of Iurie which was nigh to the citie *Ænon*, which was placed in the tribe of Manaſſes. The Euangeliſt ſaith that there was much water there, whereof there was no ſuch ſtore in Iurie. And Coſmographers doe write that theſe two cities *Ænon* & *Salim* were not farre from the meeting of *Iordan* and *Iabec*, nigh whereunto they place *Scythopolis*. But out of theſe wordes we may gather that when Chriſt & Iohn did baptize, they did put al the body into the water. Although wee neede not to ſtande much about the externall ryte, ſo that it agree with the ſpirituall veritie, inſtitution and rule of the Lord. But foraſmuch as we cã coniecture, this nighnes of place did cauſe many rumors to be ſpread abroade, and much talke to be had, concerning the worſhip of God, the lawe, the eſtate of the Church, becauſe of two new baptizers which were riſen together. For whereas the Euangeliſt ſaith, that

that Chriſte baptized, I referre that vnto the firſt beginning: becauſe he began then publikely to execute the function that was inioyned him of his father. And although he did this by his diſciples, yet is he named in this place as the authour of baptiſme, omitting the miniſters, who did nothing but in his name, & at his commandement. Concerning whiche thyng we will ſpeake ſomwhat in the beginning of the next Chapter.

25 Therefore there aroſe a queſtion, &c. It is not in vaine that the Euangeliſt, ſaith in this place, that there aroſe a queſtion amongſt the diſciples of Iohn. For the leſſe they were inſtructed in doctrine, the more boldly doe they offer themſelues to diſpute, as ignorance is alwayes blinde. If others had ſet vpon them, they might haue been excuſed: but in this that being vnfit to enter into the combate, they doe of their owne accorde prouoke the Iewes, they deale therin both raſhly & wickedly. The wordes import thus much, that they moued a queſtion. And beſides this that they did offend in reaſoning raſhly, farther then their skill woulde reache, about a matter which they knewe not: there was as great a fault as this, becauſe they did not ſo much intend to defende the lawefull vſe of baptiſme, as to defende their maſters cauſe, that his authoritie might remaine ſafe and ſounde. Both theſe thinges were worthie to be reprehended: becauſe they not knowing the true maner of baptiſme, doe ſet the ſacred inſtitution of God to be laughed at: and becauſe through peruerſe ambition, they take their maſters part againſt Chriſte. Therefore it appeareth that their combe was cut with one woorde, when as it was obiected, that Chriſte did alſo baptize. For being occupied about the perſon of the man, they did leſſe regard the doctrine. VVee are taught by the example of them to what ende they come, who are driuen rather with the wicked affection they beare towarde men, then with the zeale of God: and therefore are we admoniſhed that this one thing is to be reſpected, and by all meanes to be regarded, that Chriſte alone be chiefe. *Concerning purging.* The queſtion was about purging, becauſe the Iewes had diuers kindes of waſhinges appointed them by the lawe: and being not contented with thoſe that were appointed in the lawe, they did moreouer obſerue many diligently which they receiued from their elders. VVhereas Chriſte and Iohn doe bring in now a new rite & maner of waſhing after ſuch plentie & varietie, they count it to be an abſurd thing.

26 To whom thou bareſt witneſſe. By this argument they goe about eyther to make Chriſte inferiour to Iohn, or to make him bound to Iohn, becauſe he receiued honour of him. For they account that as a benefite, that he did adorne Chriſt with honourable titles: As though it was not his duetie thus to prayſe him: yea as if this were not his principall dignitie to be the ſonne of God his cryer. Therefore it was not meete that they ſhoulde preferre Iohn before Chriſt, becauſe he was commended by his teſtimonie. VVhereas they ſay, that *all men come vnto him*, theſe wordes proceed from peruers emulation, for they are afraid leaſt their maſter be forſaken of the multitude.

27 A man cannot. Some doe referre it vnto Chriſt, as if he did accuſe his diſciples of wicked boldneſſe againſt God, becauſe they goe aboute to take that from Chriſte which the father had giuen him. Therefore they will haue this to be the meaning, that it came of God, that he was

preferred in ſo ſhort ſpace vnto ſo great honour, therefore in vaine doe you ſtriue to put him downe whom God hath exalted with his hande. Otherſome doe think that it is an exclamation, whereinto hee burſteth out through indignation, for that his diſciples had ſo little profited. And truly it was a thing too abſurd, to goe about to make him as one of the common ſort, and to make him inferiour vnto his miniſter, whome they had heard ſo often to be Chriſt. Therefore Iohn might well enough ſay, that it was but loſt labour to teach men, becauſe they are deafe and dull vntill ſuch time as they be renued in minde. But I am rather of their opinion, who do expound it of Iohn: namely, that hee ſeaſith that it was not in their or his owne hande to make him great, becauſe this is the meaſure of vs all, that we be ſuch as God would haue vs to be. For if the ſonne of God himſelfe did not take to him honour, what man of the common ſort dare deſire more then is giuen him of the Lord? If this cogitation were deeply rooted in the mindes of men, it ſhould be ſufficient to bridle ambition. Furthermore, ambition being once corrected and aboliſhed, the plague of contentions ſhoulde alſo be taken away. For how commeth it to paſſe, that euery man exalteth himſelfe more then is meet, ſaue only becauſe we do not depend vpon God, that we may be contented with that degree which he aſſigneth vnto vs?

28 *You are my witneſſes.* Iohn chideth his diſciples, becauſe they beleeued not his wordes. Hee had oftentimes tolde them that he was not Chriſt: therfore there remained nothing but that he ſhould be a ſeruant ſubiect to the ſon of God, as were ỳ reſt. And we muſt note this place: For in denying that he is Chriſte, he leaueth nothing vnto himſelf, but that, being ſubiect vnto the head, he miniſter as another in the church, & be not ſo extolled that he obſcure, the honour of the head. He ſaith that *hee was ſent before* to prepare a way for Chriſte, as kinges Apparitors are wont to doe.

29 *Hee that hath the bride, is the bridegrome: but the friend of the bridegrome which ſtandeth and heareth him, reioyceth with ioy, becauſe of the voyce of the bridegrome: therefore thus my ioy is full.*

30 *Hee muſt encreaſe, but I muſt be diminiſhed.*

31 *He which commeth from aboue, is aboue all: he which is of the earth, is of the earth, and ſpeaketh of the earth: he which commeth from heauen, is aboue all.*

32 *And that which he hath ſeene and heard, this doth he teſtifie, & no man receiueth*
Rom. 3. 4 *his teſtimonie.*

33 *But he that hath receiued his teſtimonie, hath ſet to his ſeale that God is true.*

34 *For whom God ſent he ſpeaketh the wordes of God: for God giueth not his ſpirit by meaſure.*

29 *Hee that hath the bryde.* By this ſimilitude, hee better confirmeth, that it is Chriſt alone that is exempted out of the common ſort of men. For as he that marryeth, doth not therefore bid his friends vnto the mariage, that he may make the bride common vnto thē, or that departing from his right hee may admit them to bee his partners in his marriage bed, but rather that the mariage being honourablie reuerēced by them, it may be made more holy: ſo Chriſt doth not call his miniſters vnto the function of teaching, that after they haue brought the Churche vnder, they may vſurpe to themſelues the gouernment, but that he may vſe their faithfull

faithfull diligence to aſſociate the ſame vnto himſelfe. This is a great and excellent thing, for men to bee ſet ouer the Church,that they may preſent the perſon of the ſonne of God. Therfore they are as friends whom the ſonne of God adioyneth vnto himſelfe,that they may celebrate the marriage together. But they muſt marke the difference,that being mindeful of their degree,they doe not take to themſelues that which is proper to the bridegrome. The ſumme is this,that how much ſoeuer teachers doe excell,yet muſt not this be any hinderaunce vnto Chriſte, but that hee muſt be chiefe:he alone muſt rule in his Churche, he only muſt gouerne the ſame by his worde. This ſimilitude is oftentimes vſed in the ſcripture,when as the Lorde will ſet foorth vnto vs the holy bonde of adoption,wherewith he ioyneth vs vnto him ſelfe. And as he offereth himſelfe truly to vs to be enioyed of vs,that he may be ours: ſo by good right doth hee require at our handes the faith and mutuall loue,which the wife oweth to her huſband.

Furthermore,this marryage was fulfilled in Chriſte in all reſpects, whoſe fleſh and bones we are,as Paule teacheth. The chaſtitie which hee requyreth conſiſteth chiefly in the obeying of the Goſpel, that wee ſuffer not our ſelues by any meanes to be carried away from the pure ſimplicitie therof: as the ſame Paule doth teach 2. Cor. 11.2. Therefore we muſt be ſubiect to Chriſt alone,he muſt be our only head,wee muſt not go aſide an hayres bredth from the plaine doctrine of the Goſpel,he alone hath the principalitie of glory that he may retaine the right and place of the bridegrome. What doe the miniſters? Truly the ſonne of God calleth them that they may ſerue him and wayte vppon him in the celebration of the holy matiage. Wherefore it is their part,by all means to endeuour to preſent the bride with whom they are put in truſt,a pure virgin vnto her husband. Which thing Paule boaſteth hee doth, in the place afore cited. But they who winne the church rather to thēſelues thē to Chriſte,they doe vnfaithfully violate the wedlock,which they ſhould adorne. And the greater honour Chriſte doth vouchſafe to beſtow vpon vs,whileſt that he committeth the cuſtodie of his bride vnto vs, ſo much the more wicked is our infidelitie,vnleſſe we indeuour to reſerue his title and right wholy vnto himſelfe. *Therefore this my ioy is fulfilled.* His meaning is,that he hath obtained the ſumme of all his petitions, & that there remaineth nothing els for him to deſire, when he ſeeth Chriſte reigne,and that he is heard according as he deſerueth. Whoſoeuer ſhall be thus affected, that ſetting apart all reſpect of himſelfe, he extolleth Chriſt,and is contented with his honour,he ſhall gouerne the Churche faithfully and fruitfully: but whoſoeuer ſhal miſſe this marke but a little,he ſhalbe a filthie adulterer,neyther ſhall he be able to do any thing els but to corrupt the bride of Chriſte. Eph.5.29.

30 *Hee muſt encreaſe.* Hee goeth farther,for whereas he was before extolled vnto high dignitie by the Lorde, hee ſaith that this was but temporall: but nowe muſt they beleeue the Sunne of righteouſneſſe that is riſen. Therefore he doth not onely driue away and ſhake of the vaine ſmokes of honour, which were raſhly heaped vppon him through the errour of men: but alſo is very circumſpect that the true honour whiche the Lord had beſtowed vppon him, doe not darken the brightneſſe of Chriſte.

For

For this cauſe he ſaith, that he hath hitherto been accounted a great prophete, that he was placed in that ſo high a degree only for a time, vntyll Chriſte ſhoulde come, to whom he was to deliuer vp the light. In the meane ſeaſon he doth teſtifie, that he can ſuffer with a contented minde himſelfe to bee brought to naught, ſo that Chriſte may repleniſhe the whole worlde with his beames. And all the paſtours of the Church muſt follow this deſire of Iohn, that they ſtoupe downe with head & ſhoulders to lift vp Chriſte.

31 *Hee that commeth from aboue.* Hee ſheweth by another ſimilitude how much Chriſte differeth from the reſt, and howe farre he excelleth all other. For he compareth him to a king, or chiefe captaine, who ſpeaking out of an high Tribunall or iudgement ſeate, is to be hearde for the reuerence of his gouernement: and he teacheth that it is ſufficient for him, if he ſpeake out of a lowe ſettle. He ſaith that Chriſt came from aboue, not onely becauſe he is God, but becauſe there appeareth nothyng in him but that which is heauenly and full of maieſtie. In the ſeconde member the common tranſlation hath but once, *that is of the earth*: but the Greeke bookes doe agree together in the other reading. I ſuſpect that the repetition (which they thought was ſuperfluous) was raſed out by vnlearned men. But it is as much as if he ſhould ſay, hee which is of the earth, ſmelleth of his beginning, & according to the eſtate of his nature abideth in the earthly order. Therefore hee affirmeth that this is proper to Chriſte alone to ſpeake from on high, becauſe he came downe from heauen. But heere may a queſtion be asked, whether Iohn came not alſo from heauen, as touching his calling and function, and that therefore the Lorde was to be hearde ſpeaking by his mouth. For hee ſeemeth to doe iniurie to the heauenly doctrine which he deliuereth. I anſwere, that this is not ſpoken ſimply, but by way of compariſon. If the miniſters be conſidered apart, they ſpeake as from heauen with great authoritie, that which God commaundeth them: but ſo ſoone as they begin once to be ſet againſt Chriſte, they muſt be no body any longer. So the Apoſtle vnto the Hebrewes 12.25. comparing the law and the goſpell together, ſaith: *Seeing that they eſcaped not free, who deſpiſed him that ſpake vpon earth, take heede that yee deſpiſe him not which is from heauen.* Therefore Chriſte will be acknowledged in his miniſters, but ſo that hee remayne Lorde alone, and that they be contented with the degree of ſeruaunts: eſpecially when the matter commeth once to a compariſon, he will be ſo diſtinguiſhed that he may be chiefe.

32 *And that which hee heard and ſaw.* Iohn goeth forward in his office, For to the ende that he may make readie diſciples for Chriſte, hee commendeth his doctrine for the certaintie thereof, that he vttereth nothing but that which he receiued of his father. Seeing and hearing are ſet againſt all manner doubtfull opinion, vaine rumors, and all manner of inuentions. For he giueth them to vnderſtande that he taught nothing but that which he knewe well. But ſome man will ſay that he deſerueth ſmall credite, who hath nothing but that which he hath hearde. I aunſwere that he meaneth by this worde that Chriſte was taught of his father, ſo that he bringeth nothing, but that which is diuine, as it was reuealed vnto him by GOD. And that agreeth with all the perſon of Chriſte, foraſmuch as he was ſent into the worlde of his father to be an

interpreter

interpreter and Embaſſadour. Afterwarde hee reprehendeth the vnthankefulnes of the worlde, which refuſed ſo certaine and faithfull a witneſſe, ſo wickedly and haynouſly. And alſo hee remoueth a ſtumblyng blocke, which might turne away many frō the faith, & hinder the courſe of many. For (as we are wont too muche to depende vppon the iudgement of men) many do eſteeme the Goſpel according to the contempt of the world, at leaſt whē they ſee it euery where reiected: being preuented with this preiudice, they are more loth and ſlow to beleeue. Therefore ſo often as we ſee ſuch waywardnes of the worlde, yet let this admonition kepe vs in the conſtant obedience of the ſame, that it is the truth which came from God. VVhen hee ſaith, that *no man receiueth it*, his meaning is, that there are very few and almoſt none that are faithfull, if they be compared vnto the huge multitude of the wicked.

33 *And hee that receiued his teſtimonie.* Heere he exhorteth and incourageth the godly to imbrace the doctrine of the Goſpel without feare. As if he ſhoulde ſay, that there is no cauſe why they ſhould bee aſhamed of their ſmalneſſe of number, ſithence they haue God to be the authour of their faith, who alone is aboundantly ſufficient for vs like vnto all. Therefore although the whole worlde doth diſcredit the goſpel, yet this ought not to keepe backe the godly from ſubſcribing vnto GOD. They haue alſo that wherin they may quiet and pacifie thēſelues, when as they know that to beleeue the goſpell, is nothing els then to ſubſcribe vnto the Oracles of God. In the meane while we gather that this is the propertie of faith to leane vnto God, and to be eſtabliſhed in his word, For there can be no ſubſcription vnleſſe God doe ſpeake firſt. By which doctrine faith is not only diſtinguiſhed frō all mans inuentions, but alſo from an vncertaine and doubtfull opinion. For it muſt be anſwereable vnto the truth of God which is exempted from all doubting, Therefore as God cannot lye, ſo it is an abſurd thing for the faith to wauer. Being armed with this defence, we ſhall continue victorers continually, with what engins ſoeuer Satan do goe about to trouble and ſhake vs. Out of this place alſo are we taught howe acceptable a ſacrifice faith is before God. For as he maketh moſt account of his truth, ſo we cannot do him any greater worſhip, then whileſt that by our faith we profeſſe that he is true: then doe we giue him his due honour. So men cannot do him any greater iniurie then when they doe not beleeue the goſpell. For hee cannot be ſpoyled of his truth, but that all his glory and maieſtie muſt be aboliſhed. And his truth is after a ſort ſhut vp in the goſpel, and hee will haue the ſame knowen there. VVherefore the vnbeleeuers leaue nothing for God ſo much as in them lyeth: not that their impietie doth any whit impayre the credit of God, but that as much as in them lyeth, they reproue, and accuſe him of vanitie. Vnleſſe we be more then ſtony, this ſo excellent a title, wherewith faith is adorned, ought to kindle in our mindes the moſt feruent deſire of the ſame. For what great honour is this whereunto God doth vouchſafe to extol miſerable wretches, that they who are by nature nothing els but lying and vanitie, ſhould be accounted meete to approoue with their ſubſcription the holy trueth of God.

34 *For whom God ſent.* Hee confirmeth the ſentence next going before. For he ſheweth that we haue truly to deale with God, when as we

receiue the doctrine of Chriſte: for Chriſte came from none other ſaue on ly from his heauenly father. Therefore it is God alone that ſpeaketh by him. And truly we giue leſſe honour vnto the doctrine of Chriſt, thē we ought if we doubt to acknowledge it to be diuine. *Not by meaſure.* This place is expounded two maner of wayes: for ſome doe extende it vnto the common diſpenſation, that God, who is the fountaine of all good thinges which can neuer be drawen drie, is not emptied when he powreth out his gifts vpon men aboundantly. They which take water out of any veſſell to diſtribute it, doe at length come vnto the bottome: but we need not to feare any ſuch thing in God: for the aboundance of his giftes ſhall neuer be ſo large, but that he can exceede the ſame whenſoeuer he will, with newe liberalitie. This expoſition ſeemeth to haue ſome colour, becauſe the ſentence is indefinite, yet do I rather follow *Auguſtine*, who doth interprete this to bee ſpoken of Chriſte. Neither ought this to be any let, that there is as yet no mention made of Chriſt in this member, ſeeing that the laſt member doth take away all doubtfulneſſe, where that is reſtrained vnto Chriſt, which might ſeeme to be ſpoken generally of manie. For without doubt theſe wordes are added expoſitiuely, that the father hath giuen the ſonne all things into his hand becauſe he loueth him: Therefore they are to be read in one text. And the worde of the preſentence doth ſignifie a continuall act. For although he was once endowed with the ſpirite according to the chiefeſt perfection, and yet notwithſtanding he floweth continually as out of a fountaine, farre and wide, hee is therefore not vnfitly ſaide euen now alſo to receiue of the father. But and if any man had rather expound it ſimplie, the alteration of the tence is not ſtraunge in ſuch verbes. Now the ſenſe is manifeſt, that the ſpirite was not giuen Chriſte by meaſure, as if the facultie and ſtore of that grace wherein he excelleth were limitted by ſome meaſure as Paul teacheth 1. Cor. 12. 7. and Eph. 4. 7. that the ſpirite is giuen euery man, according to the meaſure of the giuing, ſo that none aboundeth vnto the full. For ſeeing that this is the mutuall bonde of brotherly participation, that no man be ſufficient for himſelfe apart, but that one haue need of another: chriſt differeth from vs in this, that the father hath powred out vpon him the infinite aboundance of his ſpirite. And truly the ſpirit muſt remaine in him without meaſure, that we may all receiue of his fulneſſe, as it was ſaid in the firſt chap. And to this ende tendeth that which followeth immediately after, *that the father hath giuen all things into his hand.* For Iohn doth not onely in theſe woordes ſhew foorth the excellencie of Chriſte, but alſo the ende and vſe of that plentie wherewith he is endowed: namely, that being appointed as an arbitratour of his father, he may diſtribute vnto all men as it ſeemeth good vnto him, and is expedient for them: as Paul doth declare more at large in the 4. chap. vnto the Epheſians, which I cited of late. Therfore how much ſoeuer God doth inrich his children diuerſly, this is proper to Chriſt alone, to haue all thinges in his hand.

35 *The father loueth the ſonne and hath giuen all things into his hand.*

36 *Hee which beleeueth in the ſonne hath eternall life: and hee that beleeueth not the ſonne, ſhall not ſee life, but the wrath of God abideth vpon him.*

35 *The father loueth the ſonne.* But what meaneth this reaſon? Doth he hate all other men? VVe may eaſily anſwere, that he intreateth not of the common loue, wherewith God loueth men whom he hath created or other his workes, but of that ſinguler & particuler loue, which beginning at the ſonne doth flow vnto all creatures. For this loue wherewith embraſing his ſonne, he embraceth vs alſo, doth cauſe him to impart vnto vs all his good things by his hand.

36 *Hee which beleeueth in the ſonne.* He added this, that we may not only knowe that we muſt aske all good thinges of Chriſt, but alſo vnderſtād and know the maner how to enioy them. Furthermore, he teacheth that this enioying conſiſteth in faith: and that not without cauſe, for aſmuche as wee poſſeſſe thereby Chriſte, who bringeth with him both righteouſneſſe, and life the fruite of righteouſnes. And whereas faith in Chriſt is called the cauſe of life, wee doe thereby gather that life is contained in Chriſte alone, and that we are made partakers thereof only through the grace of Chriſte. But all men doe not agree concerning this point how the life of Chriſt cōmeth vnto vs. For ſom men do vnderſtand it thus, becauſe through beleeuing we receiue the ſpirit which doth regenerate vs vnto righteouſneſſe, we doe obtaine ſaluation by ſuch a kinde of regeneration. And although I confeſſe this to be true, that wee are renued by faith that the ſpirite of God may rule vs, yet I ſay that the free remiſſion of ſinnes is firſt and formoſt to be conſidered, whereby we are made acceptable vnto God: and alſo I ſay that all the hope of ſaluation is both grounded and doth conſiſt in this alone: becauſe righteouſneſſe can by no other meanes be imputed vnto vs before God, ſaue only whileſt that he doth not impute vnto vs our ſinnes. *But he which beleeueth not.* As he ſet before vs life in Chriſt, that the ſweetneſſe thereof might allure vs: So now he condemneth them vnto eternall death whoſoeuer doe not beleeue Chriſt. And by this meanes doth he amplifie the benefite of god, when he telleth vs that there is no other way to eſcape death, ſaue the deliuerance which we haue in Chriſt. For this ſentence dependeth hereupon that we are al loſt in Adā. And if it be the office of Chriſt, to ſaue that which was loſt, they do worthily abide in death, who refuſe the ſaluation which is offered in him. VVe ſaid of late that this doth properly appertaine vnto thoſe who doe reiect the Goſpel which is reuealed vnto them. For although all mankinde bee wrapped in the ſame deſtruction, yet there remaineth a heauier and double vengeance for thoſe who refuſe Chriſte their deliuerer. And doubtleſſe the intent of the Baptiſt was this, by denouncing death to the vnbeleeuers, to prick vs forwarde vnto the faith of Chriſt.

Furthermore, it is manifeſt that all that righteouſneſſe whiche the worlde doth thinke it hath without Chriſte, is condemned and brought to nought by theſe woordes. Neither is there any cauſe why any man ſhould obiect, that this is vniuſt dealing that thoſe who are otherwiſe godly and holy, ſhould periſh for this cauſe, becauſe they do not beleeue. For in vain is there any holines feigned to be in men beſides that which is giuen them of Chriſte. Hee putteth this phraſe *to ſee life*, in ſteede of *to enioy life*. And to the ende hee may the better declare that there remayneth no hope for vs, vnleſſe wee bee deliuered by Chriſte, hee ſaith that the wrath of GOD abideth vpon the vnbeleeuers.

Although

Although that which *Auguſtine* doth teach, doth not much diſpleaſe me, that is, that he vſed this word (*abide*) that we may knowe that wee are appointed vnto death euen from our mothers wombe, becauſe wee are all borne the children of wrath. At leaſt I doe willingly admit ſuche a kinde of alluſion, ſo we holde that that is the true and plaine meaninge which I haue ſet downe, that death doth ſo lie vpon all vnbeleeuers, & doth ſo keepe them downe, that they can neuer eſcape. And truly although the wicked and reprobate be cõdẽned naturally, yet do they bring vpon themſelues another death through their infidelitie. And to this ende is there power giuen to the miniſters of the goſpel to binde. For this is the iuſt vengeance which befalleth mans ſtubbornneſſe, that they ſhoulde binde themſelues with the bondes of death, who ſhake of the wholeſome yoke of God.

Chap. 4.

1 *Therefore after that the Lorde knewe that the Phariſees had heard that Ieſus did make and baptiſe more diſciples then Iohn,*

2 *(Although Ieſus himſelfe did not baptiſe but his diſciples)*

3 *He left Iudea and went againe into Galilee.*

4 *And he muſt needes goe through Samaria.*

5 *Therefore he came into a citie of Samaria, which is called Sichar, nigh to the field which Iacob gaue to his ſonne Ioſeph.*

6 *And there was the VVell of Iacob: and Ieſus being wearie of his iourney did ſit downe thus vpon the VVell, for as much as it was almoſt the ſixt houre.*

7 *There came a woman of Samaria to drawe water: Ieſus ſaith vnto her, giue mee drinke:*

8 *(For his diſciples were gon away into the citie to buie meate.)*

9 *The woman of Samaria ſaith vnto him, howe is it that thou ſeeing thou art a Iewe doeſt aske water of mee, which am a Samaritane? For the Iewes meddle not with the Samaritanes.*

1 *Therefore after that hee knewe.* The Euangeliſt being now about to intreat of the conference, which was betwene Chriſt and the Samaritane, doth firſt of all ſet downe the cauſe of his iourney. For ſeeing that he knewe that the Phariſees were euill affected, he would not put himſelfe in danger of their furie before the time. This was the cauſe why he departed out of Iudea. So that he giueth vs to vnderſtand that Chriſt came not of ſet purpoſe into *Samaria*, that he might dwell there: but becauſe thoſe that went into Galilee, muſt needes go through it. For it was meet and requiſite for him that he ſhould be occupied in gathering togeather the ſheepe of Iſrael, vntil ſuch time as he ſhould open a gate for the goſpel by his reſurrection.

Therefore whereas he vouchſafed to impart his doctrine vnto the Samaritanes, it was an extraordinarie thing, and (that I may ſo ſpeake) a thing that came by chaunce. But why did he goe aſide into Galilee, as if he woulde not be knowne, which thing was moſt of all to be wyſhed? I anſwere, he knew what to doe, and hee did ſo vſe the opportunitie of time,

time that he did not miſſe or let ſlip one minute. Therefore he would finiſh his courſe in order, and with ſuch moderation as became him: wher by we are alſo taught that we muſt ſo frame our mindes, that we be not terrified with any feare, but that we goe forward in our dutie, and that we be not too raſhe to pull downe danger vpon our owne heads. Furthermore, they ſhall keepe this meane as becommeth them, whoſoeuer ſhall be diligent in their vocation. For they ſhall follow the Lorde euen through the middeſt of death, and ſhall not caſt away themſelues raſhly: but ſhall walke in his wayes. Therfore let vs remember that we muſt goe no further then our vocation doth requyre. The Euangeliſt ſaith that the Phariſees were Chriſt his enemies: not that the other Scribes were his friendes: but becauſe this ſect did at that time reigne, and they did moſt of all rage vnder the pretence of a godly zeale. The queſtion is, whether they did enuie Chriſt for hauing mo diſciples or no, becauſe being more bent towarde Iohn, they did ſtudie to maintaine his dignitie and fame. The wordes carry another meaning, for whereas they were before greeued with this that Iohn ſhould gather diſciples vnto him, this did more nette their mindes, whenas they ſaw that there came more vnto Chriſte then did before vnto Iohn. And after that Iohn had profeſſed that he was nothing els but the cryer of the ſon of God, there began to be greater reſort vnto Chriſt, and he had now well finiſhed his function. So that he did reſigne vp to Chriſt by little and little the office of teaching and baptiſing.

2 *Although Ieſus himſelfe did not baptize.* That it called Chriſt his baptiſme, which he did by the handes of other: that wee may knowe that baptiſme is not to be eſteemed according to the perſon of the miniſter, but that the whole force thereof dependeth vpon the authour, in whoſe name, and at whoſe commandement it is beſtowed. VVhence we do gather ſinguler conſolation, whileſt that we doe know that our baptiſme is of no leſſe force to waſh and renue vs, then if the ſonne of God had giuen vs it. And doubtleſſe he did of ſet purpoſe abſtaine from the externall adminiſtration of the ſigne, whileſt that he was conuerſant in the world: that he might make it knowen vnto al ages, that baptiſme doth looſe no whit of his force, whileſt that it is miniſtred by a mortall man. To be briefe, Chriſt doth not only baptiſe vs inwardly with his ſpirite, but we muſt make like account of the ſigne it ſelfe which wee receiue at the handes of mortall man, as if Chriſte himſelfe reaching his hande out of heauen, did ſtretch the ſame out vnto vs. And if that be the baptiſme of Chriſte, which is giuen by mortall man, what manner perſon ſoeuer the miniſter be, it ſhall not ceaſe to bee Chriſtes. And this is ſufficient to refute the Anabaptiſtes, who affirme that baptiſme is corrupted by the vice of the miniſter, and for this dotings ſake do they trouble the Church. Like as *Auguſtine* vſed the ſame argument very fitly againſt the Donatiſts.

5 *VVhich is called Sichar.* *Hierome* in the Epitaph of *Paula* doth thinke that it is corruptly read thus, whereas it is rather to be read *Sichem*. And truly it is manifeſt that this latter is the auncient and true name. But it is likely that the word *Sichar* was in vſe in the Euangeliſt his time. VVe agree concerning the place, that it was a citie ſituated in the ſide of the mountaine *Garizin*, the inhabitants whereof were murdered traiterouſly

Ge. 34. 29. by *Simeon* and *Leui*, and which Abimelech an inhabitaunt there of and borne in the ſame, did afterwarde make leuell to the ground. But the commoditie of the place was ſo great, that the citie was built the thirde Iudg. 9. 45. time, which in Hieroms time they called *Neapolis*. And the Euangeliſt putteth the matter out of doubt, by adding ſo many circumſtances. For it appeareth out of Moſes, Gen. 48. 22. Ioſ. 24. 32. where that fielde was which Iacob gaue to the ſonnes of Ioſeph. And alſo all men do graunt that the mountaine Garizin was nigh vnto Sichem. VVe will declare anon that there was a temple builte there. And moreouer it is queſtionleſſe that Iacob and his familie dwelt there long time: forasmuch as he did alſo bute a poſſeſſion there, contrary to the cuſtome of the fathers, that he might dwell quietly.

6 *And Ieſus being wearie of his iourney.* He did not feigne that he was wearie, but he was wearie indeed. For to the end he might be the more bent to take pitie vpon vs, and to be ſory for vs, he tooke vpon him our infirmities: as the Apoſtle teacheth, Hebrewes 4. 15. Hereunto appertaineth the circumſtance of time. For it was no maruell that being wearie & thirſtie, hee reſted him ſelfe at the VVell about the mid time of the day. For ſeeing that the day from the riſing of the Sun vntil the going downe thereof was twelue houres long, the ſixt houre was noone. VVhē he ſaith that he ſate thus, hee doeth as it were expreſſe the geſture of a weary man.

7 *Giue me to drinke.* In that he asked water of the woman, he doth it not ſimplie for this cauſe, that he may haue ſome matter to teach her: for thirſt did enforce him to deſire to drinke. But this could not hinder him from vſing that opportunitie to teache which he had gotten: becauſe hee preferreth the womans ſaluation before his owne neceſsitie. Therefore forgetting his thirſt, as though he had had leaſure and opportunitie to talke, to the end he may inſtruct her in true godlines, he paſſeth cunningly from viſible water vnto the ſpirituall water: and he watereth her minde with the heauenly doctrine, that denied to giue him water.

9 *How is it that thou, ſeeing thou art a Iewe.* This is an exprobration, wher in ſhe requiteth the common contempt of her nation. It is well knowne that the Samaritanes were a raskall kind of people gathered togeather of aliants. And the Iewes did for good cauſes hate them, becauſe they had corrupted the worſhip of God and did retaine many peruerſe and corrupt rites. Yet notwithſtanding it is queſtionles, that the Iewes did for the moſt part cloake their carnall hatred, with the zeale of the lawe. For ambition and enuie was of great force with many, & that did more greeue them that the countrie which was appointed for them, was poſſeſſed by the Samaritanes, then that the worſhip of God was violated. Notwithſtanding there was iuſt cauſe of diſagreement, if ſobeit, their affections had beene rightly framed. Therefore when Chriſt ſendeth his diſciples to preach the Goſpell firſt, he forbiddeth them to turne aſide vnto the Samaritanes. Mat. 10. 5. But this woman doth that whiche is ingrafted almoſt in all men. For becauſe we are deſirous to haue ſome account made of vs, we can hardly ſuffer our ſelues to be deſpiſed. So that this is the common diſeaſe of our nature, that euerie man woulde haue his vices to pleaſe other men. But and if any man doe reproue vs and finde fault with our vices, we are by and by angrie with one as wel

as

as with another. Let euery man examine himſelfe and he ſhall finde this ſeede of pride in his minde, vntill ſuch time as it ſhall bee rooted out by the ſpirite of God. Therefore this woman becauſe ſhe knewe that the ſuperſtitions of her nation were condemned amongeſt the Iewes, doth deride them in the perſon of Chriſt. VVhereas it followeth by and by that the Iewes had no dealings with the Samaritanes, I thinke it was the woman that ſaid ſo. Some do think that the Euangeliſt doth put it in by way of expoſition. And truly it skilleth not much whether ſenſe you chuſe: but me thinkes it agreeth very well, that the woman doth ſcoute Chriſt after this ſort. VVhat? Is it lawfull for thee to aske drink of me, ſeeing that you account vs ſo profane? If any man had rather expound it otherwiſe, I contend not: but it may be that the Iewes did abhorre the Samaritanes more then they ſhould. For as we haue ſaid that they abuſed the falſe colour of zeale, ſo it was an eaſie matter for thē to paſſe meaſure. As it befalleth all thoſe moſt commonly who ſuffer themſelues to be led with wicked affections.

10 Ieſus anſwered and ſaid vnto her, if thou diddeſt know the gift of God, and who it is, that ſaith vnto thee, giue me drinke: thou wouldeſt haue aſked of him, and he ſhould haue giuen thee the liuely water.

11 The woman ſaith vnto him, Syr, thou haſt neither any thing to draw withall, and the VVell is deepe. From whence then haſt thou that liuely water?

12 Art thou greater then our father Iacob who gaue vs the VVell, and hee himſelfe dranke thereof, and his ſonnes and his flockes?

13 Ieſus anſwered and ſaid vnto her, Euery one which drinketh of this water ſhal thirſt againe:

14 But he that ſhall drinke of the water which I ſhall giue him, hee ſhall not bee a thirſt againe for euer: but the water which I ſhall giue him ſhalbe made in him a well of water, leaping out into eternall life.

15 The woman ſaith vnto him, Syr, giue me this water that I may not thirſt, and that I may not come hither to draw.

10 Ieſus anſwered. Chriſte hauing now taken an occaſion beginneth to preach of the grace and power of his ſpirite, and that before a ſimple woman, which was altogether vnworthie, to haue him to talke to her. Certainely, it was a wonderfull example of his goodneſſe, for what was there in this wretched woman, that of an harlot ſhe ſhould ſodainly be made a diſciple of Chriſt the ſonne of God? Although hee ſhewed the like token of mercie in vs all. All woman truly are not whores, all men are not diſtained with ſome hayneous offence: but what excellencie can any of vs bring foorth, for which he ſhould haue vouchſafed to beſtowe vpon vs his heauenly doctrine, and the honour of adeption? Neither came it to paſſe by chaunce that he talked with ſuche a perſon: for the Lorde doth ſhewe vnto vs as vnder a tipe, that he doth not chooſe them for their worthineſſe, to whom he doth impart the doctrine of ſaluation, and truely this ſeemeth to bee a wonderfull purpoſe at the firſt ſight, that he did paſſe ouer ſo many great men in Iurie, and did in the meane ſeaſon talke familiarly with this woman. But it was requiſite that in her perſon ſhould be expreſſed, how true that ſaying of the Prophet is, Iſay 65.1. *I am found of thoſe that ſought me not: I haue openly appeared*

vnto thoſe that asked not after mee: I ſaid vnto thoſe that enquired not, behold I am here. If thou diddeſt knowe the gift of God. I doe ree de theſe two members, *If thou diddeſt know the gift of God*, and *who it is that talketh with thee*, ſo diſtinctly, that the latter is as it were an interpretation of the former. For this was a ſinguler benefite of God, to haue Chriſt preſent, who brougbt with him euerlaſting life. The ſenſe ſhalbe more plaine, if in ſteede of the copulatiue coniunction you put the expoſitiue particle: *If thou diddeſt knowe the gift of God: namely, who it is that talketh with thee.* And in theſe wordes wee are taught, that we doe then knowe who Chriſte is, when wee vnderſtand what the father hath giuen vs in him, and what good thinges hee himſelfe offereth vnto vs.

And this knowledge beginneth at the feeling of our owne pouertie. For a man muſt firſt, be touched with his maladies, before hee will ſeeke remedie. And therefore the Lord inuiteth not the drunken but the dry, not the full but the hungrie, that they may eate and drinke. And to what ende ſhoulde Chriſte be ſent vnto vs with the fulneſſe of the ſpirite, vnleſſe we were emptie? But as he hath profited much, who feeling his want doth nowe acknowledge what great need he hath of another mans helpe: ſo it were not enough to grone vnder miſeries, vnleſſe the hope of readie helpe were added thereunto. Becauſe by this meanes, we ſhould doe nothing els but pine away with ſorrowe, or rather (whiche thing befalleth the papiſtes) kill our ſelues with an vnprofitable & ſuperfluous wearieſomneſſe, with running hyther and thyther. But ſo ſone as wee once ſee Chriſte, we doe not wander any more in vaine, to ſeek remedie there, where there is none to be founde, but we go ſtraightway vnto him. Therefore this is the true and profitable knowledge of the grace of God, when as we knowe that the ſame is offered vnto vs in Chriſte, and that it is reached vnto vs by his hande. Chriſte doth alſo tel vs how effectuall the knowledge of his good thinges is, which doeth pricke vs forwarde to deſire them, and doth inflame our mindes. *If thou diddeſt knowe*, (ſaith hee) *thou wouldeſt haue asked.* Furthermore, the drift of the wordes is nothing obſcure: for his intent was to ſharpen the womans deſire, leaſt that ſhe ſhould lightly reiect the life which was offered her. *Hee ſhould haue giuen thee liuely water.* In theſe words Chriſt doth teſtifie, that if our petitions be directed vnto him they ſhall not be void. And truly, without this hope all the deſire to aske ſhoulde waxe colde. And ſeeing that Chriſte doth preuent thoſe that come vpto him, and is ready to ſatisfie them all, there remaineth no longer any place for ſluggiſhneſſe or lingering. But there is no one that woulde not thynke that this is ſpoken to vs al, vnleſſe euery mans vnbeliefe did hinder him. And although he tranſlated this word *water* vnto the ſpirite according to the thing that is preſent, yet this *Metaphore* is vſuall enough in the ſcriptures, and hath very good reaſon: for we are as drie & barren ground: there is no ioyce nor ſappe in vs, vntill ſuch time as the Lorde doth water vs with his ſpirite. The ſpirite is called els where pure water, but in another ſenſe: namely, becauſe it wipeth away and purgeth the blottes and filth whereof we are full. But in this and ſuch like places, the ſecret quickening whereby he reſtoreth vs to life, defendeth and finiſheth the ſame, is ſpoken of. Some there be who expounde it of the doctrine of the Goſpell; whereunto I confeſſe this name doth agree.

But

But I doe thinke that Chriſt doth vnder this comprehende all the whole grace of renouation. For we know he was ſent to this ende that hee might bring a newe life. Therefore in my iudgement his meaning was to ſet water againſt the want of all good thinges wherewith mankind is oppreſſed and troubled. Furthermore, he doth not onely call it liuing water of the effect, as being quickening water, but he alludeth alſo vnto the diuers ſortes of waters. Therfore it is called liuely, becauſe it floweth out of a liuing fountaine.

11 Syr, thou neither haſt any thing to draw with. As the Samaritanes were deſpiced of the Iewes, ſo they did deſpice them againe. Therefore this woman doth at the firſt ſet light by Chriſte, and ſo conſequently doeth flout him, ſhee knew well enough that Chriſte doth ſpeake figuratiuely: but ſhe requiteth him with a contrary figure, as if ſhe ſhould ſay that he promiſeth more then he is able to perfourme. Then ſecondly ſhee accuſeth him of arrogancie, becauſe he preferreth himſelfe before the holy Patriarche Iacob. Iacob, ſaith ſhe, was contented with this well both for his owne vſe and the vſe of all his familie: haſt thou better water? It doth ſufficiently appeare how corrupt this compariſon is, euen by this, becauſe ſhe ſetteth the ſeruant againſt the maſter, and a dead man againſt the liuing God, and yet how many doe at this day fall into the ſame vice? VVherfore we muſt take good heede that we doe not extoll mens perſons ſo high, that they darken the glory of God. Truly the gifts of God are reuerently to be reuerenced, whereſoeuer they appeare. Therefore it is meete that we honour men who excell in godlineſſe, & are indued with other rare giftes, but yet ſo farre foorth that God doe alwayes ſurpaſſe all, that Chriſte with his Goſpel may ſhyne and bee ſeene: for all the brightneſſe and gorgeouſneſſe of the worlde muſte yeeld vnto him.

VVee muſt alſo note that the Samaritanes did falſly boaſte, that they were the Progenie of the holy fathers. So at this day the Papiſtes, whereas they are baſtardes, and an adulterous ſeede, doe moſt proudly bragge of the fathers, and do mocke and taunt the lawfull children of God. Although the Samaritanes had come of Iacob according to the fleſh, yet becauſe they were altogether growen out of kinde, and alienated from true godlineſſe, this had beene a wrong kinde of boaſting. Now whereas they are *Cuthites* by their originall, or at leaſt gathered together of the profane Gentiles, yet they doe not ceaſe falſly to pretend and vſe the name of the holy patriarch: but this was to no ende. So muſt it needes befall all thoſe who doe wickedly reioyce in the light of men, they muſt be depriued of the light of God, and haue no fellowſhip with the holy fathers, whoſe title they did abuſe.

13 Euery one which drinketh of the water. How ſmall effect ſoeuer Chriſt doth ſee his doctrine take, and ſo conſequently to be mocked, yet doeth he procede more plainely to expound that which hee had ſaid. For hee ſetteth downe the vſe of both waters, that the one ſerueth the body for a time: the force of the other is perpetuall in the quickening of the ſoule. For as the body is ſubiect to corruption, ſo the helpes wherewith it is ſoſtered muſt be fraile and brittle, that which quickeneth the ſoule muſt needes bee eternall. And that is not contrarie to the woordes of Chriſte, that the faithfull are inflamed with a deſire of more plentifull

grace, euen vnto the ende of their life. For he doth not meane that wee do drinke the firſt day ſo much as will ſerue vs, ſo that we haue need of no more. But his onely meaning is this, that the holy ſpirit is a fountaine, which runneth continually: ſo that they neede not to feare, that they ſhall wyther away who are renued with the ſpirituall grace. Therfore although we be a thyrſt during our whole life, yet is it certain that we haue drunken the ſpirite not for one day onely, or a ſhort time: but that flowing continually, he may neuer forſake and faile vs. So that the faithfull are a thirſt during their whole life, and that vehemently: yet in the meane while they abounde with liuely ioyſe: becauſe howe lyttle grace ſoeuer they haue receiued, the ſame doth quicken them continually, ſo that they are neuer altogether drie. VVherefore this ſufficiencie is not ſet againſt deſire, but onely againſt drineſſe, which thing is more plainly expreſſed in the words next following: *It ſhall be made a fountaine of water leaping out vnto eternall life.* For there is a continuall watering ſignified, which cheriſheth in them in this mortall life, heauenly eternitie. Therfore the grace of Chriſt doth not flow vnto vs for a ſhort time, but doth powre out it ſelfe euen vnto bleſſed immortalitie: becauſe it ceaſeth not to flow vntil the vncorruptible life which it doth begin, be throughly made perfect.

Giue mee this water. It is queſtionleſſe that the woman doth knowe well enough that Chriſt doth ſpeake of the ſpirituall water: but becauſe ſhe deſpiſeth him, ſhee counteth all his promiſes as good as nothing. For doctrine can haue no paſſage, ſo long as he that ſpeaketh is not of any authoritie amongeſt vs. Therefore the woman doth interrupt hym by the way, as if ſhee ſhoulde ſay, thou makeſt great bragges: but I ſee nothing: if thou canſt doe any thing let me ſee it indeede.

16 Ieſus ſaith vnto her, goe, call thy husband, and come hyther.

17 The woman anſwered, and ſaid vnto him, I haue no husband. Ieſus ſaid vnto her, Thou haſt ſaid well, I haue no husband,

18 For thou haſt had fiue husbands, and he whom thou now haſt is not thy husbande: this ſaide I thou truly.

19 The woman ſaith vnto him, Syr, I ſee that thou art a Prophet.

20 Our fathers worshipped in this mount: and yee ſay that Ieruſalem is the place where men ought to worship.

21 Ieſus ſaith vnto her, woman beleeue me, the houre commeth whenas neither in this mountaine, neither at Ieruſalem yee ſhall worship the father.

16 Call thy husband. This ſeemeth to appertaine nothing vnto the matter. Yea, ſome man may thinke, that Chriſt being diſcouraged and abaſhed with the frowardneſſe of the woman, doth turne his talke vnto ſome other matter: but it is not ſo. For when he ſaw that ſhe did floute and taunt that which he ſaide, he applyed a meete medicine vnto this maladie. For he ſtriketh the womans conſcience with the feeling of her ſinne. And againe this is an excellent token of mercy, that he draweth her almoſt againſt her will, who would not come willingly. But that which I haue already touched is chiefly to be noted, that they muſt bee wounded with the feeling of their ſin, who are too careleſſe and almoſt dull. For ſuch will make but ſmal account of the doctrine of Chriſt, vn-

till ſuch time as being cited to appeare before the iudgement ſeat of god they be then compelled to feare him as their iudge, whome they did deſpice. After this ſort are all thoſe to be handeled, who doubt not to gainſtand the doctrine of Chriſt with their ruffianly brabbling, that they may perceiue & know that they ſhall not eſcape ſcotfree for this. Furthermore, ſo great is the ſtubbornneſſe of ſom, that they will neuer giue eare vnto Chriſte til ſuch time as they be ſubdued by violence. Therfore ſo often as we ſee the oyle of Chriſt to be vnſauerie, it muſt be mingled with vineger that it may begin to haue ſome taſt. Yea, we haue all of vs need of this. For we are neuer earneſtly affected and moued whē Chriſt ſpeaketh, vnleſſe we be awaked with repentance. Therefore if any man will profite aright in the ſchoole of Chriſt, his hardneſſe muſt bee tylled & ſubdued with the declaration of his owne miſerie, as with a plough. For it is this knowledge onely which doth take from vs all damtines that we may not be any longer ſo bold as to mocke God. Therefore if at any time the contempt of the worde of God do come vpon vs, there can be no fitter remedie, then if euerie man doe ſturre vp himſelf to conſider vpon his ſinnes: that he may be wearie of himſelfe, and ſo being afraid with Gods iudgement, may be humbled to obey him, whome hee did before time deſpiſe.

I haue no husband. The fruite of that admonition doth not yet appeare whereby he meant to pricke forward the womans minde vnto repentance. And truly the drunken loue of our ſelues doth keepe vs ſo faſt a ſleepe, or doth rather make vs ſo dull, that the firſt prickings cannot awake vs. But Chriſt doth alſo very fitly cure this ſlowneſſe, when as hee preſſeth the ſore more ſtrongly: for he doth manifeſtly caſt in her teeth her haynous offence. Although I thinke that he doth not heere touche her whoredom only. For in that he ſaith, that ſhe had fiue husbandes, it is to be thought that that came to paſſe, becauſe being a wanton & diſobedient woman ſhe had enforced her husbands to be diuorced. Therfore I expound the words thus, whereas God had ioyned thee to lawful husbands, thou haſt made no ende of ſinning, vntill ſuch time as beeing made infamous throughmore diuorcemēts, thou didſt ſet forth thy ſelf to be a common ſtrumpet.

19 Syr. I ſee that thou art &c. Here now appeareth the fruite of the reprehenſion, for the woman doth not only modeſtly acknowledge her fault: but being prompt & readie to heare Chriſt his doctrine which ſhe had before refuſed, requireth & craueth of ſame of her own accord. therfore (as I ſaid euen now) the beginning of true aptnes to be taught is repentance, it is the opening of the gate to enter into the ſchoole of Chriſt. And the womā teacheth vs by her example. that when any teacher is offered vs, we muſt vſe this opportunitie leaſt we be vnthankful towarde God, who doth neuer ſend his prophetes vnto vs, but he doth as it were inuite vs vnto himſelfe, reaching out his hand vnto vs. And we muſt hold that which Paul teacheth, that they are ſent vnto vs of God, who excell in the faculte of teaching. Rom. 10. 15.

20 Our fathers. It is falſe which ſome do thinke that becauſe the reprehenſion was troubleſome and lothſome, ſhe ſlid craftily vnto ſom other matter. Nay ſhe rather paſſeth frō the *ſpecies* vnto the *genus*, (*or frō the particuler thing vnto that which was more generall.*) & beeing taught throughly

concerning her ſinne, ſhee wil be inſtructed in the pure worſhip of god. And this doth ſhee both wel and orderly, in that ſhe asketh counſell of a Prophet, leaſt ſhe erre in worſhipping God. In like ſort as if ſhe did inquire of god himſelf after what ſort he wold be worſhipped. For there is nothing more peruerſe, then at our own pleaſure to feigne diuers kinds of worſhippings without the word of god. Furthermore, we know wel enough that there was a continuall ſtrife betweene the Iewes and the Samaritanes cõcerning the rule of right worſhipping. For althogh the *Cuthites* & other ſtrangers, who were carried into Samaria whẽ the ten tribes were exiled, being enforced with ſtripes, did take vppon them the rites of the lawe, and did profeſſe that they worſhipped the God of Iſrael (as wee reade 2. King. 10. 27.) yet was religion lame and manye wayes corrupted amongeſt them, whiche the Iewes coulde not away with. But the contention waxed more hot after the building of the temple in mount *Garizin*, which Manaſſes the ſonne of Iohn the chiefe Prieſte and Iaddi his brother did builde at ſuch time as Darius the laſt king of the Perſians did hold Iudea by the hand of *Sanabales* the gouernour.

For Manaſſes hauing married the Dukes daughter, to the ende hee might be no whit inferiour to his brother, he made himſelfe prieſt there, and did allure and drawe vnto him with rewards all the reuoltes hee coulde: As Ioſephus writeth in his eleuenth booke of Antiquitie. And that which is accounted a ſolemne thing amongeſt the forſakers of true godlineſſe, to defend themſelues with the examples of the fathers, that did the Samaritanes then, as we may gather out of the womans wordes, Our fathers, ſaith ſhee, worſhipped in this mount. Certaine it is that they were not perſuaded with cauſe to offer ſacrifice there: but after that they had erected a peruerſe kinde of worſhip there, there followed ſtubbornnes, which was readie enough to catch al clokes. I graunt in deed ſ light perſons are ſtounge and pricked ſometimes with a fooliſh zeale as with a waſpe, ſo that they do ſtraightway without iudgement take that for an example which they haue heard e holy men did. But that other vice is more common to payn t their errours with the facts of the fathers. And this may we eaſily ſee in Papiſtrie. But becauſe this place doth notably teach vs, how diſorderly theſe men deale, who ſetting apart the commandement of God, doe frame themſelues according to the example of the fathers, we muſt note how many wayes the worlde is wont to offend in this point. For it oftentimes falleth out that the greater ſort do folow thoſe as fathers who are not to be accoũted fathers. So at this day we ſee ſ when the Papiſts do with full mouth bable of the fathers, they giue no place to the Prophetes and Apoſtles: and when they haue named a fewe that are worthie of honour, they huddle vp a great companíe of men like to themſelues, or els deſcend vnto more corrupt times, wherein although ſo groſſe barbariſme had not ſo much gotten the vpper hand, yet religion and doctrine were verie much corrupted. Therefore we muſt diligently note the difference, that none be accounted fathers ſaue thoſe who we knowe well are the children of God: and ſecondly, thoſe who haue deſerued this degree of honour for the excellencie of their godlineſſe.

Moreouer, men doe oftentimes offend in that, that they eſtabliſhe a common

common lawe out of the fathers factes. For the common people doth thinke that they doe not giue due honour vnto the fathers, vnleſſe they exempt them out of the number of men. So that whileſt that we do not remember that they were but men, that might erre, wee mixe vice with vertue, hand ouer head, whereupon followeth moſt wicked confuſion in the maner of liuing. For ſeeing that all mens actions are to be examined according to the rule of the law, we make the ballance ſubiect to his weightes.

Finally, whereas the imitating of the fathers, is ſo much eſteemed, the worlde doth thinke that it doth offende freely after them. The third vice is wicked emulation: namely, when as being neither endowed with the ſame ſpirit, nor furniſhed with the ſame cõmandemẽt, we take that for an example which ſome one of the fathers hath done. Like as if ſome priuate man ſhoulde with the ſworde reuenge the iniuries of his brethren, becauſe Moſes did this: if any priuate man ſhoulde puniſh whoremongers, becauſe Phinees did this. Heereuppon did riſe that fierce and cruel furie to kill their owne children (as many do thynk) becauſe the Iewes would be like to their father Abraham. As though this precept were general, *Offer vp thy ſonne Iſaac:* and not rather a particuler triall of one man. It is pride and too much truſt in men ſelues, which for the moſt part bringeth foorth ſuch emulation, whyleſt that men doe arrogate to thẽſelues more then they ought, & euery man is not contented with his owne meaſure. In the mean ſeaſon the fathers haue no true followers, but a great many Apes. And they alſo who ſhall throughly weigh with wiſedome the writings of the auncient fathers, will confeſſe that the greateſt part of Monkery did flow from this fountaine. Therefore vnleſſe we will erre willingly, we muſt alwaies take heede, with what ſpirite euerie man is endowed, what euery mans calling requyreth, what is meete for euery one, and what is giuen euerie man in charge, Like vnto this third vice is there an other: namely, the confuſion of times, whileſt that the poſteritie being occupied in the examples of the fathers, doe not thinke that there is another maner of working and doing preſcribed them of the Lorde. VVe may thanke this ignorance for the infinite heape of ceremonies, wherewith the Church was ouerwhelmed in time of Poperie. Immediately after the beginning of the Churchmen began to offend in this point, becauſe the fooliſh following of Iudaiſme was of greater force then it ſhould haue beene. The Iewes had their ſacrifices: leaſt the Chriſtians ſhould want ſuch pomp, they inuented a rite to offer vp Chriſte. As if the eſtate of Chriſtes church ſhould haue been euer a whit the worſe, if all ſuch ſhadowes had ceaſed, whereby the brightneſſe of Chriſt might be darkened. But madneſſe ranne further afterwarde, and raged without meaſure. Therefore leaſt we erre in this point, we muſt alwayes take heede vnto the preſent rule. In times paſt perfumes, lights, holy garments, the altare, veſſels, and ſuch like rytes did pleaſe God: namely, becauſe there is nothing more acceptable or precious in his ſight, then obedience.

Exo. 2. 12. Num. 25. 8

Gen. 22. 2.

Now after Chriſt his comming the order was chaunged. Therefore we muſt conſider what he appointeth vs to doe in the goſpel: leaſt wee doe raſhly follow that which the fathers obſerued vnder the law. For that which was then a godly keeping of holy rytes, ſhoulde at this day

be wicked ſacrilege. This deceiued the Samaritanes, becauſe they did not conſider in the example of Iacob what difference there was in the time, It was lawful for the patriarks to erect altars euery where, becauſe the place was not yet ordained, which the Lorde did afterward chooſe: but after that God had giuen commandement that the temple ſhoulde be builded in the mount Syon, that former libertie ceaſed. In this reſpect Moſes ſaid, Deut. 12.8 *After this yee ſhall not dee euery one that whiche ſeemeth good in his owne eyes: but onely that which I commaund you.* For after that the Lorde gaue the lawe, he tyed the right worſhipping of himſelfe vnto the decrees of the lawe, whereas the cuſtome was before more free. VVith the like cloake did they couer their fact who worſhipped in Bethel. For Iacob offered a ſolemne ſacrifice there. But after that the Lord had appointed the place at Ieruſalem, it was no longer Bethel, but Bethauen.

Now we ſee what was the ſtate of the queſtion. The Samaritanes did take the example of the fathers for a rule: the Iewes were grounded in the commandement of God. Although this woman had hitherto obſerued the cuſtome of her nation, yet is ſhee not contented therewith. Vnderſtand here by worſhip not all maner of worſhip: (for it was lawfull for them to pray dayly euerie where) but that whereunto ſacrifices were annexed, that it might be a publike & ſolemne profeſſion of religion.

21 *Beleeue mee woman.* In the firſt part of his anſwere he doth briefly aboliſh the ceremoniall worſhip, which was inſtituted vnder the law. For ſeeing that he ſaith that the houre is at hand which hath no proper and peculiar place of worſhipping, he giueth vs to vnderſtande that that was teporal which was inſtituted by Moſes, & that now is the time whē the wall of ſeparation ſhalbe taken away. By this meanes hee extendeth the worſhip of God farther, being deliuered out of the former ſtraites, that euen the Samaritanes may be made partakers thereof. VVhen hee ſaith that the *houre doth come*, he putteth the preſentence inſteed of the future: notwithſtanding the meaning is, that the abrogation of the lawe is now at hand, as concerning the temple and the prieſthood & other externall rites. In calling god *father*, he ſeemeth by the way to ſet him againſt thoſe fathers wherof the woman had made mention, as if hee ſhould ſay, that god is a common father for all men: ſo that he may now be worſhipped euery where without any difference of places or countries.

22 *You worſhip you know not what, we worſhip that which we know, becauſe ſaluation is of the Iewes.*

23 *But the houre commeth and now is when the true worſhippers ſhall worſhippe the father in ſpirite and truth, for the father requireth to haue ſuch to worſhip him.*

24 *God is a ſpirite, and they that worſhip him muſt worſhip him in ſpirite & truth.*

25 *The woman ſaith vnto him, I knowe that the Meſſias ſhall come who is called Chriſte, therfore when he ſhall come hee ſhall tell vs all thinges.*

26 *Ieſus ſaith vnto her, I am he that talke with thee.*

Now he doth more at large expound that which he touched briefly concerning the abrogating of the law. Yet doth he deuide the ſum of his ſpeech into two members: in the former hee condemneth the manner of

worſhipping god vſed among the Samaritanes, of ſuperſtition & error: and doeth teſtifie that the Iewes did worſhip God wel and lawfully. He addeth the cauſe of the difference, becauſe the certaintie of the worſhip which the Iewes vſed, did appeare vnto them out of the worde of God: but the Samaritanes had no certaintie from the mouth of God. Secondly, hee declareth that the rites which the Iewes kept hytherto, ſhould ſhortly haue an end.

22 *You worship that which you know not.* A ſentence worthie to be remembred, wherein we are taught that we muſt aſſay nothing raſhly and by chaunce in religion: becauſe vnleſſe knowledge be preſent, we doe not any longer worſhip God, but a falſe imagination or ghoſt. Therfore by this thunderbolt are throwen downe all good intents, as they cal them. For we know that men can doe nothing els but erre when their own opinion doth rule them without the word of God or his commandemẽt. For Chriſt taking vpon him his countries cauſe and perſon, doth teache that the Iewes doe much differ from the Samaritanes. VVhy ſo? Becauſe *of them commeth ſaluation*, ſaith he. By which wordes, he giueth her to vnderſtand that they doe exceede them in this one point, becauſe God had concluded the couenant of eternall ſaluation with them. Some do reſtraine it vnto Chriſt, who came of the Iewes. And truly ſithence that all the promiſes of God are ſure and certaine in him, there is no ſaluation ſaue only in him. But becauſe it is out of doubt that Chriſt doth preferre the Iewes for this cauſe, becauſe they doe not worſhip any vnknowen power but one God, who reuealed himſelfe vnto them, and who hath adopted them to be his people: by this word *ſaluation* muſt bee vnderſtood that wholeſome manifeſtation, which they had by the heauenly doctrine. But why doth he ſay, that it is of them, when as it is rather committed to them that they alone might enioy it? He alludeth in my iugdement, vnto that which was foretold by the Prophets, that there ſhould a lawe come out of Syon. For they were ſeparated for a time frõ other people vpon this conditiõ: that the pure knowledge of god might at length flowe from them vnto the whole worlde. Notwithſtanding this is the ſumme, that God is not worſhipped aright, vnleſſe he be worſhipped according to the certaintie of faith, which muſt needs proceede frõ the worde of God: wherupon it foloweth ỹ they fal away vnto idolatry, whoſoeuer they be, that depart frõ the worde of god. For Chriſte doth in plaine wordes teſtifie, that an idol or vaine fictiõ is ſet vp inſteed of God, where mẽ are ignorãt of the true god: & hee doth cõdemne all thoſe of ignorãce vnto whõ god hath not reuealed himſelf. For ſo ſoone as we are once deſtitute of the light of his word, darknes & blindnes do reigne. And we muſt note ỹ when the Iewes had broke the couenaunt of eternal life with their vnfaithfulnes, which was eſtabliſhed with their fathers, they were depriued of that treaſure, which they kept then as yet: for they were not as yet driuen out of the church of God. Nowe ſeeing that they denie the ſonne they haue nothing to doe with the father. The ſame muſt we thinke of all thoſe, who haue fled frõ the pure faith of the goſpel, vnto their own & mens inuentions. Howſoeuer they flatter themſelues in their ſtoutnes, who worſhip god according to their own mind, or mens traditiõs, yet this one voyce thũdering out of heaue, doth ouerthrow whatſoeuer diuine & holy thing they think they haue

Eſay. 2. 3.

You

You worſhip that which you knowe not. Therefore to the end our religion may be approued of God, it muſt needes leane vnto the knowe-ledge conceiued out of his worde.

23 But the houre commeth and now is. The latter member concerning the abrogation of the legall worſhip followeth. VVhen he ſaith, that the houre commeth or ſhall come, he teacheth that the order deliuered by Moſes ſhall not be perpetuall. Heb.9.10. VVhen he ſaith, that the houre is nowe, he maketh an end of the ceremonies: and ſo he telleth her that the time of reformation is fulfilled. In the meane while he alloweth the Temple, the Prieſthood and all rites annexed thereunto, as touching the vſe of the time paſt.

Furthermore, to the ende he may declare that God will neither bee worſhipped at Ieruſalem, nor in mount Garizin, he taketh vnto himſelf a deeper principle: namely, that the true worſhip of him conſiſteth in the ſpirite. For thereupon it followeth that he is rightly called vppon euery where. Yet firſt of all here may a queſtion be asked, why and in what ſenſe the worſhip of God is called ſpirituall? To the end wee may vnderſtand this, we muſt note the oppoſition betweene the ſpirite and the external figures, as betwene the ſhadowes and the truth. Therefore the worſhip of God is ſaid to conſiſt in the *ſpirite*, becauſe it is nothing els but the inward faith of the hearte, which bringeth forth inuocation: ſecondly, the puritie of conſcience, the deniall of our ſelues, that beeing giuen to obey God, we may be vnto him as holy ſacrifices. Heerupon ariſeth another queſtion: whether the fathers did worſhip him ſpiritually vnder the lawe or no? I anſwere, ſeeing that God is alwayes lyke to himſelfe, hee allowed no other worſhip from the beginning of the worlde, ſaue the ſpirituall worſhip, which was agreeable vnto his nature. VVhich thyng Moſes doth ſufficiently teſtifie, who doth in many places declare, that the ende of the lawe did tend to no other end, but that the people ſhold cleaue vnto God, with faith and a pure conſcience. And the prophetes doe more clearely expreſſe the ſame, when as they ſharply inueigh againſt the hypocriſie of ꝑ people: becauſe they thoughe they had ſatisfied God, after they had offered their ſacrifices, and executed that externall pompe. It is no need to inferre many teſtimonies here which are common euery where. yet are there moſt notable places before all other in the fiftie Pſalme, the ſecond of Iſayas, verſe the fiftie eight, and threeſcore and ſixt, Micheas the fift, Amos the ſeuenth. But the worſhip of God was in ſuch ſort ſpirituall vnder the law, that yet notwithſtanding being intangled in ſo many external ceremonies, it did ſeeme to ſmell of ſome carnall and earthly thing. Therefore Paule calleth the ceremonies the fleſh, and the beggerly elemẽts of the world. Gal.4.9. In like ſort the Authour to the Hebrewes ſaith, that the old ſanctuarie Heb.9.1. with his appurtenances was earthly. Therefore we may fitly ſay, that the worſhip of the law was in his ſubſtance ſpirituall: in reſpect of the forme it was after a ſort carnall and earthly. For all that way was ſhadowiſh, the truth whereof appeareth now plainely.

Nowe we ſee wherein the Iewes did agre with vs, and wherein they did diſſent from vs. God would in all ages be worſhipped with faith, prayers, thanſgiuing, pureneſſe of heart, and innocencie of life, neyther was he euer delighted in any other ſacrifices, but there were in the

law

lawe diuers additions, ſo that the ſpirite and truth did lye hid vnder diuers ſhadowes: but now the veile of the Temple beeing rent, there is nothing obſcure or couered. VVe haue indeede at this day certaine externall exerciſes of godlineſſe, whereof our ignorance hath neede: but ſuche is their meane and ſobrietie that they doe not darken the plaine truth of Chriſt.

Finally, we haue that plainely expreſſed, which was ſhadowed vnto the fathers, And this difference was not only confounded in time of poperie, but quite ouerthrowen. For there is no leſſe thickneſſe of ſhadowes there, then there was in times paſt in time of Iudaiſme, But it cannot be denied that Chriſte doth here put a manifeſt difference betwene vs and the Iewes. Out at what ſtarting holes ſoeuer they ſeeke to eſcape, it is manifeſt that we are only vnlike to the fathers in the externall forme, becauſe that they worſhipping God ſpiritually, were tyed to ceremonies, which were aboliſhed by the cõming of Chriſt. Therfore ſo much as in them lyeth they ſpoyle the Church of Chriſte of his preſence, whoſoeuer doe burthen the ſame with an immoderate companie of ceremonies. Neither doe I paſſe for theſe vaine colours, that many of the common people haue as great neede of ſuch helpes at this day, as they had in times paſt amongeſt the Iewes. For wee muſt alwayes reſpect after what ſort the Lord would haue his Church to be gouerned, becauſe he alone knoweth beſt what is expedient for vs. And it is certayne, that nothing is more contrary to the order which God hath appoynted, then the groſſe and twice carnall pompe which reigneth in papiſtrie. The ſhadowes of the lawe indeede did couer the *ſpirite*, but theſe viſares doe altogether disfigure him. VVherefore wee muſt in no caſe winke at ſuch filthie and vnſeemely corruptions. Howſoeuer craftie men, or thoſe who are too fearefull to correct vices, doe obiecte that theſe are thinges indifferent, and that therefore they are indifferẽtly to be taken: truly it is not tollerable that the rule which Chriſt hath preſcribed ſhould be violated.

The true worshippers. Chriſt ſeemeth briefly by the way to touche the ſtubbornneſſe of many whiche brake foorth afterwarde. For we know how ſtoutly the Iewes did defend the ceremonies whereunto they were accuſtomed. Although this ſentence reacheth further. For ſeeing that he knew that the worlde would neuer be free from corruption, therefore he ſeparateth the true and right worſhipers from the peruers and feigned. VVith which teſtimonie being furniſhed, let vs not doubt to condemne the Papiſtes in al their inuentions, and to contemne their reproches. For what need haue we to feare, when we heare that this bare and plaine worſhip doth pleaſe God, which the papiſtes doe contemne, becauſe it is not full ſtuffed with ceremonies? And what doth the vaine pompe of the fleſhe profite them, whereby (as Chriſt doth teſtifie) the ſpirit is extinguiſhed? It appeareth plainly by that which goeth before what it is to worſhip God *in ſpirite and truth*: namely, taking away the ſhadowes of the olde rites, ſimply to retaine that which is ſpirituall in the worſhip of God. For the truth of Gods worſhip conſiſteth in the ſpirite: the ceremonies they were a certaine accidentall thing. And heere we muſt note againe, that truth is not compared with lying, but with the externall acceſsion of figures, ſo that the ſubſtance of the

the ſpirituall worſhip is pure and plaine (as they ſay.)

24 *God is a ſpirite.* This is a confirmation drawen from the verie nature of God. Seeing that men are fleſh, it is no maruell if thoſe thinges pleaſe them which are aunſwerable to their nature. Hereupon it commeth to paſſe that they inuent manie things in the worſhip of God, whiche being full of vaine boaſting, haue in them no ſoundneſſe. But it is meete for them firſt of all to weigh this throughly, that they haue to do with God, who doth no more agree with the fleſh, then fire with water. This one cogitation only ought to ſuffice to bridle the wantonneſſe of our wit, when as we are occupied about the worſhipping of God: that hee is ſo vnlike vnto vs, that thoſe thinges which pleaſe vs, doe moſt of all diſpleaſe him. But admit hypocrites be ſo blinded with their pride that they are not afraide to make God ſubiect to their will or rather luſte: yet let vs know that this modeſtie hath not the loweſt roome in the worſhip of God, howſoeuer we thinke it pleaſeth according to the fleſh.

Furthermore, becauſe we cannot aſcend vnto his higneſſe, let vs remember that we muſt fet a rule out of his word, wherby we may be directed. The fathers doe oftentimes cite this place againſt the *Arrians*, to proue the diuinitie of the ſpirite: but it is falily wreſted thither, becauſe Chriſt doth in this place ſimply affirme that his father is of a ſpirituall nature, and that therefore he is not moued with friuolous thinges, as men are wont by reaſon of their lightnes.

25 *The Meſſias ſhall come.* Although religion was vncleane and mixed with many errors amongeſt the Samaritanes, yet were there certaine groundes which were taken out of the lawe, imprinted in their mindes: as was this of the Meſſias. And it is likely, that ſeeing that the woman did gather out of Chriſt his wordes that there was an vnwonted kinde of change at hande, which ſhoulde befall the Churche of GOD, ſhee did ſtraightway call to minde Chriſt, vnder whom they hoped for a perfect manifeſtation of all thinges. When ſhe ſaith, that the *Meſſias* ſhal come, ſhe ſeemeth to ſpeake of a time that was nigh at hand. And truly it appeareth euery where by many arguments, that the mindes of all menne did then wayte for the cõming of the *Meſſias*, who ſhould reſtore things which were miſerablie deſtroyed and gone to decay. This is out of doubt, that the woman preferreth Chriſt before Moſes, and all the prophetes in the office of teaching. For ſhe comprehendeth three thinges in a few wordes: Firſt, that the doctrine of the law was not altogether perfect, but that there were only rudiments deliuered there. For valeſſe there had been a farther thing ſhee would not haue ſaide that the *Meſſias* ſhoulde ſhewe all thinges. For there is a ſecrete oppoſition betweene hym and the prophets, becauſe it is his part and dutie to bring the ſcholers vnto the marke, who were but only entred by them and brought into the courſe. Secondly, the woman declareth that ſhee hopeth for ſuche a Chriſte, as ſhould be his fathers interpreter, a maſter and teacher of all the godly. Laſt of all, ſhe ſheweth that there is no better thing or more perfect thing to bee deſired then his doctrine: yea, that this is the vttermoſt marke of wiſedome, beyonde whiche it is not lawefull to goe.

And woulde to God that thoſe who boaſt and bragge that they are

pillers

pillers of the Churche of Chriſte, would but imitate this poore ſimple woman, that they woulde rather be contented with the plaine doctrine of Chriſte, then challenge and take to themſelues, I wote note what kinde of maſterſhip & authoritie, to bring in their own inuentions. For frō whence came the religion of the Pope & Mahomet, ſaue onely from wicked additions whereby they feigned themſelues to fill vppe the doctrine of the Goſpel? As though it were vnperfect without ſuch deuelings. But whoſoeuer ſhalbe throughly inſtructed in Chriſt his ſchoole, he ſhall not ſeeke to himſelfe any other maſters, nay he ſhall in no caſe admit any other.

26 *I am hee that ſpeake with thee.* VVhen hee confeſſeth to the woman, that hee is the *Meſſias*, without doubt he offereth himſelfe to teach her, to the ende hee may anſweare the hope which ſhee had conceiued. Therefore it ſeemeth to mee that ſhee deſired greater ſtore of doctrine to quenche her thirſt withall. And he woulde haue ſuche a teſtimonie of his grace to bee extant euen in a poore woman, to this end, that he myght declare vnto all men that hee did neuer neglect his office where there was any that was deſirous of a teacher. Therefore it is not to be doubted that hee will deceiue any man whome hee ſhall finde to bee a readie ſcholler.

But as for thoſe who doe thinke muche to ſubmitte themſelues vnto him (as wee ſee many proude and profane men) or who doe hope for more perfect wiſedome from ſome other, as the Turkes and papiſtes, they are worthie beeing driuen about by innumerable deluſions, to bee drowned in their labyrinth. And in theſe wordes, *I who ſpeake, am the Meſſias, the ſonne of God*, hee ſetteth foorth the worde *Meſſias* as a ſeale to ſeale the doctrine of his Goſpel. Becauſe wee muſt thinke that he was annoynted of the father, and that the ſpirite of God reſted vppon hym: that hee myght bring vnto vs the meſſage of ſaluation, as Iſayas doth Iſay. 61. 1. teſtifie.

27 *In the meane ſeaſon came his diſciples, and they marueiled that hee talked with the woman. Yet no man ſaide, VVhat ſeeke? thou? Or what ſpeakeſt thou with her?*

28 *Therefore the woman left her water pot, and went into the citie, and ſaide vnto the men:*

29 *Come & ſee a man, who hath tolde me all things, whiche I haue done, is not this Chriſte?*

30 *Therefore they went out of the citie, and came vnto him.*

31 *In the meane while his diſciples asked him, ſaying, Maſter, eate.*

32 *But he ſaid vnto them, I haue meate to eate, which you know not.*

33 *Therefore the diſciples ſaid amongeſt themſelues, hath any man brought him any thing to eate?*

34 *Ieſus ſaith vnto them, my meate is, that I doe his will who ſent mee, and fulfill his worke.*

27 *And they marueiled.* VVhereas the Euangeliſt writeth, that the diſciples marueiled, there might be two cauſes which might moue thē here vnto, either becauſe ỹ vilenes of the perſon did offend thē, or els becauſe they

they thought that the Iewes were defiled, if they did talke with the Samaritanes. And although both theſe thinges did ſpring from the godly reuerence of their maſter, yet do they euill in this if they wonder at it as being an abſurd thing, that he ſhould vouchſafe to doe a poore ſimple woman ſo great honour. For why doe they not rather looke vppon themſelues? Truly they ſhould finde there no leſſe matter to wonder at, that they being ſeely men and as it were the obſcourings of the people, ſhould be extolled vnto the higheſt degree of honour. And yet where as the Euangeliſt ſaith that they durſt not aske, it is worth the marking. For we are taught by theyr example that if there bee any thing in the wordes or deedes of God, and Chriſt, which ſeemeth ſtraunge vnto vs, we muſt not immediatly giue our ſelues leaue to murmur boldly: but we muſt rather keepe ſilence with modeſtie, vntill ſuch time as that bee reuealed vnto vs from heauen, which we know not as yet. Furthermore, the ground worke of this modeſtie is the feare of God and the reuerence of Chriſt.

28 *Therefore shee left her waterpot.* The Euangeliſt ſetteth downe this to expreſſe the feruentneſſe of her deſire For it is a ſigne of haſt that ſhe returneth into the citie leauing her waterpot behinde her. And this is the nature of faith, that ſo ſoone as wee are made partakers of eternall life, we deſire by and by to haue more cõpanions, neither can the knowledge of God lye buried and idle in mens heartes, but that it will ſhewe it ſelfe. For that which is in the Pſalme 116. 10. muſt needes be true, *I haue beleeued, therefore will I ſpeake.* And we muſt ſo much the more note the earneſtneſſe and gladneſſe of the woman, becauſe only a ſmall ſparkle of faith doth kindle them. For ſhee had ſcarce taſted Chriſt as yet, whenas ſhe did prayſe him throughout the whole citie. Therfore it ſhall be a great ſhame for thoſe who haue gone reaſonable well forward in his ſchoole, to waxe ſluggiſh. But this ſeemeth rather to bee worthie of reprehenſion, that ſhe being ignorant, and not throughly and ſoundlye taught, paſſeth the bounds of her faith. I anſwere, that ſhe ſhould haue delt very raſhly if ſhe had taken vpon herſelfe the office of teaching. but now ſeeing that her only deſire is to ſtir vp her citizens to heare Chriſt ſpeake, we will not ſay, that forgetting herſelfe, ſhee went beyonde her reache, ſhe doth only play the part of a trumpet or bell, that ſhe may inuite men vnto Chriſt.

29 *See a man.* Becauſe ſhe ſpeaketh in this place doubtingly, ſhe may ſeeme not to haue been much moued with Chriſt his authoritie. I anſwere, becauſe ſhe was vnfit to intreat of ſo great myſteries, according to her ſmall talant, ſhe endeuoureth to bring her citizens to this point, to ſubmit themſelues to be taught of Chriſte. Furthermore, this was a good ſpurre to pricke them forwarde withall, ſeeing that they knew by a manifeſt and plaine token that he was a Prophete. For ſithence that they were not able to iudge by doctrine, this inferiour preparation was profitable and fit for them. Therefore whileſt that they heare that hee had opened hidden thinges to the woman, they gather by this that he is a Prophet of the Lorde: which beeing ſet downe they beginne to giue eare to his doctrine. Although the woman goeth farther: for ſhee biddeth them conſider, whether he bee the Meſſias or no, being contented with this one thing, if ſo be it they through her perſuaſion ſhoulde

ſeeke

seeke that which she had alreadie found in Christ, for she knew that they should find more then she did promise. But why doth she lie, in that she saith that Christ had told her all thinges? I haue alreadie said, þ Christe did not reprehend her for her whoredom alone, but that in few words more sinnes which she had committed during her life, were layde to her charge. For the Euangelist doth not recite euery sentence, and he taught summarily that Christ did set before her, her former & present life, that he might tame her tatling tongue. In the meane while wee see that the woman being inflamed with a godly zeale, did no whit spare herselfe & her estimation, that she might set foorth Christ his name, for she doth not abstaine from the reckoning vp of her shame & reprochе.

32 *I haue meate.* It is a great meruell that being wearie and hungry he refuseth meate. For if any man say, that he doth this to the ende hee may instruct vs by his example to suffer pouertie, why did hee not this continually? But he aymed at another marke, then to teache that meate ought simply to be refused. For we must marke this circumstance, that when as the care of the present businesse doth so constraine him, & doth wholy possesse his minde, it is no truble to him to neglect meate. And yet he doth not professe that he was so earnestly bent to execute his fathers businesse and commandements, that he can neither eate nor drink: he doth only shew what is former or what is latter. And so by his owne example he teacheth, that the kingdome of God ought to bee preferred before all the commodities of the bodie. Indeed God doth giue vs leaue to eate and drinke, so that we be not drawen away from that whiche is the chiefest: that is, that euery man be occupied in his vocation. Some man will say that it cannot be but that meate and drinke must needes be some hinderáces, and such as draw away some time from other good studies. I graunt this is true: but because the Lorde according to his fauourablenes doth giue vs leaue to care for our flesh so much as neede requireth, he ceaseth not in the meane space to prefer the obediёce of God as he ought, who doth cherish þ body moderately & soberly. Although we must also beware that we be not so addicted vnto our houres, but þ we must be readie to defraud our selues of meate, when as God doeth appoint vs vnto some other businesse the same houre, offering vs some opportunitie. Seeing that christ had such opportunitie offered him now, he doth as it were imbrace the same in his armes, whiche might escape him. Therfore forasmuch as the busines inioyned him by his father did so constraine him, that he must needes let all other things alone, he douteth not to set light by meate. And it had been a shame that the woman should leaue her waterpot and runne to call the people, and that there should lesse feruentnes appeare in Christ. Finally, if we shall thus determine with our selues not to loose the causes of liuing for life, it shalbe no hard matter to keepe the best meane. For he that shall set before himself this end of life, to serue the Lord, from which we may not bee led away euen with the present perill of death: he shall doubtlesse make more account of this, then of meat & drink. The metaphore of meate & drinke hath so much the greater grace, because it is set in due season from the present talke.

34 *My meate is.* His meaning is, that he doth not only make the greatest account of this: but that there is nothing wherewith he is more de-

lighted, or wherein he practiſeth himſelfe more willingly and earneſtly. Like as Dauid in the 119. Pſa. to the end he may cõmend the law of god, he doth not only ſay that it was precious vnto him, but more ſweet then any honnie. Therfore to the end we may follow Chriſt, we muſt not only ſerue god diligently, but muſt alſo be ſo willing to do his commandements, that the labour muſt be nothing troubleſome vnto vs. Furthermore, when Chriſt addeth, *that I may fulfil his will*, he doth ſufficiently declare what his fathers will is, whereunto he was ſo bent: namely, that he ſhould fulfill the function which was inioyned him. So euery man muſt haue reſpect vnto his calling, leaſt any man do ſay that þ was laid vpon him by God, which he tooke vpon him at his owne pleaſure raſhly. But we know well enough what was Chriſt his function: namely, to further the kingdome of God, to reſtore loſt ſoules vnto life, to ſpread abrode the light of the Goſpel, and finally to bring ſaluation vnto the world. The excellencie of theſe things did cauſe him being wearie and hungrie to forget both meat & drinke. Yet do we reape no ſmall comfort hereby, when as we heare that Chriſt was ſo carefull for mans ſaluation, that it was vnto him a great pleaſure to care for the ſame. And doubtles we need not to doubt but that he is like affectioned toward vs at this day.

35 Say not you there are yet foure monethes and then commeth harueſt? Behold I ſay vnto you, lift vp your eyes, and ſee the regions becauſe they are white vnto harueſt.

36 And he that reapeth receiueth a reward, and gathereth fruite vnto eternall life: that both hee that ſoweth may reioyce, and he that reapeth.

37 For herein is the ſaying true, that one ſoweth, and another reapeth.

38 I haue ſent you to reape, that which you laboured not, others haue laboured, and you haue entred into their labours.

35 Say you not. He proſecuteth the former ſentence: for becauſe hee had ſaid that he accoũted this the chiefeſt thing, to do his fathers work, he declareth now how ripe the ſame is, & that by comparing it vnto harueſt. For like as when the corne is once ripe the harueſt can ſtay no longer, becauſe otherwiſe the corne ſhould fall away: ſo the ſpirituall corne being now ripe, he doth teſtifie that he muſt in no caſe delay, becauſe delay bringeth danger. Now we ſee to what ende the ſimilitude was brought: namely, to expreſſe the cauſe of his haſt. By this worde, *ſay you not*, he meant to note how much more bent mens mindes be vnto earthly things then vnto heauenly. For they are ſo deſirous to haue harueſt, that they do carefully count the moneths and dayes: in the meane while it is a wonder to ſee how ſluggiſh they are in gathering the heauenly wheat. And dayly vſe doth argue that this frowardneſſe is not onely in vs naturally, but alſo that it can ſcarſe be pulled away from our heartes. For ſeeing that all men do prouide for þ earthly life aforehand, we think ful negligently vpon diuine matters. So Chriſt ſaith in another place, O ye hypocrites, you iudge according to the face of heauen, what maner day tomorrow ſhalbe, but you know not the time of my viſitation. Mat. 16. 3

36 And he which reapeth, receiueth a reward. He proueth by another argugument how diligent we ought to be in the work of the Lord: namely becauſe there is a large and a glorious reward laide vp for our labour,

For he promiseth fruit, and that no corruptible or fraile fruit. Although that which he addeth concerning fruit may bee expounded two maner of wayes: either that it may be a declaration of the hyere (and so should he vtter one & the self same thing in diuers wordes) or els that he may commend their diligence who do increase the kingdome of God: as hee will repeate chap. 15. 16. *I haue chosen you that you may go, & bring fruit, & that your fruit may remaine.* And truly both these things ought greatly to encourage the ministers of the word, that they do neuer faint vnder their labor, whilest that they heare that there is prepared for them in heauen a crowne of glory, & do know also that the fruite of their harueſt shal not only be precious before god, but also eternall. To this end is their mentiō made of reward euery wher in the scripture, & not to the end that the merites of workes may be esteemed thereby. For who is he who being throughly tryed, shall not rather be found worthie to be punished for sluggishnes, then rewarded for diligence? Therefore there shall nothing remaine for the best labourers, saue only to flie humbly to craue pardon. But the Lord who dealeth fatherly with vs, to the end he may amende our sluggishnes, & better incourage vs being otherwise but faint harted, vouchsafeth to repay vnto vs a free reward. Furthermore, this is so far frō ouerthrowing the righteousnes of faith, that it doth rather establishe the same. For from whence commeth it that God findeth in vs any thing that is worthie of rewarde, saue only because hee hath endowed vs with his spirite? And we know that the spirit is the earnest and pledge of our adoption. Secondly, how commeth it to passe that God doth giue so great honor vnto vnperfect & corrupt workes, saue only because after that he hath reconciled vs vnto himself freely, by not imputing the vices which cleaue vnto our workes, he accepteth them contrarie to our desert? The summe of this place is, that the labour and paines which the Apostles do take, ought not to seeme greeuous vnto the, seeing that they know that it is so profitable for themselues & fruitfull for the church of Christ. *That both he that soweth.* In these wordes Christe teacheth vs, that no man shall need to cōplaine for that the Apostles shall gather the fruit of other mens tillage. And we must note this amplification. For if the sobs & sighes of those men who complaine that the fruites of their labour are giuen vnto others, do no whit hinder but that a newe possessour may reape the corne sowen by another: how much more ioy full ought the reapers to be whereas there is a mutuall consent, mutuall ioy, & reioycing. And to the end we may the better vnderstande this place, wee must note the opposition that is betweene the sowing & reaping. The sowing was the doctrin of the law & the prophets: for then the seed being cast into the ground, did remaine as in greene corne: but the doctrine of the gospell, because it bringeth men vnto perfect ripenesse, is fitly compared vnto the harueſt. For the law was far frō that perfection which was at length exhibited in Christ. We do also wel know the cōparison that Paul maketh betwene childhood & manhood which tēdeth to the same end. Finally, forasmuch as ꝑ cōming of Christ brought ꝑ it present saluation, it is no maruell if the gospel, wherein the gate of the kingdome of heauen was set open, be called the harueſt of the prophetical doctrine. And yet neuertheleſſe this hyndereth no whit, but that the fathers vnder the lawe were gathered into God his barne. Gal. 4.

But this ſimilitude is to be referred vnto the manner of teaching. For as the childhoode of the Church did continue vntill the end of the law, and when as the Goſpell was once preached, the youth thereof did immediately ſucceede: ſo ſaluation began to waxe rype then, whiche the Prophetes had onely ſowen. But ſeeing that Chriſte ſpake theſe wordes in Samaria, he ſeemeth to extēd the ſowing further then vnto the law & the Prophetes. And there be ſome who expound this aſwel of the Gentiles as of the Iewes. I graunt indeede that there were alwayes certaine granes of godlines ſcattered throughout the whole world: & no doubt God did after a ſort ſow thoſe excellent ſentences which are extant in the Philoſophers and profane writers by their hand. But foraſmuche as that ſeede was corrupt from the very roote, and the corne which might thence haue ſproung, (although it was neither good nor naturall) was choked with the huge heape of errours, it were an abſurd thing to compare that ſo hurtful corruptiō vnto ſowing. Secondly, that which is here ſpoken of the agreement of ioy, cānot be applyed vnto the Philoſophers and ſuch like. Yet the doubt is not diſſolued, for Chriſt ſeemeth after a ſort to ſpeake of the Samaritanes. I anſwere, although al things were corrupted amongeſt the Samaritanes, yet was there hid amongeſt them ſome ſeede of godlineſſe. For whence commeth it that they were ſo redie to ſeeke Chriſte when as they hearde but one word of him, ſaue only becauſe they had learned out of the lawe and the Prophetes that the Redeemer ſhould come? Iudea trulie was the peculiar poſſeſſion of the Lorde, which he had tilled by the Prophetes: but becauſe there was ſom portion of ſeede brought into Samaria alſo, it is not without cauſe that Chriſt ſaith that the ſeede was waxen rype euen there alſo. If any man doe obiect that the Apoſtles were choſen and ſent to preach the Goſpel vnto all the whole worlde, we may eaſily anſwere, that Chriſt did ſpeak as time dyd require, vnleſſe it were ſo that hee commendeth in the Samaritanes the ſeede of the Propheticall doctrine, although it were filled with manye weedes, for the hope of the fruite whiche was almoſt rype.

37 *For in this is the ſaying true.* This was a common prouerb, whereby they did declare, that many did oftentimes reape the fruits of other mens labours. Although this was otherwiſe, becauſe he that hath taken paines doth hardly ſuffer an other man to take away the fruite, ſeeing that the Apoſtles haue the prophetes to be partners of their ioy. And yet notwithſtanding we cannot hereby gather, that the Prophetes themſelues doe knowe of thoſe thinges which are done at this day in the Church: becauſe this is Chriſt his drift, that the Prophetes taught ſo long as they lyued with this affection, that they did alreadie reioyce ouer that fruite which they themſelues coulde not gather. Not much vnlike vnto this is the compariſon which Peter vſeth in the firſt chapter of his firſt Epiſtle, ſaue only that he exhorteth all the faithfull generally: but Chriſte doth in this place ſpeake vnto his diſciples alone, and in their perſon vnto the miniſters of the woorde. And in theſe wordes he commandeth them generally to helpe one another in ſuch ſort, that there be amongſt thē no wicked emulatiō: that thoſe who are firſt ſent vnto ẏ work muſt be ſo diligēt in the preſent tillage, that they doe not diſdaine the greater bleſſing of others, who ſhall come after thē: that they who are ſent as it

were

were to gather rype corne,do so much more ioyfully applie their businesse. For the comparison which is made here betweene the teachers of the lawe and the gospel,may also be applyed vnto euery one of these emongest themselues.

39 *And many of the Samaritanes of that citie beleeued on him, because of the womans wordes,which did testifie, he hath told mee all thinges which I haue done.*

40 *Therefore after that the Samaritanes were come vnto him, they requested him to stay with them.And he stayed two dayes.*

41 *And many moe beleeued,because of his wordes.*

42 *And they said vnto the woman,we do not any longer beleeue because of thy words: for wee our selues haue heard,and doe knowe that this man is indeed Christe the sauiour of the worlde.*

43 *And after two dayes he went thence,and went into Galilee.*

44 *For Iesus himselfe did testifie that a Prophet hath no honour in his owne countrie.*

45 *And when he came into Galilee,the Galileans receiued him, who saw all things, whiche he did at Hierusalem vpon the feast day: for they also came vnto the feast.*

39 *They beleeued because of the womans wordes.* Heere the Euangelist declareth how forcible the womans wordes were amongest her citizens. VVhereby it appeareth that they did not a little hope for,and desire the comming of the Messias. And this worde *beleeued* doth signifie in this place vnproperly that they were stirred vp with the womans woordes to acknowledge Christe to be a Prophet. This is as it were the beginning of faith, when as mens mindes are prepared to receiue doctrine. Such an enterance vnto faith,is in this place honourably called fayth, that we may knowe howe greatly God esteemeth the reuerence of his worde,seeing that hee vouchsafeth to giue so greate honour vnto their readinesse to bee taught, who were not as yet througly taught. And that faith doth shew it self in this,that they are desirous to go forward: for which cause they desire to haue Christe to stay with them.

41 *Many moe beleeued.* It appeareth by the successe that Christe did not shew himselfe to bee more easie to be intreated then became him,for wee see how fruitfull these two dayes were which hee graunted to stay with them at their request. By which example wee are taught that we must neuer loyter,so often as wee may spread abroade the kingdome of God. And if so be it we be afraid least that our facilitie be subiect to false tales, or be oftentimes vnprofitable,let vs aske of Christ the spirite of counsell to direct vs. The worde *beleeued* is put in in this place in another sense: because it doth not only signifie that they were prepared vnto faith,but also endowed with true faith.

42 *Because of thy saying.* Althoug I haue followed *Erasmus* his translation, because the worde *speech* which the olde interpreter hath,is barbarous,yet are the readers to bee admonished that the worde (*lalia*) hath the same signification amongest the Grecians which (*loquentia*) hath amongest the Latinistes. And the Samaritanes doe seeme to boast that they had now a surer stay,then that which was in the womans tongue, which is wont for the most part to bee vaine. *VVee beleeue.* Hee doeth

better expresse what maner of faith theirs was: namely, conceiued of the very worde of God: so that they may boast that they haue the son of God to be their master, as he truly is he alone vpon whose authoritie they may safely rest. He is not now present openly, that he may speake vnto vs mouth to mouth: yet by whomsoeuer wee chaunce to heare him, our faith can leane vnto none but vnto him alone, neither cōmeth the knowledge, whereof mention is made, from any other. For the woorde that commeth from mortall mā may fill and satisfie the eares: but it shall neuer establish the minde in the quiet hope of saluation, so that he may worthily boast that he knoweth who hath heard. Therfore this is the principall thing in faith, that wee knowe that it is Christe who speaketh by his ministers: secondly, that wee giue him the honour due vnto him: that is, that we doubt not but stedfastly beleeue that he is faithfull and true, so that trusting to so sure an authour, we may safely leane vnto his doctrine. But whereas they say that Iesus *is the saueour of the world, & Christ*, without doubt they had that by hearing. VVherby we gather that the summe of the Gospel was deliuered more familiarly vnto them by Christ in two dayes, then it was hitherto to Ierusalem. And Christ did testifie that the saluation which he brought was cōmon to all the world to the end they might the better vnderstand that it did appertaine vnto thē also. Neither did he cal them vnto the participation of the grace of saluation as lawfull heires: but he taught that he came to admit strangers into god his family, & to bring peace vnto those that were a far of.

44 *For Iesus himself did testifie.* The show of contrarietie, which appeareth here at the first blush, hath brought foorth diuers expositions. That is to farre fet, which *Augustine* bringeth, that Christ did want honour amongest his owne, because he did more good in two dayes amongst the Samaritanes, then in a long time amongest the Galileans he gate more disciples in Samaria without myracles, then a great number of myracles did gaine in Galilee. That also of Chrysostome doethe not please mee, that by the countrie of Christe is meante Capernaum, because he was oftner there then els where. Therfore I do rather agree with *Cyrillus*, who saith that hee went into another parte of Galilee after he had left the Citie Nazareth. For the other three Euangelists doe name it, whenas they make mention of this testimonie of Christe. This truly may bee the meaning, that seeing that the time of his full manifestation was not yet come, he would lurk in his countrie as in a darke and obscure bie place.

Some doe also expound it, that he stayed two dayes in Samaria, because there was no cause why he should make hast into that place where contempt did stay for him. Some other do thinke that he went straightway into Samaria, and that he returned thence againe immediatly. But because Iohn maketh mention of no suche thing I dare not giue place to gessing. Therefore that is more true, when he saw that hee was despised in his countrie Nazareth, he went vnto some other place. VVherfore it followeth immediatly that he came into the citie *Cana*. And in this that it is added also that he was receiued of the Galileās because of his myracles, it was a signe of reuerēce, and not of contempt. *A prophet in his owne countrie.* I doe not doubt but that this sentence was prouerbiall, & wee know that that is taken vp for a prouerbe which cōmeth often to passe.

VVhere-

VVherefore we must not straitly require that it should alwayes be true, as though that had neede alwaies to be true which is there said. Certaine it is, that Prophets are more commended els where then in their owne countrie: and it may also somtimes come to passe, & doth indeed chance that a Prophet is no lesse reuerenced of his owne countriemen then of strangers: but the prouerb teacheth what is more common: namely, that Prophets are rather honoured els where in any place, then amongst their owne countrie men. And this prouerbe may haue a double beginning & meaning. For this is a cõmon vice, that looke whomsoeuer we see he crying in their cradles, and toying childishly, those doe wee despise during their whole life. As if they had still continued in childhood. There is also an other euill, whiche reigneth more amongest those that are of acquaintance: namely, emulation. Notwithstanding I am perswaded that ỹ prouerb did arise hereupon, because prophetes were so badly entertained in their owne nation. For good and godly men, when as they sawe so great vnthankfulnesse toward God in Iudea, so great contempt of the word, so great stubbornnes, they might worthily thus complaine, that God his prophetes are neuer lesse reuerenced any where then in their owne countrie. If wee like better of the former sense, the woorde *prophete* shalbe taken generally for euery teacher, as Paule calleth *Epimenides* the Prophet of the *Cretians*. *They receiued him.* VVee know not whether this honour did long continue or no. For there is nothing wherunto we are more benr, then to forget God his benefits. Neither doth Iohn make mention of this to any other end, saue only that we may know, ỹ Christ did worke myracles in the sight & presence of many, so that they were preached farre & wide. There is one commoditie of myracles set downe againe, that they make a way for doctrine, for they make Christe to bee reuerenced.

46 *Therefore Iesus came againe into Cana of Galilee, where hee turned water into wine. And there was a certaine ruler whose sonne was sicke in Capernaum.*

47 *VVhen he had heard that Iesus was come out of Iudea vnto Galilee, he went vnto him, & requested him that he would go downe, & heale his son: for he was almost dead.*

48 *Therfore Iesus said vnto him: Except you see signes and wonders, yee will not beleeue.*

49 *The Ruler himselfe said vnto him, Master, goe downe before my childe die.*

50 *Iesus said vnto him, goe thy way, thy sonne liueth. The man beleeued the worde that Iesus had spoken, and went.*

51 *And as he was nowe going downe, the seruants met him, and told saying, thy sonne liueth.*

52 *Therefore he demaunded of them, at what houre he began to amend: and they said vnto him, yesterday at the seuenth houre the feuer left him.*

53 *Therefore the father knewe that it was the same houre wherein Iesus saide vnto him, thy sonne liueth. And hee beleeued and all his house.*

54 *This seconde myracle did Iesus againe when hee came out of Iudea into Galilee.*

54 *There was a certaine.* This is the truer reading, although *Erasmus* doth thinke otherwise. I graunt that there were at that time some that were called *reguli* or princes, who are now called Dukes, or Barons, or Earles: but such was the estate of Galilee at that time, that none of that degree could dwell in Capernaum.

Furthermore, I ſuppoſe that it was ſome of Herods Court. For they who thinke that hee was ſent by *Cæſar* haue no colour. But the Euangeliſt expreſſed this by name, becauſe in ſuch a perſon the myracle was more famous.

47 *VVhen hee had hearde that Ieſus,* In that he craueth helpe of Chriſt this truly was ſome token of faith: but in that hee appointeth Chriſte the way and meane how to helpe, it appeareth thereby how great his ignorance was. For hee tyeth the power of Chriſte vnto his corporal preſence. He had conceiued no other thing of Chriſte, ſaue only that hee was a Prophete ſent of God, with this commaundement and power, to proue by ſhewing and working wonders, that hee was the miniſter of God. Yet Chriſt winking at this fault, although it was worthie blame, doth ſharply chide him for another cauſe, nay hee chideth all the Iewes generally, becauſe they were too deſirous to ſee wonders. But whence is it that Chriſte is nowe ſo ſharpe ſet, who was wont ſo courteouſly to entertaine others that deſired myracles? There was ſome particular reaſon which we knowe not of, which moued him to deale more ſharply with this man, then he was wont. And peraduenture hee did not ſo much reſpect him as the whole nation. Hee ſaw that his doctrine was but of ſmall authoritie, and that it was not only neglected, but alſo altogether deſpiſed: in the meane ſeaſon he ſaw that they were wholy ſet vpon myracles, & that all their ſenſes were rather filled with ſome amaſednеſſe then admiration. Therefore that wicked contempt of the word which reigned then commonly, did wreſt out of him this complaint. True it is that euen ſome of the ſaints haue ſometimes deſired to haue confirmation from myracles, leaſt the truth of the promiſes ſhould ſtagger with them: and we doe alſo ſee that God was not offended therewith, ſeeing that hee yeelded vnto their requeſtes. But Chriſte noteth in this place a farre greater frowardneſſe. For the Iewes did ſo depende vpon myracles, that they left nothing for the worde. And firſte of all, there was this fault amongeſt them, that the dull and carnall did no whit reuerence doctrine, vnleſſe they were awaked by myracles. For it was meete that the worde of God wherein they were trained vp from their tender yeeres, ſhould haue beene more then familier vnto them: ſecondly, when wonders were wrought, there did ſo ſmall profite follow, that being aſtonied they waxed dul. So that their religion was nothing: there was amongeſt them no knowledge of God in exerciſe of godlines ſaue only in myracles. VVhereunto that vpbraiding which Paule vſeth tendeth, *the Iewes ſeeke ſignes.* For his meaning is that they were addicted vnto ſignes without reaſon & meaſure, and that they were neither moued with the grace of Chriſte, or promiſes of eternall life, or ſecret worke of the ſpirite: but that they did rather lothſomly refuſe the goſpel, becauſe they can diſgeſt nothing but ſignes. And woulde to God there were not many at this day infected with the ſame diſeaſe: ther is nothing more common then theſe wordes. Let myracles goe before, that wee may giue eare vnto this doctrine. As though the truth of Chriſte ought to be ſo vile and baſe in our eyes, vnleſſe it bee vnderpropped by ſome other thing. But although God ſhould ouerwhelme them with an huge heape of wonders, yet doe they lie when they ſay that they will beleeue there ſhould ſome outward wondering ariſe; but they woulde take ne-

1. Cor. 1. 22.

uer a whit the more heed vnto doctrine.

49 Lorde come downe. Seeing that going forward in his ſuite he doth at length obteine that which he would, we may gather that he was not therefore reprehended of Chriſt, as if he woulde vtterly haue reiected him, and refuſe his prayers: but that he did it rather to this ende that he might reforme that vice which did ſtoppe him from comming to true faith. And we muſt remember that which I ſaid before, that this common reprehenſion of all the people was greater, then the peculier reprehenſion of one man. So that which is prepoſterous or ſuperfluous in our petitions, muſt needes be amended or cut off by this meanes, that hurtfull lettes may be taken away.

Furthermore, where as courtears are wont commonly to bee daintie and proude, and will not willingly be hardly dealt with, we muſt note that this man being humbled with his owne neceſsitie, and feare, leaſt he ſhould be depriued of his ſonne, was neither angrie, neither did he repine when he was entertained ſomewhat vncourteouſly by Chriſt: but paſſed ouer that chiding with modeſt ſilence. VVe haue experience of the ſame euen in our ſelues: for our daintineſſe is wonderfull, our vnpaciencie and churliſhneſſe is ſtraunge vntill ſuche time as beeing brought vnder by aduerſitie wee bee compelled to lay away our pride & loftie lookes.

50 Thy ſonne liueth. Here appeareth firſt of all the ſinguler courteſie of Chriſt and his fauourablenes, in that he pardoneth the ignorance & rudeneſſe of the man, and extendeth his power farther then hee hoped for. He deſired that Chriſte by his comming woulde heale his ſonne. He thought that being ſicke he might be cured of the diſeaſe: But he was perſuaded, that being dead, he coulde not be raiſed vp againe: therefore he requeſteth him to make haſt, leaſt death ſhould preuent him. Therfore ſeeing that Chriſt pardoneth both theſe faultes, we may hereby gather how greatly he eſteemeth euē a ſlēder faith. This alſo is worthy the noting, that Chriſt not obeying his deſire, doth graunt him farre more thē he deſired. For he hath a teſtimonie of the preſent health of his ſon. So our heauenly father in not graunting oftētimes our petitions as touching the circumſtances, doth worke to helpe vs by ſuch meanes as we looked not for, that we may learne to appoint him nothing. VVhen hee ſaith that his ſonne liueth, his meaning is, that he was deliuered from dāger of death.

The man beleeued his wordes. Becauſe he came furniſhed with this perſuaſion that Chriſte was a Prophete of God, therefore was hee ſo readie to beleeue, ſo that he did by and by ſnatch at one worde, and hauing caught it, he did lay it vp deepely in his mind. And although he did not thinke ſo honourably of the power of Chriſt as he ought, yet the ſhorte promiſe did worke in his minde a newe hope of a ſodaine: ſo that hee did ſurely thinke that the life of his ſonne was included in the woorde of Chriſte. And with ſuch readineſſe ought we to receiue the woorde of God: but it is farre from hauing ſuch preſent effect alwayes in the hearers. For who is he that can profite ſo much by hearing many Sermons, as did this man beeing almoſt half profane hauing but heard one worde? VVherefore wee muſt be more diligent to ſtirre vppe our ſluggiſhneſſe: and muſt firſt of all pray vnto the Lorde that he wil ſo ſtirre

vp our heartes, that we may be no leſſe readie to beleeue, then he is ready and bountifull to promiſe.

51 *And as he was going downe.* Here is deſcribed the effect of faith, togeather, with the force of the word. For like as Chriſt did by the word reſtore the childe to life that was at the point to die, ſo the father recouereth his ſonne ſafe in one moment, by his faith. Therfore let vs know that ſo often as the Lorde offereth vnto vs his benefites, his power is alwayes preſt to performe whatſoeuer he promiſeth: ſo that our vnbelief doe not ſtoppe the ſame. I confeſſe that this is not continuall, yea it is not often or commonly ſeene that the Lorde doth ſtraightway ſtretche foorth his hande to helpe vs: but ſo often as he deferreth, hee hath his reaſon for it, and that ſuch as is profitable for vs. This is moſt certaine, that he is ſo far from being the cauſe of delay, that he doth rather ſtriue with our lettes and hinderances. Therefore when as his help appeareth not preſently, let vs conſider howe great our vnbeliefe is, or at leaſt how ſlender & weak our faith is. And it is no maruel, if he wil not haue his benefites to periſh, and raſhly to throw them vpon the grounde, but will beſtowe them vpon thoſe who holde out the lappe of faith, and are readie to receiue them. And although he doth not helpe all his childrē, one maner of way, yet ſhall neuer any mans faith be voyde, but that we ſhall alwayes perceiue that that is true, which the Prophete teacheth, that, the promiſes of God doe moſt of all make haſt, when as they ſeeme to linger.

52 *Therefore hee asked.* In that he asked his ſeruants when his ſonne began to amende, it came to paſſe through the ſecret motion of GOD, to the end the truth of the myracle might the more plainly appear. For euen we are by nature more then wickedly bent to choake the light of the power of God, and Satan goeth about this with manie ſhiftes that hee may darken the beholding and ſight of his workes. Wherefore they muſt needes be made ſo plaine and euident that they may be prayſed amongeſt vs, that there may remaine no place for doubting. Howe vnthankfull therefore ſoeuer men are, yet this circumſtance doeth not ſuffer ſo excellent a worke of Chriſte to bee aſcribed vnto fortune.

53 *Hee beleeued and his houſe.* This ſeemeth to be an abſurd thing that the Euangeliſt maketh mention of the beginning of faith in that man, whoſe faith he did before commende. Neither can the worde *beleeued* be referred in this place vnto the going forward of faith: but wee muſt marke, that the man being a Iewe and brought vppe in the doctrine of the law, was nowe endued with ſome taſt of faith, when he came vnto Chriſte. In that he did afterward beleeue the wordes of Chriſte, that was a particuler faith, which reached no farther, ſaue only vnto the life of his ſonne. But now he began to beleeue after another ſort: namely, becauſe hauing embraced the doctrine of Chriſte, he profeſſed himſelfe to be one of his diſciples. So that he doth not only now hope that his ſonne was reſtored vnto him ſafe, through Chriſt his benefite: but he acknowledgeth Chriſt to be the ſonne of God, and ſubſcribeth vnto his goſpel: he hath all his familie to beare him companie, who ſaw the myracle. And yet it is not to be doubted, but that he endeuoured to bring al his together with himſelfe, vnto Chriſtianitie.

Chap. 5.

Chap. 5

1 AFter this was the feaſt day of the Iewes, and Chriſte went vp to Ieruſalem.
2 And there is at Ieruſalem beſide the sheep market, a poole which is called in Hebrewe Bethesda, hauing fiue porches.
3 In theſe lay a great multitude of ſicke people, of blinde, lame, and withered, waiting for the mouing of the water.
4 For an angel went downe at a certaine time into the poole, and troubled the water: he therefore that went downe firſt after the troubling of the water, was made whole of what diſeaſe ſoeuer he was ſicke.
5 And there was a man there who had paſſed thirtie eight yeeres in an infirmitie.
6 VVhen Ieſus ſaw this man lying, and knew that he had beene now long time ſicke, hee ſaid vnto him, wilt thou be made whole?
7 The man that was ſicke anſwered him: Syr, I haue not a man to put me into the poole when the water is troubled: but in the meane while whileſt I come, an other ſtepeth downe before mee.
8 Ieſus ſaith vnto him, Ariſe, take vp thy bed and walke.
9 And the man was by and by made whole, and he tooke vp his bed and walked: and the Sabboth was that day.

1 *After this was the feaſt day.* Although the Euangeliſt doeth not in plaine words expreſſe what day this was, yet we may well geſſe that he meaneth VVhitſuntide, if ſo be it that which is here recited was done immediately after that Chriſt came into Galilee. For he went from Ieruſalem immediately after Eaſter, and going through Samaria, he made account that it was foure monethes vntill harueſt: entring into Galilee, he healed the rulers ſonne. The Euangeliſt addeth immediately after, that this feaſt day followed. Therfore the courſe and reſpect of tyme perſuadeth vs to thinke, that he ſpeaketh in this place of Pentecoſt, although I will not greatly ſtriue about that matter. But Ieſus came vnto the feaſt day vnto Ieruſalem, partly becauſe there was greater opportunitie to ſpread abroad doctrine, then, by reaſon of the cõcourſe of people: partly becauſe he muſt be obedient to the law, that he might deliuer all men from the bondage of the law, as we haue ſaid els where alreadie.

2 *A poole beſide the sheepe market.* The circumſtance of the place is added: whence we gather that the myracle was not obſcure or knowen vnto a few only. For that the place was much frequented, both the fiue porches doe declare, and the nighneſſe of the temple alſo did require thus much. Moreouer, the Euangeliſt ſaith flatly, that many ſicke folkes layde there. As touching the worde it ſelfe, the learned do worthily reiect the vaine ſurmiſe of Ierome, who maketh *Betheder* of *Bethesda*, and interpreteth it *an houſe of a flock*. For there is in this place mention made of a poole which was nigh vnto the ſheep market. They alſo do it with reaſon who reade it *Bethſeda*, as it were a place of fiſhing. Therefore their opinion is more ſound who expound it a place of pouring out. For *ahd* doth ſignifie amongeſt the Hebritians a flowing. But the Euangeliſt dyd pronounce it *Eſda*, after the maner of the Chaldeans, as the common vſe of the tongue did then require.

For

For I thinke that the water was brought thither by conducts that the Prieſtes might draw thence. Vnleſſe peraduenture the place was ſo called, becauſe the water was powred out by pypes. In my iudgement it was called the ſheepe market, becauſe there were ſheepe brought thither to be offered vp in ſacrifice.

3 *The multitude ſate.* It may bee that the ſicke folkes laide in the porches to aske almes, when the people wēt that way, which went into the temple to worſhip. And they were alſo wont to buy ſheepe there, whiche they would offer in ſacrifice. In the meane while God did heale ſome number of them euery feaſt day, that by this meanes he might ſet foorth the worſhip appointed in the lawe, and the holineſſe of the temple. Notwithſtanding this may ſeeme an abſurd thing, that (ſeeing we do not reade that there was any ſuch thing done at ſuch time as religion did moſt of all floriſhe, yea, ſeeing that myracles were wrought only extraordinarily in the Prophetes time) the power and grace of God did appeare more plainely in myracles then they were wont, when thynges were ſo decayed and almoſt vtterly brought to confuſion. I anſwere, that in my iudgement there were two cauſes: for ſeeing that the ſpirite which dwelt in the Prophetes was a ſufficient witneſſe to teſtifie Gods preſence, religion had no need of any other confirmation at that time. For the law was eſtabliſhed by ſignes more then needed, and God ceaſed not to confirme the commaundement which hee had giuen by innumerable teſtimonies. But when the time of Chriſt his comming drew neere, becauſe they were deſtitute of Prophetes, their ſtate was moſt miſerable, and they were ſore tempted on euery ſide, they had need of this extraordinarie helpe, leaſt they ſhoulde thinke that they were vtterly forſaken of God, and being thus diſcouraged ſhould vtterly haue fainted & fallen away. For we know that Malachie, was the laſt of the prophets, and therefore he concludeth his doctrine thus, chap. 4. 4. *That the Iewes may remēber the law giuē by Moſes, vntil Chriſt appeare.* For it ſeemed to God a profitable thing, to let them be deſtitute of Prophetes for a ſeaſon, to the ende they might more earneſtly deſire Chriſt, and receiue him with greater reuerence when he was reuealed. In the meane while leaſt that the temple ſhoulde want teſtimonie, and the ſacrifices, and al the worſhip from whence ſaluation ſhoulde come vnto the worlde, the Lorde retained the Iewes by this gift of healing, that they might knowe that it was not in vaine that they were ſeparated from other nations by God himſelfe. For God did openly teſtifie by healing the ſicke, as if hee had reached his hand out of heauen, that he did allow of this kinde of worſhip, which they had from the preſcripe of the lawe. Secondly, I doe not doubt but that by ſuche ſignes hee taught them that the time of redemption was at hande, and Chriſte the authour of ſaluation drewe neere, to the ende all mens mindes might the better be awaked. I ſuppoſe that this vſe of myracles was at ꝑ time double: firſt, that the Iewes might knowe that God was preſent with them, and ſo might remaine conſtant in the obedience of the law: ſecondly, that they might be bent to wayte for a newe and vnwonted eſtate. *Of lame, blinde, withered.* To the end we may knowe that they were no common diſeaſes whiche the Lorde did cure, the Euangeliſt expreſſeth certaine kindes thereof. For the remedies which men can inuent cānot cure the halt, blind, & withe-

red

wythered. Truly it was a ſorowfull ſight to ſee in ſuche a multitude of men,a manifolde deformitie of members. Yet the glory of God dyd more clearely ſhine there, then in the beholding of a great and well ordered armie. For there is nothing more famous and excellent,then whē as the power of GOD doth amend and reſtore the wants of nature: there is alſo nothing more beautifull and ſweete, then when as of his infinite goodneſſe,he helpeth the miſeries of man. Therefore the Lorde would haue that moſt noble Theater to be extant, wherein his maieſtie might appeare,not only to thoſe that were borne there aboutes, but alſo to all maner of ſtrangers. And (as I ſaid euen now) this was not the leaſt ornament of the Temple, when as God by ſtretching out his hand,did make it knowen that he was preſent there.

4 *For an Angel.* It was indeed the proper and peculier worke of the Lord to cure the ſicke: but as he was wont to vſe the hande and diligence of Angels,ſo he committed this vnto an Angels charge. In which reſpect Angels are called powers or might: not that God doth reſigne vp his power vnto them,and ſit idle himſelfe in heauen: but becauſe by working mightily in them,he doth wonderfully make knowen his power vnto vs. Therfore thoſe men do deale wickedly & peruerſly, who feigne that the Angels haue ſomething of their own,or who do make them Mediatours betweene God and vs,in ſuch ſort,that they doe darken the power of God,being as it were ſet far of,whereas it doth rather ſhew it ſelfe to be preſent in them. Therefore we muſt beware of thoſe doting ſpeculations of *Plato*,becauſe God is too farre diſtant from vs,we muſt goe vnto the Angels,that they may purchaſe fauour for vs:whereas we ought rather to goe ſtraightway vnto Chriſt,that by his guiding, ayde,and commandement,wee may haue the Angels to be helpers and miniſters of our ſaluation.

At a certaine time. God was able in one moment to heale them altogether: but as myracles haue their ende,ſo haue they alſo their meane, as Chriſt ſaith,when ſo many were dead in þ time of *Eliæus*, there was but one only boy rayſed vp againe: when as there were ſo many hungrie widdowes in the time of the drought,*Elias* did only help one in her neede. So it was ſufficient for the Lorde to ſhew ſome token of his preſence vpon a few ſick people. But the manner of healing whiche is deſcribed in this place,doth ſufficiently teach vs,that there is nothing more vnconuenient then that men ſhould make the workes of God ſubiect to their iudgement. For,I pray you,what helpe and remedie coulde they looke for,by the troubling of the water? But the Lorde doth by ſuch meanes accuſtome vs vnto the obedience of faith,when he doth thinges contrarie to our reaſon. VVe doe too too gredily follow thoſe thinges which beſides the worde of God doe pleaſe our reaſon. Therefore to the ende he may make vs obey him, he obiecteth oftentimes theſe things,which are contrary to our reaſon. Therfore we do then declare and proue our readineſſe to be taught,when as ſhutting our eyes,we follow the bare worde,although we ſeeme to our ſelues that we ſhal haue no reward for our labour. The like example haue we in Naaman the *Aſſyrian*,whom the Prophet ſent vnto Iordan to haue his leproſie cured, but he contemned this at the firſt as a mocke, yet at length hee perceiueth in deed that God doth ſo worke contrary to mans reaſon, that yet not-

Luk.4.26. 27. 2.Kin,4.32 1,Kin,17.9

2.Kin.3, 10,11.

notwithſtanding he doth neuer deceiue or mocke vs . In the meane-while the troubling of the water was a manifeſt token that God doth vſe the elements freely at his owne pleaſure,and doth challenge to himſelfe the effect of the worke For this is a vice too cõmon,to aſcribe vnto the creatures that which belongeth to God alone. But it ſhalbe a point of too much fooliſhnes to ſeeke the cauſe of health,in the troubled water. Therfore he doth ſo commend the external ſigne,that by the beholding of the ſame, the ſicke may be compelled to looke vnto him who is the only authour of grace.

5 And there was a certaine man. The Euangeliſt gathereth diuers circumſtances which make the myracle more credible. The long continuance of the diſeaſe had taken away all hope of curing . He cõplained that hee was depriued of that remedie of the water : hee oftentimes went about to throwe himſelfe into the water, but in vaine, he had no man to helpe him : heereby appeareth more plainely the power of Chriſte. To the ſame purpoſe ſerueth this, that hee was commaunded to take vp his bed,that all men might know that hee was healed by no other meanes,ſaue only by the benefite of Chriſte. For ſeeing that he ariſeth ſodenly being ſtrong in all his limbs,whereof he was lame before ſuch a ſodaine change ought ſo much the more to ſtir vp and moue the mindes of the beholders.

6 Wilt thou be made whole? He doth not aske the queſtion as if he did doubt of the matter : but partly that he may kindle in him the deſire of ☧ grace which was offered,partly that he might make the witneſſes who were preſent more attentiue,whom the myracle might otherwiſe eſcape whileſt they thought vppon ſome other matter, as it falleth out oftentimes in matters which chaunce on a ſodaine.Therefore this preparation was neceſſarie for theſe two cauſes.

7 I haue not a man. This ſicke man doth the ſame which almoſt al of vs are wont to doe : for he includeth Gods helpe in his cogitation,neither dare hee promiſe himſelfe any more, then hee can conceiue in minde. And whereas Chriſt doth pardon his infirmitie,we may therin beholde his mercifulneſſe,which euery one of vs tryeth dayly , whileſt that we doe ſtick faſt in the meanes which are nigh vs. Hee doeth by ſtretching out his hand out of hidden places,contrary to our expectation, declare howe farre his goodneſſe exceedeth our weakeneſſe and ſtraightnes in faith. Furthermore,we muſt be inſtructed by this example,to ſuffer. Thirtie yeeres were a long time,wherein God did deferre his benefite,in helping this miſerable man, which yet notwithſtanding he determined to beſtow vpon him from the beginning. How long ſoeuer therefore he make vs wayte,let vs ſo grone vnder our miſerie,that yet the yrkſomneſſe of the long time doe not diſcourage vs. For although there appeare no end,when as our miſeries are prolonged, yet we muſt alwayes perſuade our ſelues that God is a wonderfull deliuerer, who doth eaſily remoue all hinderances by his power.

9 And it was the Sabboth. Chriſt knewe well enough what great offence woulde followe immediately,when they ſhould ſee the man goe bearing a burden. For the lawe doth in plaine wordes forbid to beare any burden vpon the Sabboth day. But there was a double reaſon why Chriſte did ſet foorth ſuch a ſpectacle, ſetting a part all reſpect of this danger; Ier. 17. 21.

danger: namely, that the common people might the better knowe the myracle: ſecondly that there might ſome occaſion be miniſtred, and as it were a way made, for that excellent ſermon which hee made immediatly.

Furthermore, the knowledge of that myracle was ſo greatly to' bee eſteemed, that he ought not to haue paſſed for offending the people, eſpecially ſeeing that hee had in readines a lawefull excuſe, wherewith though he did not pacifie the wicked, yet did he ſufficiently refute their falſe ſlaunders. Therefore we muſt note this rule, that though the whole worlde do fret and fume againſt vs, yet muſt wee publiſhe the glory of God, and preache his workes, ſo farre foorth as it is expedient for his workes to be knowen. Neither muſt we be wearied or diſcouraged, although this our deſire fall not out ſo well as we would, ſo that wee ſet before our eyes that end whereof I haue ſpoken, and leape not ouer the boundes of our dutie.

10 Therefore the Iewes ſaid vnto him that was healed, it is the Sabboth: it is not lawfull for thee to take vp thy bed.

11 He anſwered them, hee that made mee whole, ſaid vnto mee, take vp thy bed and walke.

12 Therefore they asked him, what man is that, that ſaid vnto thee, take vp thy bedde and walke?

13 Furthermore, he that was healed, knewe not who it was: for Ieſus had withdrawen himſelfe, becauſe there was a multitude in the place.

14 Afterward, Ieſus found him in the temple, and ſaith vnto him, beholde, thou art healed, ſinne no more, leaſt a worſe thing happen vnto thee.

15 The man went and telde the Iewes, that it was Ieſus, who had healed him.

16 And therefore the Iewes did perſecute Ieſus, and they ſought to ſlea him, becauſe he did theſe thinges on the Sabboth day.

10 It is the Sabboth. Foraſmuch as it ſtoode all men vpon to defend the religion of the Sabboth, they doe well, and for good cauſes accuſe the man: but when as the excuſe that hee made, doth not ſatiſfie them, they doe nowe begin to offend therein: for they ought to haue looſed him when they knewe the cauſe. To beare a burden (as we haue ſaid) was a breaking of the Sabboth, but Chriſt who laide the burden vppon his ſhoulders, did vnburden him with his authoritie. Therfore we are admoniſhed in this place to beware of raſh iudgement vntill wee doe throughly knowe the reaſon of euery mans fact. What thing ſoeuer is contrarie to the worde of God, without doubt it deſerueth to be condemned: but becauſe it oftentimes falleth out ſo, that we are deceiued in this point, let modeſtie goe before, together with a quiet inquiſition, to the end our iudgement may be ſound and ſober. For becauſe the Iewes being poſſeſſed with a wicked affection, do not ſtay to make inquiſition, they ſtop the gate againſt iudgement and moderation. But and if they had ſuffered themſelues to be taught, the offence had not only been taken away, but they had been brought vnto the knowledge of the goſpel with farre more fruit.

Nowe wee ſee howe farre theyr ſinne reached, and wherein they ſinned: namely, becauſe they dyd not admit a iuſte defence.

And

And the defenſe is thus, that he that was healed did anſwere, that he dyd nothing, but that which he commaunded him to doe, who had authoritie and power to commaund. For although hee vnderſtood not as yet who Chriſte was, yet was he perſuaded that he was ſent of God, becauſe he had tryed his diuine power : and hee doth thereby gather that he was indowed with authoritie, ſo that he muſt needes obey him. But this alſo ſeemeth to be worthie of blame, that the myracle doth remooue him from the obedience of the law. Indeede I confeſſe he leaneth vnto, and fighteth with a reaſon that was ſcarſe ſtronge enough : yet the other doe offend double, in that they neither conſider that this was an extraordinarie work of God, neither yet do ſuſpend their iudgement vntyll ſuch time as they haue heard the prophet that was furniſhed with the worde of God.

13 Hee knew not who it was. Chriſt woulde not haue the glory of ſo great a worke to vaniſh away. Yet woulde he haue it firſt to be knowē and famous, before ſuch time as he would profeſſe himſelfe to be the authour thereof. Therefore he withdrew himſelfe a little, that the Iewes might iudge of the thing it ſelf, without any reſpect of perſon. Hence may we gather, that it cannot bee attributed to the faith of the man that hee was healed, who knoweth not his Phiſition when he was cured: and yet it ſeemeth that he did this by the direction of faith in that he tooke vp his bed when he was commaunded. For mine own part, as I do not denie that there was in him ſome ſecrete motion of faith, ſo I ſay that it doth plainely appeare by the text, that he was deſtitute of ſound doctrine, wherein he ſhould reſt, and of the pure light.

14 After this Ieſus found him. Theſe wordes doe more plainely ſhew, that Chriſt did not therefore lie hid for a time, that the memorie of his benefite might periſh : for he doth now come abroad of his owne accorde, his meaning was only to haue the worke firſt knowen, and then to haue himſelfe knowen to be the authour therof. Furthermore, this place containeth moſt profitable doctrine, for when Chriſt ſaith, *Beholde thou art healed.* His meaning is, that we doe wickedly abuſe God his benefites, vnleſſe we be moued vnto thankefulneſſe. Neither doth Chriſt caſt that in his teeth, which he had giuen him : but doth only admoniſt the man and tell him that he was healed for this cauſe, that being mindfull of the grace receiued, he might worſhip God his deliuerer, duryng his whole life. Therefore as God doth inſtruct vs vnto repentance, and pricke vs forward with light puniſhments : ſo hee doth exhort vs vnto the ſame with his goodneſſe and clemencie. Yea this is the generall ende aſwell of our redemption, as of all Gods gifts : to haue vs wholy addicted and knit vnto him.

Furthermore, this cannot bee, vnleſſe we remember the pain and puniſhment which we haue alreadie eſcaped : and hee that hath obtayned pardon doe exerciſe himſelfe in this meditation duryng his whole life. Alſo this admonition teacheth vs that what harme ſoeuer we ſuffer, it is to be imputed to our ſinnes. For doubtleſſe calamities doe not come by chaunce, but they are ſo many light puniſhments to chaſten vs. Therfore we muſt firſt of all acknowledge the hand of God which ſmiteth vs, & not imagine any blinde brunt of fortune in our aduerſitie : secondly, we muſt giue God this honor, that ſeeing he is our beſt father hee taketh no pleaſure

pleaſure in our miſeries: and therefore that hee doeth neuer handle vs roughly vnleſſe he be offended with our ſinnes. VVhen he forbiddeth him to ſinne, he doth not require that he ſhould be free from all ſin: but there is a compariſon made of his former life. For Chriſte doth exhort him hereafter to amend his life, and not to continue like to himſelf. *Leaſt any worſe thing.* If God can do vs no good with light puniſhments, wherewith he being our moſt gentle father doth correct vs, as tender & daintie children, he is compelled to put vppon him a new, and as it were a ſtrange perſon. Therfore he taketh whips in hand to tame our fiercenes withal, as he denoteth in the law, Leui. 26.14.18. Deu. 28.15. & Pſa. 32.9. Yea ſuch teſtimonies are vſual in the ſcriptures. Therfore in ſ we are oftentimes puniſhed with new miſeries, we may thanke our owne ſtubbornneſſe for that. For we are not like to vnbroken horſes & mules: but we are more then vntamed beaſtes. Therefore it is no maruell if God doe as it were breake vs in peeces with more cruel puniſhments, as with hammers, whom indifferent puniſhment cannot amend: for it is meete that they be broken who will not bend. To conclude, this is the vſe of puniſhments, that we may be made to take better heed hereafter. If we ſtubbornly reſiſt the firſt or ſecond ſtroke, he will ſtrike ſeuen fold harder: if hauing ſhewed ſome token of repentance for a ſhort time, we do by and by returne vnto our nature, he doth more ſharply puniſh this our forgetfull lightneſſe, that is full of ſluggiſhneſſe.

But it is worthie to be noted in this man, how mercifully and fauourably the Lord ſuffereth vs. For ſuppoſe he drew nigh vnto old age: yet muſt he needes be taken with the diſeaſe in the firſt flower of his age: and peraduenture he had been ſicke from his childhood. Now conſider how greeuous the puniſhment and paine of ſo many yeeres was. And certain it is that God cannot be accuſed of too great ſeueritie, becauſe he did puniſh a man that was halfe dead, with ſo long ſickneſſe. Therefore in that we are lightly puniſhed, let vs learne that that commeth to paſſe becauſe the Lorde doth mittigate the greateſt rigour of puniſhments, for his infinite goodneſſe ſake. Let vs alſo learn that there are no paines ſo fierce & cruell, but that the Lord can adde ſomething thereunto, ſo often as he thinketh it good. And queſtionles miſerable men doe oftentimes pull downe vppon themſelues horrible & wonderfull tormentes, with their complaintes: whileſt that they ſay that their plagues cannot be augmented. Are not theſe thinges hidden in my treaſures ſaith the Lorde? Deut. 32.34. VVe muſt alſo note how ſmall fruite the chaſtiſements of God do bring foorth in vs. For if Chriſte his exhortation was not ſuperfluous, we may gather thence that this mans ſoule was not yet well purged from all vices. And truly vices doe take deeper roote in vs then that they can be plucked vp in one or two dayes. And the curing of the diſeaſes of the ſoule is harder then that it is contented with the remedies of a ſmall time.

15 The man went. He meant nothing leſſe then to purchaſe enuy vnto Chriſt: and alſo he looked for nothing leſſe then that they would ſo rage againſt Chriſt. Therfore it was a godly affection whenas he would honor his phiſition with due honor. The Iewes do vomite out their poyſon in this, that they doe not only accuſe Chriſt for breaking the Sabbaoth, but doe alſo burſt out into extreame crueltie.

17 *And Ieſus anſwered them, my father worketh vntill this time, and I worke.*
18 *For this cauſe therefore the Iewes ſought the rather to kill him, becauſe he did not only breake the Sabboth, but did alſo call God his father, making himſelf equall with God.*
19 *Therefore Ieſus anſwered, and ſaid vnto them, verily, verily I ſay vnto you, the ſon can doe nothing of himſelfe: ſaue that which he ſhall ſee the father do, which things when he doth, the ſonne doth theſe in like ſort.*

17 *My father,* VVe muſt mark what manner of defence Chriſt vſeth: He doth not anſwere, that the law concerning the keeping of the Sabboth was temporal, and ſuch as was now to be abrogated but doth rather ſay that he had not broken the Sabboth: becauſe this is a worke of God. It was indeed a ſhadowiſh ceremonie, whereof Chriſte made an end by his comming, as Paule teacheth, Col. 2. 16. 17. But the ſtate of this preſent cauſe conſiſteth not in that. For men are only commanded to reſt from their owne workes: therfore circumciſion which is a work of God, and not of men, is not contrarie to the Sabboth. Chriſt ſtandeth vpon this point, that the holy reſt is not troubled with the woorkes of God, which reſt was commanded in the law of Moſes. And by this reaſon he doth not only excuſe his own fact, but his alſo that bare his bed, for it was an appurtenance and as it were a part of the myracle: becauſe it was nothing els but an approuing of the ſame. Secondly, if thankſgiuing and the preaching abroade of the glory of God be, to be reckoned among the workes of God, it was no breaking of the Sabboth with foote and hande to ſet foorth the grace of God. Yet Chriſt doth chiefly ſpeake of himſelfe, with whom the Iewes were more offended: In the meane while he doth teſtifie that the health which hee reſtored to the ſicke man is a teſtimonie of his diuine power. He affirmeth that he is the ſonne of God, and that the maner of working is common to him and his father. I doe not nowe at large diſpute what was the vſe of the Sabboth, & for what cauſes it was commaunded. As touching this preſent place, the religion of the Sabboth is ſo farre from breaking and hindering the courſe of the workes of God, that it doth rather graunt place to them alone. For why doth the lawe commaunde men to reſt from their owne workes: ſaue only that they may applie all their ſenſes being emptie and free, to conſider vpon the workes of God? Therefore hee is a wicked ouerthrower of the lawe, and alſo a falſe interpreter, who doth not graunt vnto the workes of God a free kingdome in the Sabboth. If any man doe obiect that the example of God is ſet before men, that they may reſt the ſeuenth day: the anſwere is eaſie, that men are not like vnto God in that point, becauſe hee kept holy day, but becauſe that ceaſing from the troubleſome actions of this world, they doe aſpire vnto the heauenly reſt. Therefore the Sabboth of God is no loytering, but a ſound perfection which bringeth with it the quiet eſtate of peace. Neither is that any hinderance which Moſes ſaide, Gen. 2. 2. that God made an end of his workes. For his meaning is, that when God had finiſhed the frame and worke of the worlde, he did conſecrate that day, which men ſhoulde beſtowe on the meditating vppon his workes. In the meane while he ceaſeth not by his power to vpholde the worlde which he hath made, to gouerne it by his counſell, to nouriſhe it with his goodneſſe, and to determine all thinges at his pleaſure in heauen

uen and earth. Therefore the creation of the worlde was finished in sixe dayes: but the gouernment of the same is perpetuall, and GOD doth worke continually in defending and preseruing the order thereof: as Paule teacheth, that in him we liue, we moue and haue our being. And Act. 17.28
Dauid teacheth that all thinges doe stande, forasmuch as the spirite of Psa. 104.29
God giueth life vnto them, and that they doe fayle so sone as they shalbe destitute of his force. Neither doth God only defende nature being created by him, with his generall prouidence only, but hee ordereth, & moderateth euery part thereof. And he doth especially keepe & gouern by his ayde the faithfull, whom he hath taken into his tuition. *And I worke.* Christe hauing omitted the patronage & defence of the present cause, hee declareth the ende and vse of the myracle: namely, that he may bee thereby knowen to bee the sonne of God. For this was his purpose in all his words & deedes, to shew himselfe to be the authour of saluation. This is proper to the diuinitie, which he challengeth to himselfe: as saith Heb. 1.3.
also the Apostle, that he susteineth all thinges by his mightie becke. And he doth testifie that he is God for this cause, that beeing reuealed in the flesh, he may execute the office of Christe: so that he affirmeth that hee came from heauen, because he would haue it knowen, especially why he descended into the earth.

18 For this cause therefore. Hee was so farre from pacifiyng their rage with this defence, that he did rather prouoke the same. Neither was hee ignorant how malitious their wickednes, and how hard their stubbornesse were: but this was his chiefe drift to profite a fewe of his who were then present: and secondly, to bring to light their incurable wickednesse. And he hath taught vs by example, that we must neuer yeelde vnto the furie of the wicked, but endeuour so much as neede requireth to defende the truth of God, though all the worlde gainsay vs, and murmur against vs. Neyther is there any cause why the seruauntes of God should be greeued, if so be it they haue not so good successe as they would wish: seeing þ euen Christ himselfe had not such successe. Neither is it any maruell if Satan doe so much more violently rage in his members and instruments, the more that the glory of God doth shew it selfe. In the former member, when the Euangelist saith that they were displeased with Christe, because he had broken the Sabboth, he speaketh according to their meaning. For I haue alredie taught that the matter was otherwise. The principall cause of indignation is, because he calleth god his father. And indeede Christ his intent was to haue God to bee taken for his father after a peculiar sort, that hee might exempt himselfe from the common order of other men. He made himselfe equall with God seeing that he did attribute vnto himselfe the continuall working. And Christe is so farre from denying of this, that he doth more plainly confirme the same. Whereby is refuted the madnes of the *Arrians*, who did confesse that Christe was God in such sort, that they thought that he was not equall with the father. As if there coulde any inequalitie be found in the one and simple essence of God.

19 Therefore Iesus answered. Wee see as I haue saide, that Christe is so farre from refuting that which the Iewes did obiect, although it were slanderous, þ he doth more plainely proue that it was true. And first of al he stadeth vpō this point, that þ was a work of god wherin þ Iewes found

that they may perceiue that they muſt ſtriue with God, if they proceede to condemne that which muſt of neceſsitie be aſcribed vnto him. This place was in times paſt diuerſly toſt betweene the true fathers & the *Arrians*. *Arrius* did gather thereby that the ſonne was leſſer then the father: becauſe he could doe nothing of himſelfe. The fathers did obiect that the diſtinction of perſon is only meant by theſe words, that it might be knowen that Chriſt is of the father, and yet notwithſtanding that he is not depriued of the internall power of working. But they were both deceiued: for neither are theſe words ſpoken cõcerning the bare diuinitie of Chriſt: and thoſe thinges which we ſhall ſee by & by doe not belong of themſelues & ſimplie vnto the eternall worde of God, but doe only agree with the ſon of God inaſmuch as hee is reuealed in the fleſh. Let vs therefore ſet Chriſt before our eyes, as he was ſent of the father to be the redeemer of the worlde. The Iewes did conſider in him no farther thing, then his humane nature. Therefore he affirmeth that hee healed not the ſicke man, as he was man: but by his diuine power wiche laid hid vnder the viſible fleſhe. This is the eſtate of the cauſe, whereas they faſtening their eyes vpon the fleſh did contemne Chriſt, hee biddeth them ryſe higher, and behold God. All the ſpeech is to be referred vnto this matching of contraries, that they are greatly deceiued, who thinke that they haue to deale with a mortall man, whileſt that they accuſe Chriſt for his workes which were meere diuine. Therefore doth he ſo earneſtly affirme, that in this worke hee differeth nothing from the father.

20 For the father loueth the ſonne, and sheweth him all things which he doth: and he will shew him greater workes then theſe, that you may maruel.

21 For as the father rayſeth vp the dead, and quickeneth, ſo the ſonne alſo quickeneth whom he will.

22 For the father iudgeth no man: but he hath giuen all iudgement to the ſonne,

23 That all men may honour the ſonne as they honour the father: hee that honoureth not the ſonne, honoureth not the father that ſent him.

24 Verily, verily, I ſay vnto you, that he which heareth my wordes and beleeueth in him that ſent me hath eternall life: and ſhal not come into iudgement: but hath paſſed from death to life.

20 For the father loueth. All men ſee howe hard and farre fet the expoſition of the old writers is. God (ſay they) loueth himſelfe in his ſon. But this doth very well belong vnto Chriſt being clothed with the fleſh, to be beloued of his father. Yea we know that hee was diſtinguiſhed by this excellent title aſwell from angels as frõ men, *This is my welbeloued ſon.* Mat. 3. 17. For we know that Chriſt was elected, that in him might be reſident the whole loue of God that it might flow thence vnto vs as frõ a full fountaine. For Chriſt is beloued of God the father as hee is the head of the church. He teacheth that this loue is the cauſe why the father worketh al things by his hand. For when he ſaith that al things are *shewed vnto him*, by theſe words is to be vnderſtood the cõmunication or participation: as if he ſhould ſay, as the father hath powred out his mind into mee, ſo hath he poured into me his power, that in my works ꝑ diuine glory may appeare: ſo ꝑ mẽ cã ſeek no diuine thing, which they may not find in me.

And

And truely we ſhall in vaine ſeeke for the power of GOD without Chriſte.

Hee sheweth him greater workes then theſe. His meaning is that the myracle which he ſhewed in the curing of the man, was not the chiefeſt of the workes which were giuen him in charge by his father. For he had only giuen them a ſmall taſt there, of that grace, whereof he is properly both the miniſter and the authour: to wit, that hee may reſtore life to the worlde. When he addeth that, *yee may marueil,* hee toucheth by the way their vnthankfulneſſe, becauſe they did contemne that ſo excellent a token of the power of God: as if he ſhould ſay, how dull and blockiſh ſoeuer you bee, thoſe thinges which God ſhall bring to paſſe by mee hereafter, ſhall enforce you to wonder whether you will or no. Yet it ſeemeth þ this was not fulfilled, ſeeing that we know that in ſeeing they ſawe not, like as Iſaias ſaith alſo 6. 9. that the reprobate are blind when they behold the light of God. I anſwere, that Chriſte ſpake not in this place of their affection, but did onely note how valiantly he would afterwardes proue himſelfe to be the ſonne of God.

21 For as the father. He doth here briefly ſet downe what manner of office was giuen him of his father. For although he ſeemeth to chooſe one kynde: yet is it a generall doctrine, wherein he ſheweth that hee is the authour of life. And it containeth in it ſelf, life, and righteouſnes, and all the giftes of the holy Ghoſt, and all the partes of our ſaluation. And truly it was requiſite that this myracle ſhoulde be ſuch a ſpecial teſtimonie of Chriſtes power, that it might bring foorth that common fruite: namely, that it might open the gate vnto the Goſpell. We muſt farther note after what ſort Chriſt giueth vs life. For he found vs all dead: therefore it was needefull that he ſhoulde begin at the reſurrection. Yet notwithſtanding it is not ſuperfluous that he ioyneth two wordes together: Becauſe it were not ſufficient for vs to bee deliuered from death, vnleſſe Chriſt did reſtore life vnto vs fully and perfectly. Furthermore, he maketh not this life common to all men. For he ſaith, that he giueth life to whom he will, wherby he meaneth that hee doeth vouchſafe to beſtow this grace peculiarly only vpon certaine men, that is, the elect.

22 For the father. He doth now more plainly expreſſe the general thing it ſelfe, that the father doth gouerne the worlde in the ſonnes perſon, & doth by his hand rule. For the Euangeliſt taketh *iudgement*, for gouernement and power according to the phraſe of the Hebrewe tongue. Now we know what is the ſumme, that the father hath deliuered the kyngdome to Chriſt, that he may gouerne heauen and earth at his pleaſure. But this may ſeeme to bee a very abſurd thing, that the father hauing reſigned vppe the right of his gouernment ſhoulde ſit idle in heauen like ſome priuate man. The anſwere is eaſie, that this is ſpoken not ſo much in reſpect of God as of men. For there is nothing changed in God whileſt that hee hath made Chriſte the chiefe king and Lord of heauen & earth. For hee himſelfe is in the ſonne and he worketh in him. But becauſe when as we will aſcende vnto God, all our ſenſes doe by and by faile, Chriſte is ſet before our eyes, as the viſible image of God, who can not bee ſeene. There is no cauſe therefore why wee ſhould wearie our ſelues in vaine with ſeeking out the ſecrete places of heauen, ſeeing that

God doth prouide for our infirmitie, when he sheweth himselfe nigh vn to vs in the person of Christ: But rather when as we haue to deale concerning the gouerning of the worlde, the estate of our selues, the heauēly ayde of our saluation, let vs learne to turne our eyes vnto Christe alone (like as al power is commited vnto him, and in his face appeareth god the father who shold otherwise be hid far away) least ꝑ bare maiestie of God doe swalow vs vp with his infinite brightnesse.

23 *That all men may honour.* This member doth sufficiently confirme that which I touched of late, that GOD doth not so reigne in the person of Christ as if he were at ease in heauen, as sluggish kings are wont to do: because he doth declare his power in Christ, and doth shewe himselfe to be present. For what other thing doe these wordes signifie, *that al may honour the sonne*, saue only that the father will bee acknowledged and worshipped in the sonne? Therefore it is our dutie to seeke God the father in Christ, there to beholde his power, there to worship him. For (as it followeth immediately after) *hee that honoureth not the sonne*, defraudeth god of his lawfull honour. All men do confesse that God is to be worshipped, and this sense being naturally ingrafted in vs, hath taken suche deepe roote in our heartes, that no man dare absolutely denie God his honour: in the meane while the mindes of men do vanish away by seeking God without the way. Hence came so many feigned gods, hence came so many peruerse worshippings. Therefore we shall finde the true God no where els saue only in Christ, neyther shal we worship him aright any other way saue only by kissing the sonne, as Dauid teacheth. For (as Iohn witnesseth els where 1. Iohn 2.12.) he that hath not the sonne he lacketh the father also. The Turkes and Iewes doe with gorgeous titles adorne the God whome they worship, but wee must note this that the name of god being separated from Christ is nothing els but a vaine fiction. Therefore whosoeuer wil haue his worship to be approued of the true God, let him not turne aside from Christe. Neither was the estate of the fathers vnder the lawe any other. For although they did beholde Christ obscurely vnder shadowes, yet GOD did neuer reueale himselfe without Christe. But nowe since that Christe was reuealed in the flesshe and made our king, all the worlde must bow their knees vn to him, that it may bee subiect to GOD. For seeyng that GOD the father hath commaunded hym to sit at his ryght hande, he that imagineth God without Christe, hee lameth him of the one parte of hymselfe.

Psal. 2. 12.

24 *Hee that heareth my worde.* Here is expressed the manner and order of the worshipp, least any man should thinke that it is placed in some externall ryte onely, and in friuolous ceremonies. For the doctrine of the gospel is vnto Christ as a scepter wherewith he doth gouern the faithful which are put vnder him by the father. And this definition is principally to be noted. There is nothing more common then the false profession of Christianitie. For euen the Papistes who are the most deadly enemies of Christ, doe yet notwithstanding too boldly brag of his name: but Christe doth in this place require no other honor at our hands, saue only that we obey his gospel. Vvherupon it followeth that what honor soeuer ꝑ hypocrites do giue vnto Christ, it is nothing els but ꝑ traiterous kisse of Iudas, Although they call him king an 100. times, yet doe they spoyle

ſpoile him of his kingdom & al power, whileſt that they do not beleeue his goſpel. He doth alſo ſet foorth the fruit of obedience, when he ſaith: *Hee hath eternall life*, to the ende we may be more willing to performe the ſame. For who ought to be ſo hard hearted, but he will ſubmit himſelfe willingly vnto Chriſt, hauing the reward of eternall life ſet before him? and yet we ſee how few he winneth vnto himſelf with this ſo great bountifulnes. Such is our frowardnes that we had rather willingly periſh, then ſubmit our ſelues vnto the ſon of God, by whom we may be ſaued through his goodneſſe. Therefore Chriſt comprehendeth both theſe thinges in theſe wordes: both the rule of the godly and ſincere worſhip, which he requireth at our handes, and the way whereby he hath reſtored vs vnto life. For it were not ſufficient for vs to vnderſtand that which he taught before: namely, that he came to rayſe the dead, vnleſſe we did alſo know how he doth deliuer vs from death. He affirmeth that wee doe obtaine life by hearing his doctrine, vnderſtanding by the woorde (*heareth*) faith, as it doth immediately ſhew it ſelfe. And faith hath not his place in the eares, but in the heart.

Furthermore we haue els where declared whence ſo great force of faith commeth. We muſt alwayes conſider what the goſpel offereth vs. Neither is it any maruell, that he that receiueth Chriſte with all his merites, is reconciled vnto God, and is abſolued from the giltineſſe of death: that he that is indued with the holy ſpirite, is cloathed with the heauenly righteouſneſſe, that he may walke in newneſſe of life. Rom. 6.4. The clauſe which is added, *Beleeueth in him that ſent mee*, ſerueth to eſtabliſh the authoritie of the Goſpell, whyleſt that Chriſt doth teſtifie that it came from God, and was not forged by man. Like as in another place he denieth that that is of himſelfe which he ſpeaketh: but that it is commanded him of his father, afterward in the xiiii. chapter, and x. verſe *Hee commeth not into iudgement*. Herein is contained a ſecrete oppoſition betweene guiltineſſe, whereunto we are all naturally ſubiect, and the free acquitting which we haue through Chriſt. For vnleſſe all were in danger of damnation, to what end ſhould it ſerue to exempt thoſe that beleeue in Chriſt? Let this therefore be the meaning of theſe words, that we are out of danger of death, becauſe we are abſolued through the benefite of Chriſte. Therfore howſoeuer Chriſt doth ſanctifie vs and regenerate vs by his ſpirite into newneſſe of life: yet the free remiſſion of ſinnes is here ſpecially touched, wherein alone conſiſteth the happineſſe of men.

For he beginneth to liue indeed, who hath god to be merciful vnto him, and how ſhould God loue vs vnleſſe he did pardon our ſinnes? *He hath paſſed*. Whereas certaine latine copies haue it in the future tence, *Hee ſhall paſſe*, it proceedeth from the ignorance and raſhneſſe of ſome man, who not vnderſtanding the Euangeliſt his meaning, did graunt himſelf greater libertie thē was meet. For there is no doubtfulnes at all in the Greeke worde. And he ſaith not vnfitly that there is a paſſage made from death alreadie, becauſe both the vncorruptible ſeede of life is in the children of God, after that they are called, and they doe alreadie ſitte downe with Chriſte through hope in the heauenly glorye, and haue the kyngdome of GOD certainely appoynted within them ſelues. For although theyr life be hidden, yet do they not therefore ceaſe to to

Col, 3. 3. poſſeſſe it through faith: although they are beſet rounde about with death, yet they doe not therefore ceaſe to bee quiet: becauſe they know that they are ſafe enough through the ayde of Chriſte. In the meane while let vs remember that the faithfull are now in ſuch ſort in life, that they doe alwayes beare about them the matter of death: but the ſpirit which dwelleth in them is ỹ life, which ſhall at length aboliſh the relikes of death. For that ſaying of Paule is true, that death, is the laſt enemye
1. Cor. 15. 26. that ſhalbe deſtroyed. Neither doth he here intreate either of the perfect aboliſhing of death, or the full exhibiting of life. But although life bee onely begunne in vs, yet Chriſte doeth affirme that the faithfull are ſo ſure thereof, that they ought not to bee afraide of death: neyther is it any maruell, ſeeing they are ingrafted into him, who is the fountaine and VVell of lyfe that can neuer be drawen drie.

25 Verilie, verily I ſay vnto you, that the houre ſhall come, and nowe it is when the dead ſhall heare the voyce of the ſonne of GOD: and they that ſhall heare ſhall liue

26 For as the father hath life in himſelfe, ſo he hath alſo giuen vnto the ſonne to haue life in himſelfe.

27 And hee hath gyuen him power to doe iudgement, becauſe hee is the ſonne of man.

28 Maruell not at this: becauſe the houre ſhall come, wherein all they which are in the graues ſhall heare his voyce,

29 And ſhall come foorth, they that haue done good, vnto the reſurrection of life: and they that haue done euill, vnto the reſurrection of iudgement.

25 Verily, verily I ſay vnto you. Seeing that the Euangeliſt bringeth in the ſonne of God ſo oftentimes ſwearing in the matter of our ſaluation: we doe firſt of all hereby perceiue how carefull hee was for vs: and ſecondly, how greatly it skilleth that the credite of the goſpel be well and throughly eſtabliſhed and grounded. Truly hee ſeemeth to tell in this place a certaine vncredible thing, when as this effect of faith is declared whereof Chriſt intreateth: therefore he confirmeth with an oathe that the voyce of the Goſpel is ſo liuely, that it is able to rayſe vp the dead. It is euident enough that he ſpeaketh of the ſpirituall death. For they that referre it vnto Lazarus and the ſonne of the widdow of *Naim*, and ſuch like, they are refuted by the text it ſelfe. Chriſte telleth vs firſt that wee are all dead, before he doth quicken vs. And hereby it appeareth of what force the whole nature of man is vnto the obtaining of ſaluation. VVhen as the Papiſtes will ſet vp their free will, they compare it to the Samaritane, whom the robbers left halfe dead in the way. As though it were lawful with the ſmoak of an Allegorie to darken a cleare ſentence, whereby Chriſt doth flatly adiudge vs to death. And truly ſeeing that we are eſtraunged from God through ſinne, after the falling away of the firſt man, whoſoeuer doe not acknowledge themſelues to be oppreſſed with eternall deſtruction, they doe nothing els but deceiue themſelues with vaine flatterings. I graunt truly, that there remaineth ſome life in the ſoule of man: (for both the vnderſtanding, and will, & all the ſenſes are ſo many partes of life) but becauſe there is no part of life, which doth aſpire vnto the heauenly life, it is no maruell if the whole man, as appertaining vnto the kingdome of God, bee iudged dead.

dead. And Paule declareth this death at large (Ephe. 2.1. and 4. 17.) when as hee ſaith that we are eſtraunged frō the pure & ſound reaſon of the minde, and that being enemies vnto God with all the affection of our hearte, and aduerſaries of his iuſtice, that we wander in darkeneſſe beyng blinde, we are giuen to wicked concupiſcence. If there be no force in a nature, that is ſo corrupt, to deſire righteouſneſſe, it followeth that the life of God is quite extinguiſhed in vs. So that the grace of Chriſt, is the true reſurrection from death. Furthermore, we haue this grace giuen vs by the goſpell: not that the outwarde voyce hath ſo great force, which doth oftentimes beate the eares in vaine, but becauſe Chriſt doth ſpeake vnto our heartes within by his ſpirite, that wee may receiue by faith the life that is offered vs. Neither doth he intreate in this place generally of al the dead: but he meaneth only the elect, whoſe eares God doth bore through and open, that they may heare the voyce of his ſonne, that it may reſtore them to life. Yea Chriſt doth diſtinctly in his words cōmend vnto vs a double grace, when he ſaith, *The dead ſhall heare the voyce of the ſon of God, and they that ſhall heare ſhall liue.* For it is no leſſe contrary to nature for the dead to heare, then to bee called againe to life from which they were fallen. Therefore both of theſe are properties of the ſecrete power of God. VVhen he ſaith, *The houre ſhall come and now is*, he ſpeaketh as of a thing before vnaccuſtomed. And truly the publiſhing of the Goſpell, was a newe and ſodaine reſurrection of the worlde. If any man aske this queſtion whether the worde of God did not alwayes giue life to men, or no: wee may readilie anſwere, that the doctrine of the lawe and the propheres, foraſmuch as it was appointed for God his people, it rather had this office to nouriſh thoſe in life who were begotten to God, then to bring them backe againe from death. But the eſtate of the Goſpel was otherwiſe, whereby the Gentiles who were before aliants from the kingdome of God ſeparated from God, depriued of all hope of ſaluation, were gathered into the fellowſhip of life.

26 *For as the father.* Hee ſheweth by what meanes his voyce hath ſo great force, to wit, becauſe he is the fountaine of life, and doth powre out the ſame by his voyce into men. For wee ſhould not haue life from his mouth, vnleſſe the cauſe and originall thereof were in his power. For God is not only ſaid to haue life in himſelfe, becauſe he liueth alone through his owne and inward power: but becauſe hauing in himſelfe the fulnes of life, he quickeneth all thinges. And this truly doth properly appertaine vnto God, as it is Pſal. 36.9. *VVith thee is the VVell of life.* But becauſe the maieſtie of God as it is ſet far off frō vs, might be like to an hidden & ſecrete ſpring, therfore did it ſhewe it ſelfe in Chriſt. Therfore we haue a readie and common well out of which wee may draw. This is the meaning of the words, becauſe God would not haue life to be hidden with him, & as it were buried, he therefore powred it out into his ſonne, that it might flowe vnto vs. Hence wee gather that this title is properly aſcribed to Chriſt: inaſmuch as he was manifeſted in the fleſh.

27 *And hath giuen him power.* Hee repeateth this againe that the gouernment was giuen of the father, that hee may haue full power of all things both in heauen and earth. *exouſia* doth in this place ſignifie digni-

tie and *iudgement* is taken for gouernment, As if he ſhould ſay, that the ſonne is made of his father a king, that he may gouerne the world, and exerciſe his fathers power. The reaſon which followeth immediately, is principally to be noted. *Becauſe he is the ſonne of man.* For his meaning is, that hee commeth vnto men adorned with ſo great power, that he may impart vnto them that which he receiued of his father. Some do think that that which is here ſpoken is all one with that of Paule, Phil. 2. 7. *That Chriſte when he was in the forme of God, did make himſelfe of no reputation taking vpon him the ſhape of a ſeruant, and did humble himſelfe vnto the death vpon the croſſe. Wherefore God hath alſo highly exalted him, and giuen him a name aboue all names, that euery knee may bowe before it, &c.* But I doe make it to reache farther, that Chriſte inaſmuch as hee was man, was appointed of the father to be the authour of life, that we might not ſeeke farre for it. For Chriſte did not take it to himſelfe, as if he needed the ſame: but that he might inrich vs with his plentie. The ſumme is, that that was reueaſled vnto vs in Chriſt as he was man, which was hidden in God, & that the life which before could not be attained vnto, is now in readines. And whereas ſome doe knit this reaſon vnto the member following, hauing pulled it away from his owne text, it is farre fet, and contrary to Chriſts his meaning.

28 *Maruell not at this.* He ſeemeth to reaſon very vnfitlie whileſt that he ſetteth the confirmation of that which he had ſpoken from the laſt reſurrection. For it is no harder matter for the bodies to be rayſed vppe then for the ſoules. I anſwere that here is no cõpariſon made betwene the greater & the leſſer according to the thing it ſelfe: but according to the meaning of men. For, as they are carnall, they maruell at nothing but that which is carnall and viſible. Hereby it cõmeth to paſſe that they doe careleſly paſſe ouer the reſurrection of the ſoule: & do more wõder at the reſurrectiõ of ẏ fleſh. And alſo this our blockiſhnes cauſeth thoſe things to be more of credite, which can be ſeen ẅ the eyes, thẽ thoſe which cã be cõceued by faith only. becauſe he maketh mẽtiõ of the laſt day, ẏ reſtraint is no lõger added, *And now is:* but he doth abſolutely ſay that ẏ time ſhal once be. And here meteth vs another obiectiõ, for althogh the faithful do wait for the reſurrectiõ of the bodies, yet can they not leane vnto the knowledge thereof to bee perſuaded that the ſoules are nowe deliuered from death, becauſe the bodies ſhall in time to come ryſe out of the graues. And what is more ridiculous amongeſt the wicked then to proue that which is knowen by that which is (as they ſay) vnknowẽ? I anſwere, that Chriſt doth in this place boaſt of his power amongſt the reprobate, that he may declare that the perfect reſtoring of all things was commanded by the father, as if he ſhold ſay, that which I ſay I haue now begun, I wil once finiſh before your face. And truly whereas Chriſt doth now quicken the ſoules that were drowned in deſtruction by the voyce of his Goſpel, that is a certaine beginning of the laſt reſurrection.

Furthermore, becauſe it conteineth all mankinde, hee doth by and by diſtinguiſh betwene the elect and the reprobate. VVhich partition doth declare that as the reprobate are now cited vnto iudgement by the voyce of Chriſt, ſo they ſhalbe once brought by the ſame voice, and be preſented before his iudgement ſeate. But why doth hee only name thoſe who are

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shut vp in the graues, as if others shoulde not be partakers of the resurrectiō, whether they perished by shipwrack, or were deuoured of beasts, or were consumed to ashes? because the dead vse commonly to be buried, he vnderstandeth by *Synecdoche* all those who dyed long agoe. And this is more forcible then if he had said the dead only. For the sepulchre doth as as it were withdrawe those from the world, whom death hath alreadie depriued of breath and light. *The voyce of* the sonne of God doth signifie the sound of the trumpet, which shall sounde at the commandement, and through the power of Christ. For whereas the Angell shalbe the cryer or apparitour, 1. The. 4. 16. That is no let why that may not be attributed vnto the iudge which is doone through his authoritie, and as it were in his person. Mat. 24. 31. 1. Cor. 15. 52.

29 *They that haue done good.* Hee pointeth out the faithfull by good workes, like as hee teacheth that the tree is knowen by his fruite, Mat. 7. 19. 20. And he commendeth their good workes which they began to doe after they were called. For the thiefe, vnto whom Christe promised life vpon the crosse, who was giuen vnto wicked facts during his whole life, doth euen at the last gaspe as it were, desire to do that which was right. And because he is borne againe a new man, and of the bondslaue of sinne beginneth to be the seruante of righteousnesse all the former course of his life was neuer called to an account before God. Moreouer, euen those sinnes with the gyltinesse wherof the faithfull doe binde them selues dayly, are not imputed vnto them. For there was neuer any in the worlde who without pardon can be iudged to haue liued well. Yea, there shall no worke at all be accounted a good worke, saue that whose faultes God doth pardon: seeing they are al vnperfect and corrupt. Therfore they are called in this place doers of good workes, whom Paul calleth studious, or zealous of the same. And this estimation dependeth vpon the fatherly mercifulnesse of God, who doth freely allow that which did deserue to be reiected. VVhereas the papists doe gather out of these places, that eternall life is repayed vnto the merites of workes, it is easily refuted. For Christ doth not intreate of the cause of saluation: but he doth only distinguish the elect from the repro bate by their marke. And this doth he that he may exhort & inuite his children vnto holinesse and innocencie; Indeede wee doe not denie, that faith which iustifieth vs is ioyned with the desire of liuing well and righteously: but we do only teach that our hope can rest no where els saue only in the mercy of God. Tit. 2. 14.

30 *I can do nothing of my selfe: as I heare, I iudge, and my iudgement is iust: because I doe not seeke my will: but the will of the father who sent me.*

31 *If I testifie of my selfe, my testimonie is not true.*

32 *There is another who doth testifie of me, and I knowe that the testimonie is true, which he doth testifie of mee.*

30 *I can do nothing of my selfe.* It were superfluous in this place to dispute subtilly, whether the sonne of God can do that of himselfe or by the help of some other which belongeth vnto his eternall diuinitie: neyther would he haue vs to be occupied about such subtile matters. Therefore there was no cause why the old fathers should so trouble thēselues about

about the refuting of ỹ falſe ſlander of *Arrius*: that knaue did obiect that the ſonne is not equall with the father, becauſe hee can doe nothing of himſelfe. The holy men doe anſwere that the ſonne doth by good right acknowledge that he hath receiued of the father whatſoeuer hee hath, of whome, in reſpect of perſon, he taketh his beginning. But firſt of al Chriſt doth not here ſpeake of his bare diuinitie: but as he was clothed with our fleſh, he teacheth that he is not to be eſteemed according to the outward ſhewe, becauſe he hath ſome higher thing then man. Secondly, we muſt marke with whom he hath to doe. It was his intent to refute the Iewes, who did goe about to ſet him againſt God. Therefore he denyeth that he doth any thing according to the manner of men, becauſe he hath God to be his guide and gouernour, who dwelleth in him. VVe muſt alwayes remember this, that ſo often as Chriſt doth ſpeake of him ſelfe, he taketh only to himſelfe, that, which is proper to man: becauſe he hath reſpect vnto the Iewes who did falſly ſay that he was as one of the common ſort of men. In like ſort whatſoeuer is aboue man, that doeth he referre vnto the father. This worde *iudge* doth properly belong vnto the doctrine: yet doth it alſo appertaine vnto all the adminiſtration. As if he ſhould ſay that he hath the father to bee his authour in all thinges, that his will is vnto him as a rule: and that therefore hee is a reuenger.

And my iudgement is true. He concludeth that his woordes and deedes are not to be reprehended, becauſe he ſuffereth not himſelfe to doe any thing but that which his father commaundeth him. For that ought to be ſure and certaine without all controuerſie, that all that is right whatſoeuer doth ſpring and flow from God. This modeſtie ought to be the firſt *maxima* of godlineſſe amongeſt vs, ſo reuerently to thinke of the workes and worde of God, that the name of God only ought to be ſufficient to proue his iuſtice and righteouſneſſe: but there bee but a fewe founde who can be perſuaded that God is iuſt, vnleſſe they be compelled. I graunt that God doth ſhewe vnto vs his righteouſneſſe by experience: but to reſtraine the ſame vnto the ſenſe of our fleſh, ſo that we can think no otherwiſe of the ſame, then our wit doth tel vs, is too licentious impietie

Let this then bee a certaine and vndoubted conſequent, that that is right and true, whatſoeuer is of God, and that it cannot be but that god muſt be true in all his wordes, iuſt and righteous in all his workes. wee are alſo taught that this is the only way to doe well, to take nothing in hande vnleſſe God be our guide and helper. And if the whole worlde do ryſe againſt vs afterwarde, let this inuincible defenſe ſuffice vs, that he erreth not that followeth God. *Becauſe I ſeeke not mine owne will.* Chriſte doth not in this place ſet his owne will againſt his fathers will, as being contrarie things: but doth onely refute their vaine ſurmiſe who thoughr, that he was rather enforced with humane boldneſſe, thē gouerned with the authoritie of God. Therefore he denieth that he hath any deſire of his owne, and ſuch a deſire as is ſeparated from the commaundement of his father.

31 *If I teſtifie of my ſelfe.* Hee doth not in this place any whit diſcredit his owne teſtimonie, which in another place he ſtoutly defendeth, but it is a maner of graunting. For, becauſe Chriſte was ſufficiently inſtruc-

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ted and furniſhed by another,hee paſſeth not for beeing beleeued himſelfe. If,(ſaith he) according to the common cuſtome of men, you beleeue not my witneſſe which I beare of my ſelfe,let it be ſo,let my teſtimonie be of no force. And we knowe that that is not accounted true and lawfull which euery man ſaith of himſelfe,although he doe otherwiſe ſpeake the truth : becauſe no man is a ſufficient witneſſe in his owne cauſe. And although it be vniuſt dealing that the ſonne of God ſhould be reckoned in this number of men,yet will he rather yeeld ſome part of his right,that he may ouercome his enemies with the authoritie of God.

33 You ſent vnto Iohn and he bare witneſſe of the truth.

34 But I receiue no witneſſe of man: but I ſpeake theſe thinges that you may bee ſaſe.

35 He was a burning and a ſhining light: and yee woulde reioyce for a time in his light.

36 But I haue a greater teſtimonie,then of Iohn: for the workes which the father hath giuen mee to doe,the ſame workes whiche I doe,doe teſtifie of mee, that the father hath ſent mee.

33 You ſent vnto Iohn. Before he vttereth the teſtimonie of God, hee vrgeth them with the anſwere of Iohn, which they coulde not iuſtly diſcredite or diſtruſt. For to what purpoſe ſerued it to ſende vnto him, vnleſſe they woulde ſtand to his wordes? For they doe ſende as vnto a Prophet of God : therefore they feigne that his voyce is vnto them in ſteed of an oracle. And although there is another conceſſion or graunt contained in this,yet Chriſt doth plainely caſt in their teeth,that it was nothing but malice that did hinder them and keepe them backe from beleeuing. Therefore we ſee that this circumſtance maketh much to the matter,that they ſent vnto Iohn,and did aske of him as beeing deſirous to learne,who was the *Meſſias*: and yet they ſet light by his anſwere.

34 I receiue not witnes from man. But God did not chooſe him in vaine to bee his witneſſe : and in another place, Acts 1.8. Chriſt himſelfe affirmeth that his diſciples are his witneſſes. I anſwere,that Chriſt vſeth the teſtimonie of Iohn,not that he needeth it,but ſo farre foorth as it is profitable for vs to haue ſome confirmation thereby. One man borroweth teſtimonie of another: becauſe they cannot want that help. The eſtate of God and Chriſt is otherwiſe. For if the Philoſophers do ſay, that vertue needeth not the helpe of another, what hath man in himſelfe,wherewith he can vnderprop the truth of God? And Chriſte addeth alſo immediately,that he vttered the teſtimonie of Iohn for theyr ſake. VVhereby he giueth them to vnderſtand that he hath not reſpect ſo much vnto himſelfe, as that hee prouided for men, whileſt that hee rayſeth vp preachers of his goſpell, by whom hee may make his will knowen vnto vs. VVherein his wonderfull goodneſſe doth alſo ſhine, whileſt that he doth applie all thinges vnto our ſaluation. VVherefore it ſtandeth vs vpon to endeuour that he may not take paines in vaine in ſauing vs.

35 He was a burning light. In that he calleth Iohn a burning light, it is

a farther argument of their vnthankefulneſſe. For it followeth that they are blinde of their owne accorde, ſeeing the light of God was ſet vp before their eyes. Therfore the mening of the words is, god wold not haue you to erre: for hee appointed Iohn to bee a light that his brightneſſe might direct you. In aſmuch therefore as you do not acknowledge me to bee the ſonne of God, it commeth to paſſe through voluntarie error. There followeth another exprobration: that they did not only paſſe by the light which was offered thē, with ſhut eyes: but did alſo of set purpoſe abuſe it to oppreſſe Chriſt withall. For in that they were readie to extol Iohn aboue his iuſt degree, that did ariſe of a malicious & vnfaithfull purpoſe, leaſt there ſhould be any place left for the ſonne of God. Chriſte doeth very finely compare this wicked abuſe of the heauenly light vnto wantonneſſe: like as if the good man of the houſe ſhould ſet vp a candle in the night ſeaſon for his ſeruants, that they may doe that worke which he hath commaunded them to doe: and they doe tranſlate the vſe thereof vnto banquetting, and all maner of naughtineſſe. Furthermore, as in theſe wordes Chriſte doth accuſe the Iewes, ſo hee doth admoniſh vs all in general, that we doe not abuſe to wander hyther and thyther, the godly teachers whom God hath appointed to direct vs in the right way.

The experience of all times, teacheth how profitable this admonition is. God doth take men into his gouernment during the whole courſe of their life, euen vntil they come to the laſt marke, he ſendeth his prophets as gouernours. Such is the diſtemperature of men, that they had rather leape frowardly without going forward, then goe forwarde walking, ſuch is their inconſtancie and lightneſſe, that hauing deſpiſed and reiected the perpetuall direction, they are carryed vnto theyr ſodaine affections. Therefore ſaith he, *for a time*, or an houre: in which word hee toucheth their fooliſhnes, that they thought that the eternall light of god could be extinguiſhed with fraile and vaine frowardnes. So deale the Papiſtes at this day, how many godly teachers ſoeuer the Lord hath giuen to his Churche as burning lights, they draw them vnto a contrary vſe, as if they were determined to blinde their owne eyes with the beholding of the light. Neither doe they only abuſe the lightes to choake the light of God, but doe alſo triumphe oftentimes in darkneneſſe, as whenas they boaſt of the doliſh inuentions of their blabbes & brawlers, againſt the pure doctrine of the goſpel. But that which Chriſt doth in this place affirme of Iohn, Paul maketh common to all the faithfull, becauſe hauing the worde of life, they ought to ſhine in the worlde as lightes: but Chriſt teacheth that it belongeth properly vnto the apoſtles and miniſters of the goſpel, to carry the light before others. For ſeeing that we be all in darkneſſe being blinde, God doth giue vs light by the light of his worde. But in this place he doth peculiarly adorne Iohn with this title, by whoſe miniſterie God did more plentifully ſhine vnto his church.

Phil. 2. 15.

36 I haue a greater teſtimonie. After that he hath ſhewed that the Iewes had wickedly corrupted the gift of God in the perſon of Iohn, he doeth now the ſecond time repeat, that which he had ſaid, that he had no need of mans teſtimonie, as if he were not ſufficient of himſelfe. Although according to his cuſtome he reclaimeth them vnto the father, becauſe hee

ſawe

ſaw that they did deſpiſe him. *For the workes which the father hath giuen mee.* He bringeth foorth two thinges whereby he was proued to bee the ſon of god. The father, ſaith he, doth teſtifie by myracles that I am the ſonne of God: and before I came into the world he gaue me a ſufficient teſtimonie in the holy ſcriptures. Let vs alwayes remember his drift. He will be acknowledged to be the promiſed *Meſſias*, that hee may bee hearde. Therefore he doth now proue that he was ſuch a one indeed as ỳ ſcripture ſpeaketh of. The queſtion is, whether myracles bee ſufficient to proue that or no, ſeeing the Prophetes had wrought the like. I anſwere, that the ſignes which God ſhewed by the hands of the prophets, reached no farther then vnto the end for which they were appointed: namely, that they might ſhew that they were the miniſters of God, who coulde haue authoritie by no other meanes: but God meant more highly to extoll his ſonne. And this purpoſe of God is to bee accounted the ende of myracles. Therefore vnleſſe being poſſeſſed with wickednesſe, they had ſhut their eyes of their owne accord, Chriſt might haue made it plaine vnto them by the power of his ſignes, who and what a one hee was.

37 *And the father that ſent me, he hath teſtified of me: neither did you euer heare his voyce, nor ſee his ſhape.*

38 *And you haue not his word abiding in you: becauſe you beleeue not him whom he ſent.*

39 *Search the ſcriptures, becauſe you thinke that in them you haue eternall life: and they are they that teſtifie of mee.*

40 *And you wil not come vnto mee, that you may haue life.*

37 *And he that ſent me.* This is falſly reſtrained vnto the voyce heard in his baptiſme. For he ſaith in the Pretertence that his father hath teſtified, that he may giue them to vnderſtand that he commeth not abrode vnknowen, becauſe God had marked him long agoe in the lawe & the Prophetes, ſo that he brought with him his markes, wherby he might be knowen. Therefore I doe interprete it, that God did teſtifie of his ſonne, ſo often as he put the olde people in hope of ſaluation, or promiſed the perfect reſtoring of the kingdome of Iſrael. So that the Iewes ought to haue conceiued the forme and image of Chriſt out of the ſcriptures before he was manifeſted in the fleſh. In that they contemne him being preſent, & ſo conſequently doreiect him, they doe thereby declare ỳ they haue no taſt of the law: which thing Chriſt doth alſo caſt in their teeth. They did boaſt of the knowledge of the lawe as if they had byn brought vp in Gods boſome. *Neither haue yee hearde his voyce.* After that Chriſt hath cõplained that he is not receiued, he inueigheth ſorer againſt their blindneſſe. In that he ſaith, that they neuer heard the voyce of god, nor neuer ſaw his ſhape, they are meraphoricall ſpeeches. wherein he teacheth briefly that they were alyantes from the knowledge of God. For as men doe make knowen themſelues by their voyce & countenance: ſo God vttereth his voyce in the voyce of the Prophetes, & in the Sacramẽts he doth as it were put vpõ him a viſible forme, wherby he may be knowen, according to our ſlender capacitie But he that doth not know God in his liuely image, hee doth ſufficiently bewray by this, that hee worſſippeth no power, but that which he himſelfe hath framed. Therfore

13. fore Paule ſaith that there was a vaile put ouer their eyes, ſo that they cannot ſee the glory of God in the face of Chriſt.

38 *And you haue not his worde.* This is true profiting when the word of God taketh roote in vs, that beeing faſtened in our heartes, it may haue there a certaine ſeate. Chriſt ſaith that the heauenly doctrine hath no place amongeſt the Iewes, becauſe they receiue not the ſon of God, whom it ſetteth foorth euery where: and he caſteth this in their teeth worthily. For God ſpake not in vaine by Moſes and the Prophets. And it was the only drift and purpoſe of Moſes to call all men ſtraight vnto Chriſt, whereby it appeareth manifeſtly that they are not his diſciples who reiect Chriſte. Secondly, how ſhall hee haue the worde of life abiding in him, who driueth away the life it ſelfe? How ſhall hee vnderſtand the doctrine of the lawe who extinguiſheth ſo much as in him lyeth the ſoule of the lawe? For the lawe without Chriſt is vaine, neither hath it any ſubſtaunce. The nigher therefore euery man knoweth Chriſte, ſo much hath he profited in the worde of God.

39 *Search the ſcriptures.* VVhereas Chriſt had ſaid before, that he hath the father for a witneſſe in heauen, we haue ſaide that it is referred vnto Moſes and the Prophetes. Now followeth a more plaine expoſition: for he ſaith that that teſtimonie is extant in the ſcriptures. And he toucheth againe their vaine boaſting, in that they profeſſed that they haue life in the ſcriptures, when as they did only catch at the dead letter. Neither doth he abſolutely reprehende this that they ſeeke life in the ſcriptures (ſeeing that they are appointed vnto vs for that ende and vſe): but becauſe the Iewes did thinke that the Scriptures did quicken them, whenas they knewe not the true meaning thereof: yea ſeeing that they did choake the light of life, which is contained therein. For howe ſhall the lawe giue life without Chriſte, who doth only quicken the ſame? VVe are taught in this place, that we muſt fet the knowledge of Chriſt out of the Scriptures. For they which imagine of Chriſt, according to their owne pleaſure, ſhall at length haue nothing but a ſhadowiſh ghoſte in ſteede of him. Therefore we muſt firſt of al hold this, that Chriſte can be knowen aright by no other meanes ſaue only out of the ſcriptures. And if it be ſo, it followeth, that wee muſt reade the Scriptures to this end that we may finde Chriſte there. VVhoſoeuer ſhall miſſe this marke, howſoeuer he wearie himſelfe during his whole life with learning, hee ſhall neuer attaine vnto the knowledge of the truth, for what ſhal our wiſedome be without the wiſedome of God?

Furthermore, as we are commaunded to ſeeke Chriſte in the Scriptures, ſo he affirmeth in this place that our ſtudie ſhall not be voide. For the father doth in ſuch ſort teſtifie there of his ſonne, as he doth vndoutedly reueale him vnto vs. But this hindereth a great many, that they do only looke vpon them negligently, and ſuperficially as it were, running ouer them. But they had neede of great attentiueneſſe. Therfore Chriſt commandeth to ſearche this treaſure which is deeply hidden. VVherefore in that the Iewes doe ſo abhor Chriſt, it is to be imputed to theyr ſlugiſhneſſe, who haue the lawe dayly in their handes. For the euident brightneſſe of Gods glory ſhineth in Moſes: but they doe deſire a veile to couer the brightneſſe. It is wel knowen that the old teſtament is vnderſtoode by the worde *ſcripture*. For Chriſt began not to be firſt manifeſted

fested in the Gospel: but hee of whome the lawe and the Prophetes bare witnesse, did openly shew himselfe in the gospel.

40 *And yee will not.* He doth againe cast in their teeth that nothing letted them but malice, to take the life offered in the scriptures. For when he saith that they will not, he ascribeth the cause of ignorance and blindnesse vnto frowardnesse and stubbornnesse. And truly seeing that he offered himselfe so courteously vnto them, they must needes be wilfully blinde. And sithence that they fled from the light of set purpose, yea seeing that they did couet to ouerwhelme the Sun with their darknes, Christ doth sharply chide them for good causes.

41 *I receiue not glory from men.*

42 *But I knowe you that you haue not the loue of God in you.*

43 *I came in my fathers name, and you receiue me not: if another come in his owne name, him will yee receiue.*

44 *How can yee beleeue, who receiue glory one of another, and seeke not the glory that commeth of God alone?*

45 *Thinke not that I will accuse you vnto my father: there is one that accuseth you, Moses in whom you trust.*

46 *For if you did beleeue Moses, you woulde also beleeue mee: for hee writte of mee.*

47 *But if you beleeue not his writinges, how will you beleeue my wordes?*

41 *I receiue not glory from men.* He holdeth on in reprehending them: and least he be suspected, as if he did handle his owne cause, he saith first to preuent them, that he passeth not for the glory of man, neither passeth he, neither is he sory for his owne sake, that he seeth himselfe to be despised. And truly he is greater then that he dependeth vpon mens iudgementes, seeing that the wickednesse of all the whole worlde can take nothing from him, nor diminisshe his highnesse one heyre. He standeth so vpon the refuting of the false slaunder, that he extolleth himself aboue men. After that he inueigheth freely against them, and obiecteth vnto them the contempt and hatred of God. And although wee bee far distant from Christ in the degree of honour, yet must we contemne the sinister iudgements of men. Truly we must take great heed that the cõtempt of our selues doe not prouoke vs vnto wrath: But let vs rather learne to be angrie for this cause, if the honour that is due vnto God be not giuen him. Let this holy iealousie burne and vexe vs, so often as wee see the worlde to be so vnthankfull that it doth reiect vs.

42 *Because you haue not the loue of God.* The loue of God is in this place taken for the whole sense of Godlinesse. For no man can loue God, but he must receiue him, and wholy submit himselfe vnto him, like as againe where the loue of God doth not reigne, there can be no desire to obey. For which cause Moses putteth downe this briefe some of the law, that we loue our God with all our hearte, &c. Deut. 6.5.

43 *I came.* Christ proueth by this argument that the Iewes do neither loue nor reuerence God, because they wil greedily receiue false prophetes, when as they refuse to submit themselues vnto God. For hee taketh this for a thing which all men do graunt, that this is a signe of a fro-

froward and wicked minde, when men doe subscribe willingly vnto lyes, setting apart the truth. If any man doe obiect that this doth come to passe for the most part rather through errour then malice: wee may easily answere, that no man is subiect to the deceits of Satan, saue only so far foorth as he preferreth lyes before ỹ truth, through a certain peruers greedinesse. For how commeth it to passe that God speaketh to vs as vnto deafe men, and Satan findeth vs redie and willing to heare, saue only because being turned away from righteousnesse we desire vnrighteousnes of our owne accord? Although we must note that Christ speaketh properly of those, whom God hath illuminated peculiarly: as hee vouchsafed to graunt this priuiledge vnto the Iewes, that being instructed in his law, they might keepe the right way of saluation. It is certain that such do not giue eare to false teachers, vnlesse it be because they de-
Deut.13.3 sire to be deceiued. Therfore Moses saith, when false prophetes arise, the people is tryed & examined by this meanes, whether they loue the Lord their God or no. There seemeth to be in many, innocent simplicitie: but without doubt it is hypocrisie that blindeth their eyes, which lurketh within in their minds. For it is certaine ỹ God doth neuer shut the gate against those who knocke, that they are neuer deceiued who seeke him
2.Th.2.10 sincerely. Therefore doth Paule truly ascribe this vnto the vengeance of God, when as the power of deluding is graunted to Satan, that they may beleeue lyes, who hauing reiected the truth did approue vnrighteousnesse: and he saith that those men doe perish, who haue not receiued the loue of the truth, that they might be saued. So at this day the dissimulatiõ of many is discouered, who being addicted vnto the Popes deceite and wicked superstition, do fret and fume against the Gospel with poysoned furie. For if they had their mindes framed vnto the feare of God, that feare should alsõ beget obedience. *In the name of the father.* The false prophetes do boast of this title as at this day the Pope doth with full mouth boast, that he is Christ his vicar. Yea, Satan hath deceiued miserable men vnder this colour alone since the beginning. But Christe doth in this place note out the thing it selfe and no colour. For he doth testifie that he came in the fathers name for this cause: because he is both sent of the father, and doth faithfully dispatch that which he was commanded to doe.

Furthermore, he distinguisheth by this marke the lawfull teachers of the church, from false and corrupt teachers. Therfore whosoeuer do extoll themselues, and doe arrogate vnto themselues authoritie of their owne ouer soules, this place teacheth that they are to be reiected without feare. For he that will be accounted the seruant of God must haue nothing that is separated from him. Now if wee examine all the Pope his doctrine, euen the verye blinde shall see that hee came in his owne name.

44 *How can you?* Because it might seeme to be an hard matter that those who had been the household schollers of the law and the prophets from their childhood, should be condemned of so grosse ignorance, and made the enemies of the truth, yea it might seeme to be an vncredible thing, Christ telleth them what it is that letteth them to beleeue: namely, because ambition did take away their soundnesse of minde. For he

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ſpeaketh properly vnto the Prieſtes and Scribes, who were ſo puffed vp with pride, that they could not ſubmit themſelues vnto God. This is a moſt excellent place, which teacheth that ỹ gate of faith is ſhut againſt all thoſe, whoſe mindes are poſſeſſed with a vaine deſire of earthly glory. For he that will be ſome bodie in the worlde, muſt needes wander and vaniſh away, ſo that he cannot goe forward vnto God. A man doth then prepare himſelfe vnto the obedience of the heauenly doctrine when he thinketh that he ought to ſeeke this eſpecially during his whole life, that he approue him ſelfe vnto God. But that peruers confidence wherby hypocrites do extoll thēſelues before god, ſeemeth to be a greater let then is worldly ambition: and we knowe that the Scribes were ſore ſicke alſo of that diſeaſe. VVe may eaſily anſwere: for Chriſte his mening was to pluck from their faces the falſe viſour of holines wherwith they deceiued the ignorant people. Therefore he doth as it were with his finger poynt out the groſſer vice, whereby all men might perceiue that they were nothing leſſe then that which they woulde bee accounted to be. Againe, although hypocriſie do boaſt it ſelf againſt God: yet is it alwayes ambitious in the worlde and before men. Yea this is the only vanitie which puffeth vs vp, euen wicked confidence, whyleſt that wee ſtande rather to our owne and the iudgement of other men, then of God. For he that doth truly ſet God before him as a iudge, hee muſt needes fall downe flat, being diſcouraged and throwen downe. Therfore he that will ſeeke glory of God alone muſt needes being confounded with the ſhame of himſelfe, flie vnto his free mercie. And truly thoſe that haue reſpect vnto God, doe ſee themſelues to be condemned and loſt, and that there remaineth nothing whereof they may boaſt, beſides the grace of Chriſt: ſuch deſire of glory ſhall alwayes be ioyned with humilitie.

And as touching this preſent place, Chriſte giueth vs to vnderſtand that men are no otherwiſe prepared to receiue the doctrine of the Goſpel, ſaue only when as they turne all their ſenſes, * hauing drawen them from the world, vnto God alone, and doe earneſtly conſider that they haue to deale with him, that, forgetting the delights wherewithall they are wont to deceiue themſelues, they may diſcend into their owne conſciences. VVherefore it is no maruell if the Goſpel doe finde at this day but a few that are eaſie to be taught, ſeeing ambition carryeth all men hyther and thyther. It is no maruell alſo if many doe fall away from the profeſſion of the goſpel, for being carryed away with their owne vanitie they doe flie away. VVherefore wee ought the more earneſtly to ſeeke this one thing, that being contemptible, and as it were caſtawayes in the ſight of the worlde, and beeyng caſt downe in our ſelues, wee may be reckoned amongeſt the children of God.

45 *Thinke not.* VVe muſt take this order with the obſtinate and ſtubborne, when we ſee that they profite nothing by doctrine and friendlye admonitions to that we cite them to appeare before Gods iudgement ſeate. There are but a few that mocke God openly: but very manie doe careleſly mocke him with vaine flatterings whom they are ſet againſt as enemies, feigning that he is mercifull vnto them. So at this day our Gyants, who doe wickedly treade vnderfoote all the

whole doctrine of Christ, doe yet notwithstanding waxe as proude as if they were Gods deare friendes. For who can perſuade the Papiſts that Chriſtianitie is any where els ſaue only amongeſt them? Such were the Scribes, with whom Chriſt diſputeth in this place. VVhereas they were great contemners o f the lawe, yet did they boaſt much of Moſes, ſo that they were not afraide to ſet him againſt Chriſt as a buckler. If he had threatned that he himſelfe would be vnto them an heauie and vntollerable aduerſarie, he knew that all this would haue been contemned: therefore he denounceth that there is an accuſation prepared for them by Moſes. They are deceiued who thinke that there is a difference ſet downe in this place betweene the office of Chriſt and of Moſes, becauſe it is the office of the law to accuſe the infidels. For Chriſt doth not reſpect that: but only that he might take from the hypocrites all confidence, who did falſly boaſt of the reuerence of Moſes. Like as if at this day any man ſhould obiect vnto the Papiſtes, that the holy teachers of the Church haue no more deadly enemies then they, whoſe title they do wickedly corrupt.

Furthermore, let vs learne hereby, that we muſt not boaſt of the ſcriptures in vaine, becauſe vnleſſe we worſhip the ſonne of God with ꝑ true obedience of faith, they ſhall riſe to accuſe vs at the laſt day, whome God rayſed vp to be witneſſes there. VVhenas he ſaith, that *they hope in Moſes*, he doth not accuſe thē of ſuperſtition, as if they did aſcribe the cauſe of their ſaluation vnto Moſes: but his meaning is that they did wickedly leane vnto Moſes his aid, as if they could haue him to be a patrone of their wicked ſtubbornneſſe.

46 *For if ye did beleeue.* He ſheweth why Moſes ſhalbe their accuſer, to wit, becauſe they refuſe his doctrine. And we know that there can no greater iniurie be done to the ſeruants of God, then when as their doctrine is deſpiſed or ſlandered. Secondly, thoſe whom the Lord hath made miniſters of his word, they muſt alſo be defenders of it. Therfore he gaue vnto all his prophets a double perſon, that they ſhould teach ꝑ godly vnto ſaluation, & that they ſhould at length thruſt thrugh the reprobate with their teſtimonie. VVheras Chriſt ſaith that Moſes writ of him it needeth no long proofe amongſt thoſe, who know that Chriſte is the end of the law, and the ſoule therof. But if any man being not contented therwith doth deſire to ſee the places, I counſel him firſt that he reade diligently the Epiſtle to the Hebrewes, wherwith alſo Stephen his ſermon agreeth, in the 7. chap. of the Acts. Secondly, that he marke when Paule applieth teſtimonies vnto his purpoſe. I cōfeſſe in deed that ther are few places, wherin Moſes doth openly preach Chriſt, but to what end ſerued the Tabernacle, ſacrifices, & all ceremonies, ſaue only that they might be figures formed according to that firſt example, which was ſhewed him in the mount? Therefore without Chriſt all Moſes his miniſterie is in vain. Againe, we ſee how he doth continually call backe the people vnto the couenant of the fathers, which was eſtabliſhed in Chriſt: inſomuch ꝑ he maketh Chriſt ꝑ principall point & ground worke of the couenant. Neither was this vnknowen to the holy fathers, who had alwaies reſpect vnto the mediator. A longer treatiſe would not agree with the breuitie which I deſire.

47 *For if you beleeue not his words.* Chriſt ſeemeth in this place to make him-

himſelfe to be of leſſe credite then Moſes: but we *know*e that heauen and earth was ſhaken with the voyce of the goſpel. But Chriſt fraineth his ſpeech vnto thoſe vnto whom he ſpeaketh. For without all doubt the authoritie of the lawe was holy amongeſt the Iewes: ſo that it coulde not bee but that Chriſt was inferiour vnto Moſes. Hereunto appertaineth the oppoſition of *writinges* and *wordes*. For he doth therby exaggerate their inſidelitie, that the truth of God being as it were written in tables, is yet of no credite amongeſt them.

Chap. 6

1 *AFterwarde went Ieſus ouer the Sea of Galilee, which is called Tyberias.*

2 *And there followed him a great multitude, becauſe they ſawe his myracles, which hee did vpon thoſe that were diſeaſed.*

3 *And Ieſus went vp into the mountaine, and ſate their with his diſciples.*

4 *And Eaſter a feaſt day of the Iewes was neere.*

5 *Therefore when Ieſus had lift vp his eyes, and ſawe that a great multitude came vnto him, hee ſaieth vnto Phillip, VVhence ſhall wee bute bread, that theſe may eate?*

6 *(Furthermore, hee ſaide this trying him: for hee himſelfe knewe what hee would doe:)*

7 *Phillip anſwered him, two hundred pennie woorth of bread are not ſufficient for them, that euerie one of them may take a little.*

8 *One of his diſciples ſaid vnto him, Andrew Simon Peters brother,*

9 *Heere is a lad that hath fiue barly loues, and two little fiſhes, but what are theſe amongeſt ſo many?*

10 *And Ieſus ſaid, Make the men ſit downe. And there was much graſſe in that place. Therefore the men ſate down, in number about fiue thouſand.*

11 *And Ieſus tooke the loaues, and hauing giuen thankes, hee gaue to the diſciples: and the diſciples to them that were ſet down, and in like ſort of the fiſhes ſo much as they would.*

12 *And after they were ſatisfied, he ſaid vnto his diſciples: Gather the fragments which remaine, that nothing bee loſt.*

13 *Therefore they gathered them together, and they filled twelue baskets with the fragments, which remained of the fiue barly loaues, to thoſe that had eaten.*

1 *Afterward went Ieſus.* VVheras Iohn is wont to gather the wordes and deedes of Chriſte which the other three had paſſed ouer: in this place he repeateth an hiſtorie of a myracle, which they had ſet downe, contrary to his cuſtome: but he doth this for a certaine purpoſe, that he may thence paſſe ouer vnto Chriſte his ſermon, which hee made the day following in Capernaum: becauſe they were matters which were ioyned together. VVherefore although the other haue this narration aſwel as he, yet hath it this peculiar thing, that it tendeth to another end as we ſhall ſee. Some ſay that this was done anone after the death of Iohn Baptiſt: by which circumſtance of time they note the cauſe of the departure of Chriſte. For ſo ſoone as tyrants haue their handes once imbrewed with blood, they waxe more cruell, euen as the diſtempera-

ture of drinking, doth make drunkē men more thriſtie. Therfore Chriſt his meaning was to pacifie the furie of Herod with his abſence. Hee taketh the ſea of Galilee for the lake *Geneſara*. VVhen he ſaith that it was called *Tyberias*, he doth better expreſſe the place whyther Chriſte went. Neither was all the lake thus called, but only a part thereof which was neere to the banke, whereon *Tyberias* ſtood.

2 *There followed him a great multitude, becauſe,* Hereupon followed ſuch deſire to follow Chriſte, that ſo ſoone as they had ſeene his power in myracles, they were perſuaded that he was ſome great Prophet, and ſent of God. And here the Euangeliſt paſſeth ouer that whiche the other three recite, that a part of the day was ſpent in teaching and healing the ſicke, and that when it was now almoſt Sunne ſet, he was requeſted by his diſciples that he would ſend the people away. For it was ſufficient for him to gather the ſumme briefly, that vpon this occaſion he might leade and bring vs vnto the reſt of the text which ſhall follow afterwarde. And here we ſee firſt of al how deſirous the people was to heare Chriſt, that hauing all of them forgotten themſelues, they doe quietly waite for the night in a deſert place. VVherfore our dulnes, or rather ſluggiſhnes is ſo much the more vnexcuſeable, ſeeing that we are ſo far frō preferring the heauenly doctrine of Chriſt before the care of hunger, that euery little let doth call vs away from meditating vpon eternall life. Yea, it falleth out very ſeldome that Chriſte findeth vs free from the hinderaunces of the world, VVe are all of vs ſo far from following him into a deſert mountaine, that there is ſcarſe one amongſt ten ꝑ can afoord to receiue him at home amidſt all commodities. And although this bee a common diſeaſe throughout all the world, yet is it certaine that no man is apt for the kingdome of God, but he that can learne to deſire the foode of the ſoule more earneſtly, hauing ſhaken off ſuche daintines, then that his belly ſhalbe any let vnto him. And becauſe the fleſh doth alwayes pricke vs forward to ſeeke the commodities thereof, wee muſt alſo note this againe, that Chriſt doth willingly take care for thoſe, who neglect themſelues. Neither doth he wait and ſtay vntill ſuch time as being hungrie, they crie that they periſh through pouertie, and that they haue no meat: but he prepareth meate for them before he is requeſted. Some man will ſay that this is no continual thing, becauſe we do oftentimes ſee that the godly, whileſt that they are vtterly addicted vnto the kindome of God, do yet hunger, and almoſt pine away through hunger. I anſwer, that although Chriſt will proue our faith & pacience by this meanes, yet doth he behold from heauen our pouertie, and is carefull to help the ſame, ſo far foorth as is expedient for vs: and in that he helpeth not the ſame by & by: I anſwere, that he doth that for good cauſe though the ſame bee hidden from vs.

3 *He went vp into a mountaine,* VVithout doubt Chriſt ſought ſom ſecrete and by place vntill the feaſt day of Eaſter: therfore is it ſaid that he ſate downe in the mountaine with the diſciples. Hee tooke ſuch counſell according to man: but in the meane ſeaſon, the counſel of God was otherwiſe, which he did willingly obey. Although therfore he did eſchew the ſight of men: yet doth he ſuffer himſelfe to be brought foorth as it were into a moſt famous theater by the hand of God. For there was greater reſort in the deſart mountaine, then in ſome populous citie; his fame al-

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ſo became greater by reaſon of the myracle, then if hee had ſtand in the midſt of the market of *Tyberias*, whertore we are taught by this exãple, ſo to take counſel concerning things preſent, that if ſo be it they fall out otherwiſe then we thought, we be not ſory that God is aboue vs, who can order all things by his will.

5 *He ſaith vnto Phillip.* The reſt ſay, that that which wee doe in this place reade to haue been ſpoken to Phillip alone, was ſpoken to them all: but in that there is no abſurditie. For it is likely that Phillip ſpake as all of them thought: therfore Chriſt anſwereth him peculiarly: Like as immediately after he bringeth in Andrewe ſpeaking, whereas the other doe aſſigne the ſpeech vnto them all together. He tryeth the diſciples in the perſon of Phillip whether they did looke for ſuch a myracle as was wrought by and by or no, when as he ſeeth that they conceiue nothing touching the extraordinarie remedie, thẽ he awaketh their minds being as it were faſt on ſleepe, that they might at leaſt haue their eyes open to behold the preſent thing. This is the drift of all thoſe thinges whiche the diſciples do bring, that they may diſwade Chriſt from keeping the people there any longer. And peraduenture they doe therein priuately prouide for themſelues, leaſt they ſuffer ſom part of the diſcommodity. Wherefore Chriſt holdeth on in his purpoſe neglecting their obiections.

7 *Two hundreth peniworth of bread.* Seeing that a pennie according to *Budeus* his account is worth foure pence ſterling, & two pence turnois, this amounteth vnto three pound ten ſhillinges ſterling. If you deuide this ſumme amongeſt fiue thouſand men, euery hundred ſhall haue ſeuenteene pence halfpenie. Now let a thouſand women and children be added vnto the fiue thouſand, you ſhall finde that Phillip giueth vnto euery head halfe a farthing, to buy a little bread with. But peraduenture he ſuppoſed, (which thing happeneth in a great companie) that they were moe. And ſeeing that the diſciples were poore, and not very full of money, Andrew meant to terrifie Chriſt with the greatneſſe of the ſumme: as if he ſhoulde ſay, that they had not ſufficient ritches to feede the people.

10 *Make the men ſit downe.* Although the dulneſſe of the diſciples was worthie to be reprehended, in ꝓ they were no ſoner lifted vp vnto hope, and that it came not into their mindes to attribute ſo much vnto his power as was meete, yet their readie obedience deſerueth no ſmall praiſe, in that they doe now obey his commandement, not knowing what hee meant to doe, and what ſucceſſe they ſhoulde haue in doing that which they doe. The like readineſſe was there in the people in obeying: for being vncertaine of the end, when they were commanded but with one word, they ſit downe. And this is the true tryall of faith, when as God commandeth men to walke as it were in darknes. To the end this may come to paſſe let vs learne not to bee wiſe in our owne conceite but in things confuſed notwithſtanding to looke for a proſperous euent, whẽ as we follow God as our guide, who doth neuer deceiue his.

11 *Hauing giuen thankes.* Chriſt hath taught vs not once only by his example, that we muſt begin with prayer ſo often as we touch meat. For what things ſoeuer God hath appointed for our vſe they doe inuite vs to prayſe him, as ſignes of his infinite goodneſſe and fatherly

loue. And thanksgiuing(as Paule teacheth, 1. Tim. 4.4.)is a certain ſolemne ſanctification,that the vſe of thoſe thinges may begin to be pure. VVhereupon it followeth that they are ſacrilegious profaners of the giftes of God,who deuoure the ſame,neglecting God. This admonition is ſo much the more to be noted,becauſe we ſee a great part of the worlde gorge themſelues after a beaſtly manner. VVhereas he would haue the bread which was giuen to the Diſciples to encreaſe in theyr handes,we are hereby taught that when one of vs doth ſeeke anothers profite,the Lorde doth bleſſe our labours. Now may wee gather the ſumme of the whole myracle. And this is cõmon to it with the reſt,that in it Chriſt did ſhew his diuine power ioyned with liberalitie. It is alſo vnto vs a confirmation of that ſentence,wherein hee exhorteth vs firſt to ſeeke the kingdome of God,and promiſeth that all other things ſhall bee added. For if hee tooke care for thoſe who were brought vnto him only with a ſodaine force and motion,how ſhould hee be wanting vnto vs,if wee ſeeke him with a conſtant purpoſe of minde? He will firſt(as I haue ſaide)ſuffer his to be hungrie,yet will hee neuer ſuffer thẽ to be deſtitute of his ayde. In the meane while he hath good cauſes and reaſons why hee doth not helpe vs ſaue only in extremitie. Moreouer, Chriſt did declare,that he did not only giue the ſpirituall life vnto the worlde: but that hee was alſo appointed to nouriſh our bodies. For the aboundance of all good thinges is giuen into his hande,that he may powre out the ſame into vs like a water conduit. Although I doe call him a conduit vnproperly, ſeeing that hee is rather ỽ liuely fountaine, flowing out of the eternall father. Therefore Paule wiſheth vnto vs all good thinges, from him and from the father. And hee teacheth that wee muſt giue thankes to GOD the father through him in all thinges. Neither is this office proper to his eternall Diuinitie only, but the father hath alſo made him in the fleſh ſteward for vs, that by his hande he may feede vs. Although we doe not dayly ſee myracles, yet doth Chriſt no leſſe liberally ſhewe his power in feeding vs. And truly we doe not reade that hee vſed new and ſtrange meanes ſo often as he would giue his a ſupper. VVherefore it ſhalbe a prepoſterous petition,if any do deſire to haue meate giuen him after a ſtraunge maner.

1. Cor. 1.3
Eph. 5.20.

Moreouer, Chriſt prepared no great dainties for the people: but they muſt be contented with barly bread and dry fiſh, who did openly ſee his wonderfull power in that ſupper. And although he doth not at this day fill fiue thouſande men with fiue loaues,yet doth he not ceaſe to feede the whole worlde myraculouſly, VVe count this a paradoxe and ſtrange thing,that man doth not liue by bread only, but by the woorde which proceedeth out of the mouth of God. For we are ſo tyed to the externall meanes,that there is nothing more harde then to depend vpon the prouidence of God. Hence commeth ſuch trembling when as we ſee that we haue not bread readie at hand. But if any man doe well conſider vpon all thinges: hee ſhall be compelled to ſee the bleſſing of God in al maner of food: but the myracles of nature do waxe vile amongſt vs through continuance. Neither are we ſo much letted in this point by dulneſſe,as by malicioufneſſe. For who is hee that had not rather compaſſe ỽ heauen & earth about with a wandering gadding of the mynd, & that an hundred times,then behold God offering him ſelf vnto him?

Deut. 8.3.

13 And

13 And they filled twelue baskets. Matthew writeth that whenas there were foure thousand men satisfied with seuen loaues, there remained as many baskets full as there were loaues. Therefore seeing that leſſe Mat. 15. 37
ſtore was in like ſort ſufficient for a greater number of men, and there remaineth almoſt twiſe as much, wee doe hereby more plainely ſee of what great force that bleſſing of God is, at the beholding whereof wee ſhut our eyes of our owne accorde. VVe muſt alſo note this by the way that although Chriſt doth command to fill the baskets that the myracle might be made more knowen : yet doth he exhort his Diſciples vnto thriftineſſe, when he ſaith: *Gather yee, lette nothing be loſt.* For the greater liberalitie of God ought not to prouoke vs vnto waſtfulneſſe. Therfore let thoſe who haue aboundance remember that they ſhal once giue an account of their immoderate ſtore, vnleſſe they do beſtow the ouerplus diligently and faithfully vpon good vſes and ſuche as God alloweth.

14 Therefore when thoſe men had ſeene the myracle, which Ieſus had wrought, they ſaid, truly this man is the Prophete, which ſhall come into the worlde.

15 Therefore when Ieſus knew, that they would come, and carry him away that they might make him a king, he departed againe into the mountaine alone.

16 And when it was euening, his diſciples went downe vnto the ſea.

17 And going into a ſhip, they came ouer the ſea into Capernaum, and it was nowe darke, and Ieſus came not vnto them.

18 And the ſea did ſwell with a great winde which did blow.

19 Therefore when as they were gone forwarde fiue and twentie furlonges, or thirtie, they ſee Ieſus walking vpon the ſea : and when he drew nigh vnto the ſhip they were afraide.

20 And hee ſaith vnto them, It is I, be not afraid.

21 Therefore they would haue receiued him into the ſhip: and by and by the ſhip arriued at the land whereunto they went.

14 Therefore when thoſe men, The myracle ſeemeth to haue ſome ſucceſſe, in that they doe acknowledge Chriſt to bee the *Meſſias* : for that was Chriſt his only drift : but they doe by and by turne that knoweledge which they had cõceaued cõcerning Chriſt, vnto another end. And this vice is ouer cõmon amongeſt men, to corrupt with their lyes, & ouerthrow gods truth, ſo ſone as he hath once reuealed himſelf vnto thẽ: yea when they ſeeme to bee entred into the right way, they do by and by degenerate from themſelues.

15 That they might make him a king. VVhereas thoſe men were determined to giue vnto Chriſt the title and honour of a king, that did procede from ſome reaſon : and in this point were they greatly deceiued, that they did take to themſelues libertie to make a king : for the Scripture ſaith, that this belongeth to God alone, as it is Pſal. 2. 6. *I haue ſet my king, &c.* Secondly, of what ſort do they faine his kingdom to be? namely, an earthly kingdome which is altogether contrarie to his perſon. Let vs hereby learne how dangerous a thing it is, to inuent any thing according to our own reaſon, in matters appertaining vnto God, forſakyng the worde of God. For there is nothing which the froward quickneſſe of our wit cannot corrupt. And what doth the colour of zeale helpe

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when as we are more contumelious againſt God through our diſorde-red worſhippe, then if any man ſhoulde impugne his glory of ſet purpoſe? VVe know how furious the endeuours of the enemies were to extinguiſh Chriſtes glory. That was the extreameſt violence when he was nayled vpon the croſſe. But by this meanes both ſaluation was obtained for the world, and Chriſt himſelfe triumphed glorioufly ouer death & Satã. If he had now ſuffered himſelf to be made a king, he had quite ouerthrowē his ſpirituall kingdome: the goſpel had bin eternally ſlaundered, the hope of ſaluation had been quite extinguiſhed. This is the ſucceſſe which feigned worſhippinges and honours raſhly inuented by men, haue, that they doe onely diſhonour God, hauing ſpoyled him of his true honour. VVe muſt alſo note the worde, *carry away*. For they would carry away Chriſte, ſaith the Euangeliſt, that is, they woulde violently make him a king, although it were againſt his will. VVherfore if we be deſirous to haue that honor which we giue vnto him to be approued of him, we muſt alwayes regard what he requireth. And truly thoſe who thruſt vpon God honours inuented by themſelues, they doe him iniurie after a ſort, ſeeing that obedience is the foundation of the true worſhip. Furthermore, we doe hereby learne, how reuerently we muſt remaine in the pure and ſimple worde of GOD: becauſe ſo ſone as we turne aſide but a little, the truth is infected with our leauens ſo that it is nowe made vnlike to it ſelfe. They had out of the worde of God, that the promiſed redeemer ſhould be a king: but they inuent of their owne head an earthly kingdome, and they giue him a kingdome contrary to the worde of God. So, ſo often as we doe mixe our opinions with the worde of God, faith doth degenerate into friuoulous coniectures. Therefore let the faithfull accuſtome themſelues vnto modeſtie, leaſt Satan carry them away into a peruers feruentneſſe of zeale, ſo that they doe violently runne vpon God, like Gyants, who is then worſhipped aright, when as we imbrace him offering himſelfe vnto vs. And it is a wonder, that there was ſuch headlong boldneſſe in fiue thouſand men, that they were not afraide leaſt they ſhould prouoke the weapons of Pilate & of the Empire of Rome againſt thē by creating a new king. It is certaine that they would neuer haue gone ſo farre, vnleſſe truſting to the Oracles of the Prophetes, they had hoped that God was on their ſide, and that by that meanes they ſhould haue the vpper hande. But in the meane ſeaſon they doe erre, in feigning a kingdome, which the prophetes did no where commend. Therfore they are ſo farre from hauing God to further theſe their indeuours, that Chriſt doth rather withdraw himſelfe, The ſame thing cauſed miſerable men to wander ſo longe in darkneſſe in tyme of Papiſtrie, as if God had been abſent: becauſe they were ſo bolde as to pollute all his worſhippe with theyr inuentions.

16 *His Diſciples went downe.* It is queſtionles that Chriſte meant to ſtay out of ſight, vntill ſuche time as the companie was gone. VVee know how hard a matter it is to ſtay the vprores of the people, but & if that had beene openly aſſayed which they had conceiued in theyr mindes, the rumour had ben ſpread abroad by and by. And then afterward it had not been ſo eaſie a matter to haue wiped away the blot. In the meane ſeaſon he employeth all the time in prayer, as the other Euange-

uangeliſtes doe report: peraduenture that God the father woulde redreſſe that diſtemperature of the people. In that he goeth ouer the lake myraculouſly, this is profitable for the Diſciples, to confirme their faith againe. And the fruite ſpreadeth farther, becauſe all the people mighte eaſily gather, that he came thither, by his owne power, and not in anye ſhip. For they did beſet the banke, from which hee muſt of neceſſitie launch: and they could ſcarſe haue been pulled away from thence, vnleſſe they had ſeene the diſciples goe another way.

17 *It was now darke.* Iohn paſſeth ouer many circumſtances, whiche the other put in, as is that, that they had ſtriuen certaine houres with a contrarie winde. For it is likely that after the firſt darknes of the night began, there aroſe ſome tempeſt. And they ſay that Chriſt appeared to the Diſciples in the fourth watch. They who geſſe, that they were yet in the middeſt of the lake when Chriſte appeared vnto them (becauſe Iohn ſaith that they were gone fiue and twentie, or thirtie furlongs) are deceiued in that, becauſe they think that they ſayled croſſe vnto the further banke. For Bethſaida nigh wherunto, as Luke doth teſtifie, the myracle was wrought, and Capernaum, where the ſhip arriued, were placed both on one ſide. Plinie in his fift booke ſaith, that this lake was ſix myles broade, & ſixteene long. Ioſephus in his third booke of ♀ warres of the Iewes, ſaith, that it was an hundreth furlonges long, and fortie furlongs broade.

Furthermore, foraſmuch as eight furlonges do make a myle, we may eaſily gather hence, how muchthe one doth diſagree frō the other. howſoeuer it be, the Euangeliſt his drift was to teach that they were in great danger when Chriſt ſhewed himſelfe vnto them. It may ſeeme to bee an abſurd thing that Chriſt his diſciples are ſo troubled, when as others do ſayle quietly. But the Lorde doth thus exerciſe his children oftentimes with great daungers, that they may more freely and familiarly know him in the deliuerance.

19 *They were afraid.* The other Euangeliſtes do expreſſe the cauſe of their feare, becauſe they thought it had been a ſpirite. And it cannot be but that we ſhalbe caſt downe and afraid when we ſee any ſpirite: becauſe we thinke that either Satan doth delude vs, or God doth foreſhew ſome thing. But Iohn doth in this place as in a glaſſe ſet before our eies, what knowledge we can haue of Chriſte without the worde, & what hee bringeth. For if he ſhewe a bare token of his diuinitie we doe by and by fall away vnto our inuentions, and euery man forgeth to himſelf an Idoll inſteede of Chriſte: after the errours of the minde, followeth trembling, and confuſed feare of the minde: but ſo ſoone as he beginneth to ſpeak, we do both by his voyce gather euident & ſound knowledge, and alſo there ſhineth in our myndes ioy and gladſome peace. For there is in theſe wordes great weight. *It is I, be not afraide.* For wee are hereby taught, that wee haue large matter of confidence in the preſence of Chriſt, alone, ſo that we may bee quiet and voide of care. But this appertaineth only vnto Chriſt his diſciples: for we ſhal ſee afterward that the wicked were throwen down with the ſame voice. The cauſe of the difference is, becauſe he was ſent to be a iudge vnto deſtructiō to the reprobate and vnbeleeuers: wherefore they cannot abide to behold him, but they are by and by ſwallowed vp. Ioh. 18.6

But the godly who doe acknowledge that he was giuen to be their mediatour, ſo ſoone as they heare him once named, which thing is to them a certaine pledge both of Gods loue & their owne ſaluation, they pluck vp their heartes as being rayſed from death to life, and behold him ioyfully as the cleare heauen, they ſit quietly vpon the earth: and hauing the vpper hande of all euils, they ſet his aide againſt all dangers. Hee doth not only comfort them with his worde, and lift them vp: but hee doth alſo in very deede take from them feare, by ſtaying the tempeſt.

22 *The day following, the multitude which ſtoode beyonde the Sea, when as they ſaw that there was no other ship there, ſaue that whereinto his diſciples went: and that Ieſus came not with his Diſciples into the Sea: but that the Diſciples wente awaye alone:*

23 *Furthermore, other ships came from Tyberias nigh to the place where they eat the bread, after that the Lorde had giuen thankes,*

24 *Therefore when the multitude ſawe that Ieſus was not there, neither his diſciples, they went vp alſo into ships, & came to Capernaum, ſeeking Ieſus.*

25 *And when they had found him beyond the Sea, they ſaid vnto him, Maſter, when cameſt thou hyther?*

22 *The day following.* Here the Euangeliſt reciteth the circumſtances wherby the multitude might gather, that Chriſt his paſſage was diuine. There was but one ſhip, they ſaw that launche without Chriſt: the day following there came ſhips from another place, wherein they are carried to Capernaum: there found they Chriſte, therefore it remaineth that he came thyther myraculouſly. There is in the wordes ſmall conſequence: yet notwithſtanding, the ſenſe is plaine enough. For in the former member, Iohn ſaith, that there was but one ſhip, that the ſame went from the banke in preſence of them all, and that it had not Chriſt in it: afterward he addeth, that there came ſhips from *Tyberias*, wherein the multitude came, which ſate vpon the banke, as beſetting all landing places, leaſt Chriſte ſhoulde eſcape them.

23 *Nigh to the place where they did eate bread.* The meaning of the words is doubtfull: for they may be expounded thus, either that *Tyberias* was nigh to the place where they were filled by Chriſte, with fiue loaues, or that the ſhips arriued at the bank which was nigh to the place. I do better like of this latter expoſition. For Bethſaida nigh whereunto, as Luke expreſſeth, the myracle was wrought, is the midway betweene *Tyberias* and Capernaum. Therefore when as theſe ſhips came downe frō the vpper place, they ſayled along by that banke vpon which the multitudes ſtoode, and it is not to bee doubted, but that they arriued to take in paſſingers. VVhen as Iohn ſaith againe, that Chriſte gaue thankes, it is no ſuperfluous repetition. For his meaning is, that Chriſt did obtaine by prayer, that thoſe few loaues might be ſufficient to feede ſo manye men withall, and becauſe wee are colde, ſlouthful, and ſlow to prayer, therefore he beateth in one thing twiſe.

25 *Ouer the Sea.* VVe ſaid before, that the Citie Capernaum was not ſituate on the other banke. For *Tyberias* ſtandeth in that parte of the lake where it is the brodeſt: and Bethſaida foloweth afterward: Capernaum lyeth

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at the neathermoſt part not farre from the going out of Iordan. And whereas Iohn placeth it beyond the lake, it muſt not be ſo vnderſtoode, as if the region were directly placed againſt it: but becauſe the lake was croked in that neathermoſt part, and by reaſon of the creeke that went betweene, they could not iourney without going farre about. Therfore the Euangeliſt ſaith, beyond the ſea after the common cuſtome: Becauſe they had no ſtreight paſſage vnleſſe they went by water.

26 Ieſus anſwered them and ſaid, verily, verily, I ſay vnto you, yee ſeek me, not becauſe you haue ſeen the ſignes, but becauſe you haue eaten of the loaues and are filled.

27 Labour for the meate, not which perisheth: but for the meate which remaineth vnto eternall life, which the ſonne of man will giue you: for him hath God the father ſealed.

28 Therfore they ſaide vnto him, what ſhall we doe, that we may worke the works of God?

29 Ieſus anſwered and ſaid vnto them, this is the worke of God, that you beleeue in him, whom he hath ſent.

26 Ieſus anſwered them. Chriſt doth not anſwer to their queſtion, that he may ſet foorth vnto them his power in the myracle, but doeth rather chide them; for that they runne headlong without hauing any conſideration at all. For they had no true and lawfull reaſon to render, why they did ſo: becauſe they ſought in Chriſt another thing then Chriſte himſelfe. Therefore this fault is noted in them, that they ſeeke Chriſte for their bellies ſake, and not becauſe of the myracles. And yet it cannot be denyed, but that they had reſpect vnto the myracle. Yea the Euangeliſt ſaide before, that they were mooued with the myracles to followe Chriſt: but becauſe they did abuſe the myracles vnto a ſtraunge end, he doth worthily caſt in their teeth, that they haue greater reſpect vnto their bellie, then vnto the myracles: as if he ſhould ſay, that they did not goe forward in the workes of God as they ought. For this had beene true profiting, ſo to haue acknowledged Chriſte to bee the *Meſſias*, that they ſhould haue giuen themſelues to be taught and gouerned by him, and to haue gone toward the heauenly kingdome of GOD he beeing their guide. But they looke for no more at his hands, but to bee well in this world.

Furthermore, this is to ſpoyle Chriſte of his principall power. For he was giuen of the father for this cauſe, and he reuealed himſelfe vnto mē for this cauſe, that he may reforme thoſe who were endowed with the holy ghoſt according to the Image of God, that he may leade them into euerlaſting life, being clothed with his righteouſnes. Therfore it skilleth much what we reſpect in Chriſt his myracles. For he ꝑ doth not deſire to attaine vnto the kingdome of God, but ſticketh faſt in the commodities of this preſent life, he ſeeketh no other thing but to fill his bellie. Like as at this day many would gladly embrace the Goſpel, if beeing voide of the bitternes of the croſſe it did only bring with it the delights of the fleſh. Yea we ſee many offer themſelues to ſerue Chriſt, that they may liue more merily and freely. Some for hope of gain, ſome for feare, ſome for their ſakes whome they will pleaſe, doe profeſſe themſelues

ſelues to be Chriſt his diſciples. Therefore this is the chiefeſt thyng in the ſeeking of Chriſt, that contemning the worlde we ſeeke the kingdome of God and the righteouſneſſe thereof. But becauſe men are well perſuaded of themſelues, and do aſſure themſelues that they ſeek Chriſt very well, when as they corrupt his whole power: Chriſt after his accuſtomed manner doth double the word *vertlie*, as if hee would by an oathe bring to light the vice which lyeth hid vnder our hypocriſie.

27 *VVorke.* He teacheth whereunto he would haue his wholie bent: namely, vnto eternall life: but becauſe by reaſon of the groſſenes of nature, we are alwayes addicted vnto earthly thinges, therefore he doth firſt correct that diſeaſe which is ingendered in vs, before he ſheweth what we muſt doe. This doctrine had been ſimple and plaine, labour for the incorruptible meate: but becauſe he knew that mens ſenſes are tyed vnto earthly cares, he doth firſt of all commaund them to acquit themſelues of theſe ſnares, that they may ariſe vp into heauen: not that he forbiddeth thoſe that be his to labour, that they may get themſelues dayly foode: but he telleth them that they muſt preferre the heauenly liſe before the earthly, becauſe this is the only cauſe of liuing to the godly, that being as ſtrangers in the world they may make haſt into the heauenly countrie. Secondly, wee muſt marke the drift of this place. becauſe they do corrupt the power of Chriſt, who are addicted to their belly and earthly thinges: hee ſheweth what we ought to ſeeke in hym and for what cauſe we ought to ſeeke him. And he vſeth ſuch metaphors as are agreeable vnto the circumſtance of the communication. If there had been no mention made of meate, he might haue ſaid without vſing any figure, it behoueth you ſetting aſide the care of the worlde, to ſtriue to attaine vnto the heauenly life: but becauſe they run to meate like beaſtes, Chriſt frameth his ſpeech metaphorically, and calleth all that meate, whatſoeuer doth appertaine vnto newnes of life. VVe know that our ſoules are fed with the doctrine of the Goſpel, whileſt that it worketh effectually in vs through the power of the ſpirite. Therefore ſeeing that faith is the life of the ſoule, what things ſoeuer do nouriſh & further faith, they are compared to meate. Hee calleth this kinde of meate vncorruptible, and he ſaith that it remaineth vnto eternall life, that we may know that our ſoules are not fed for a day: but that they are brought vp vnto the hope of bleſſed immortalitie: becauſe the Lord beginneth the worke of our ſaluation, that he may finiſh it vntyll the day of Chriſt. Therefore it is meet that we receiue the giftes of the ſpirite, that they may be to kens and pledges of eternall life. For although the reprobate doe oftentimes refuſe this meate hauing taſted thereof, ſo that it doth not remaine in them: yet doe the faithfull perceiue this force of the ſoule abiding, when as they do perceiue that force of the ſpirite, which is neuer fraile in his giftes, yea which neuer falleth away. Their reaſon is friuolous, who gather out of the word *worke*, that we doe merite euerlaſting life by workes. For Chriſt (as we haue ſaid) doth figuratiuely exhort men, to applie their ſtudies vnto the meditating vpon the heauenly life, whereas they are wont otherwiſe to bee ſet wholy vpon the worlde. And Chriſt remoueth all doubt, when he ſaith, that he giueth this meate. For no man doth obtain that by his own induſtrie, which he hath of his gifte. There is ſome ſhew of contrarie-

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tie in theſe words: yet theſe two things do eaſily agree together, that the ſpirituall meat of the ſoule is the free gift of Chriſt, and that it ſtandeth vs vpon to endeuour to be made partakers of this ſo great a good thing.

For him hath God the father ſealed. He confirmeth the ſentence next going before, becauſe he is appointed by his father to this end. The old writers did falily wreſt this place vnto the diuine eſſence of Chriſt, as if he were ſaid to be ſealed, becauſe he is the print, and expreſſe image of the father. For he doth not intreat in this place ſubtilly of his eternall eſſence: but what is commanded and inioyned him, what is his office, and furthermore, what we muſt hope for at his hands. Furthermore, the fit metaphor alludeth vnto the auncient cuſtome, for they ſealed that with ringes which they would eſtabliſh with thier authoritie. So Chriſt, that he may not ſeem to take any thing to himſelfe, affirmeth that this office was laide vpon him by his father, and that this decree of his father was reuealed as it were with a grauen ſeale. The ſumme is, ſeeing that it is not euerie mans office to feed ꝑ ſoules with vncorruptible meat, Chriſt commeth foorth. & promiſing himſelfe to be the authour of ſo great a good thing, he addeth moreouer, that he is approued of God, & that he was ſent vnto men with this marke of the ſeale. Hereupon it foloweth, that their ſtudie ſhall not be voyd, who ſhall offer their ſoules to Chriſte to be ſead. Let vs know therefore that we haue life offered vs in Chriſt ſo that euerie one of vs may looke to attaine vnto ꝑ ſame not at al aduẽtures. but being ſure to haue ſucceſſe. Notwithſtãding we are alſo taught that they are giltie of falſhood & theft before God, whoſoeuer do attribute this praiſe vnto any other ſaue only vnto Chriſt. VVhereby it appeareth that the papiſts are falſe forgers in all pointes of their doctrine. For whoſoeuer do put in Chriſt his place the meanes of ſaluation, ſo often do they mar this ſeale of God, which is only authentical, as it were blotting the ſame, & that with their wicked boldnes. & vnſpeakeable falſhood. And leaſt ꝑ we do fal into ꝑ ſame horrible giltineſſe, let vs learn to reſerue all that perfect & vntouched, to Chriſt, which is giuẽ him of his father.

28 VVhat ſhall we do then that &c. The multitude vnderſtood well enough that Chriſt exhorted them to ſtriue to go higher then vnto the cõmodities of this life: & that they muſt not be occupied in the earth whõ god calleth vnto another place. They who aſke this queſtiõ are in ſom point deceiued, becauſe they know not the way how to labor. For they do not think that God doth giue vs by the hand of his ſonn whatſoeuer is neceſſary vnto the ſpirituall life. Firſt they demaund what they muſt doe afterward, when they name the works of God, they wander without a mark, ſo that they bewray that they know not the grace of God. Although they ſeem here proudly to murmur againſt Chriſt, as if he did reprehend them vndeſeruedly: as if they ſhould ſay, doeſt thou think that we haue no care of eternall life? what then doeſt thou commaund vs to do more then we do? Vnderſtand by the works of God, thoſe workes which hee requireth, and which he alloweth.

29 This is the worke of God. They ſpake of workes, Chriſte reclaimeth thẽ vnto one work alone: namely, vnto faith. VVhereby he giueth vs to vnderſtand, that al that is vaine, whatſoeuer men do goe about without faith, and that faith alone is ſufficient: becauſe GOD requyreth this one thing of vs, that we beleeue. For here is a certaine ſecrete oppoſition

betweeene faith and mens ſtudies and indeuours. As if hee ſhould haue ſaide, mens indeuours are in vaine when as they go about to pleaſe god without faith, as if running out of the way they did not goe towarde the marke. Therefore it is an excellent place, that how much ſoeuer mē doe miſerablie wearie themſelues during their whole life: yet all theyr labour, is in vaine vnleſſe faith be vnto them a rule of liuing. They which gather out of this place, that faith is the gift of God, they are deceiued: for Chriſt doth not teach what God worketh in vs, but what he requireth, and will haue. Notwithſtanding that ſeemeth to bee an abſurd thing, that God ſhould allow nothing ſaue faith alone: for loue muſt not be contemned, neither doe other offices of godlines looſe their place and honor. Therfore howſoeuer faith be the chief, yet other works are not ſuperfluous. VVe may eaſily anſwere, for faith doth not exclude either loue, or any other good worke: ſeeing that it comprehendeth thē all in it. For faith is called the only worke of God, becauſe wee poſſeſſe Chriſt by it, and are made the children of God, that he may gouerne vs by his ſpirite. Therefore becauſe Chriſt doth not ſeparate from faith the fruites thereof, it is no maruell, if (as they ſay) he place the head & helme therein. VVe haue ſaid in the third chapter what the worde *beleeue* doth ſignifie. VVe muſt alwayes remember this, that we may know the force of faith: that we muſt define what Chriſt is in whom wee beleeue, and why he is giuen vs of the father. Theſe mens cauill is rotten & nought worth, who vnder colour of this place doe hold that we are iuſtified by workes, if faith doe iuſtifie, ſeeing that it is called the firſt and principal worke. It is manifeſt enough that Chriſte ſpeaketh vnproperly when he calleth faith a worke: as when Paule compareth the law of faith & the law of workes together. Secondly, whenas we ſay that men are not iuſtified by workes, we vnderſtand thoſe workes, by the merite whereof men do purchaſe fauour with God. But faith bringeth nothing vnto God, but doth rather preſent man emptie and poore before God, that he may be filled with Chriſt and his grace. VVherefore it is a paſſiue worke (that I may ſo call it) whereunto no reward can be repaied: neither doth it giue vnto man any other righteouſneſſe, ſaue that which it receiueth of Chriſte.

30 *Therfore they ſaid vnto him, what ſigne doeſt thou, that we may ſee, and beleeue thee? what workeſt thou?*

31 *Our fathers eate Manna in the wilderneſſe, as it is written, he gaue thē the bread of heauen ta eate.*

32 *Therefore Ieſus ſaid vnto them, verily, verilie, I ſay vnto you, Moſes gaue you not the bread from heauen, but my father giueth you the true bread from heauen.*

33 *For this is the bread of God, which came downe from heauen and giueth life to the worlde.*

30 *VVhat ſigne doeſt thou?* This wickednesſe doth ſufficiently teſtifie how true that ſaying of Matthew is, *This wicked generation ſeeketh a ſigne.* They were drawē before the admiratiō of the myracles vnto Chriſt, being made aſtonied with a new myracle againe: they confeſſed Chriſt to be the Meſſias, & becauſe of this hope they would haue made him a king: Now they require a ſigne of him as if they had neuer knowē him. Mat. 12. 39.

VVhence

VVhence was this ſo ſodaine forgetfulneſſe, ſaue only becauſe being vnthankefull to God, they are maliciouſly blinde when as they behold his power? And without doubt they doe loath all the myracles which they ſaw hytherto, becauſe Chriſt did not graunt their requeſts, and becauſe they do not finde him ſuch a one, as they feigned to themſelues. If they had ſeen any hope of earthly felicite, they would cõtinually haue praiſed him: without doubt they would haue called him a Prophet, the *Meſſias*, and the ſonne of God. Now becauſe he doth chide them, becauſe they were too much giuen to the fleſh, they think that they ought not to hear him any more. And at this day there be many like vnto them. For at the beginning becauſe they perſwade themſelues that Chriſte will beare with their vices, they do greedily ſnatch at his Goſpell, they deſire no proofe therof: but when as they are called vnto the deniall of the fleſhe, and the bearing of the croſſe, then they begin to diſtruſt Chriſte: they demaunded whence the Goſpel came. Finally, Chriſte ſhall bee theyr maſter no longer, when as hee once is not anſwerable to their deſire.

31 *Our fathers.* Therfore Chriſt rubbed them on the gall, when as he ſaid that they came like bruite beaſtes to fill their bellies: for they doe bewray this groſſe affection when as they deſire to haue ſuch a Meſſias as will feede them. And whereas they doe highly extoll the grace of God in Manna, they doe it craftile that by that meanes, they may ſuppreſſe the doctrine of Chriſte, wherein he did condemne the immoderate deſire of the corruptible meate. For on the the other ſide they ſet againſt it the gorgeous title wherewith Manna is adorned, when as it is called the heauenly bread. But the ſpirite doth not therefore call Manna honourable the bread of heauen, to this end, as if God in feeding his people as an heard of ſwine, did giue them no more excellent thing. Therfore they haue no excuſe, when as they doe nowe wickedly refuſe the ſpirituall food of the ſoule which is now offered vnto them.

32 *Verily, verily I ſay vnto you.* Chriſt ſeemeth to denie that which was cited out of the Pſalme: yet doth hee ſpeake only by way of compariſon. Manna is called the bread of heauen, but for nouriſhing the bodie, but that is counted truly and properly the heauenly bread, which is the ſpirituall food of the ſoule. Therefore in this place he ſetteth the worlde againſt heauẽ, becauſe the vncorruptible life is only to be ſought in the kingdome of God. The truth is not ſet againſt figures in this place, as oftentimes els where: but Chriſt reſpecteth what is the true life of man: namely, whereby he differeth from bruite beaſtes, and whereby he excelleth all creatures. VVhen he addeth afterward, *My father giueth you*, it is as much as if he ſhould haue ſaid, the Manna whiche Moſes gaue vnto your fathers, brought not the heauenly life: but now is ꝑ heauẽly bread indeed offred you. He calleth the father ꝑ giuer of this bread: but his meaning is, that it is giuen by his hande. So that the oppoſition is, not referred vnto God & Moſes, but vnto Chriſt & Moſes. And Chriſt doth rather make the father the giuer of this gift, then himſelfe, that he may purchaſe more reuerence, as if he ſhould ſay, acknowledge me to be the miniſter of God, by whoſe hand hee will feede your ſoules vnto eternall life.

Againe this ſeemeth but a little to agree with Paule his doctryne.

1.Cor.10.3 For Paule calleth *Man* the ſpirituall meate, I anſwere, that Chriſt ſpeaketh according to their capacitie, with whom he hath to doe, neither is this any ſtrange thing in the ſcripture. VVe ſee how Paule himſelfe diſputeth diuerſly concerning circumciſion. VVhen he intreateth of the inſtitution, he confeſſeth that it was the ſeale of faith: whileſt that hee contendeth with the falſe Apoſtles, he maketh it rather the ſeale of the curſe, and that according to their meaning. Let vs conſider what was obiected to Chriſte: namely that hee is not proued to bee the Meſſias, vnleſſe he giue vnto thoſe that be his bodily foode. Therfore he declareth not what thing *Man* did prefigure, but ſaith plainely that that was not the true bread wherewith Moſes fead their bellies.

33 *For this is the bread of God,* Chriſt reaſoneth from the definition vnto the thing defined negatiuely, on this wiſe: that is the heauenly bread, which came downe from heauen to giue life vnto the world: there was no ſuch thing in *Man*: therefore it was not the heauenly bread. And in the meane while hee confirmeth that which he ſaid before: namely, that he was ſent of the father, ỹ he might feed men far more excellently then did Moſes. *Man* truly came downe from ỹ viſible heauen (that is frō the cloudes): but not from the euerlaſting kingdome of God, from whence life floweth vnto vs. But the Iewes vnto whom Chriſt ſpeaketh did looke vnto no higher thing, ſaue that their fathers bellies were wel filled and ſtuffed in the deſert. Hee calleth that the bread of God now, which he called before the bread of heauen: not that the bread wherewith we are fedde in this life commeth from any other ſaue only from God: but becauſe that is counted the bread of God which quickeneth the ſoules vnto bleſſed immortalitie. This place teacheth that all the worlde is dead to God, ſaue only in aſmuch as Chriſte doth quicken it: becauſe life ſhall bee found no where els ſaue only in him. In the comming downe from heauen we muſt note two thinges: namely, that in Chriſt we haue a diuine life: becauſe he came frō God, that he might be vnto vs the authour of life: & ſecondly, that life is neere vnto vs, ſo that wee neede not to flie vppe aboue the clowdes, or ſayle ouer the Sea. For Chriſt came downe vnto vs for that cauſe, becauſe no man coulde goe vp.

34 *Therfore they ſaid vnto him, Lord alwayes giue vs this bread.*

35 *Ieſus ſaid vnto them, I am the bread of life: he that commeth vnto me ſhall not be an hungred: and he that beleeueth in me ſhall neuer thirſt.*

36 *But I haue ſaide vnto you, that you haue alſo ſeene mee, and you beleeue not.*

37 *VVhatſoeuer the father giueth me, it ſhall come vnto me: and him that commeth vnto me will I not caſt out.*

38 *Becauſe I came downe from heauen, not that I might do my will, but his will that ſent me.*

39 *And this is his will that ſent me, of the father: that whatſoeuer hee hath giuen me, I ſhould not looſe of it, but ſhoulde raiſe it vp in the laſt day.*

40 *And this is his will that ſent mee: that whoſoeuer ſeeth the ſonne, and beleeueth in him, he may haue eternall life: and I will rayſe him vp in the laſt day.*

34 *Alway giue vs.* Vndoubtedly they ſpeake tauntingly, that they may

may accuſe Chriſte of vanitie,becauſe hee doth boaſt that he giueth the bread of life.So miſerable men,whileſt that they refuſe the promiſes of God,being not contented with this one euill,they make Chriſt giltie of theyr infidelitie.

35 *I am the bread of life.* Hee teacheth firſt that the bread is preſent which they did aske in mockage: then afterward he chideth them. Furthermore,he began with doctrine,that he might the better declare that they were giltie of vnthankfulneſſe. And there are two partes thereof: becauſe he ſheweth whence we muſt fet life,and how we may enioy the ſame. VVee knowe what cauſed Chriſte to vſe theſe Metaphors: namely, becauſe there was mention made of Manna and the dayly foode. But notwithſtanding this figure is more fit to teache the ignoraunt withall,then a plaine kinde of ſpeech. VVhen as wee eate bread to nouriſhe our bodies withall,both our infirmitie,and alſo the ſtrength of Gods grace doth the better appeare,then if God did inſtill his ſecret power to nouriſhe the body without bread. So an inſtitution taken frō the body to the ſoule,cauſeth the grace of Chriſt to be the better felt: For when we heare that Chriſt is the bread which our ſoules muſt eate: this pearceth farther into our ſoules then if Chriſte ſhoulde ſay ſimplie, that he is our life. Notwithſtanding we muſt note that the liuely force of Chriſte is not expreſſed by the worde *bread*,in ſuch ſort as wee feele it. For bread doth not beginne the life:but it cheriſheth and preſerueth the life which is begun. But we doe not only retaine life through the benefite of Chriſte, but wee haue the beginning of life through hym. VVherefore the ſimilitude is vnproper in ſome reſpect. But in this there is no abſurditie: becauſe Chriſt frameth his talke according to the circumſtance of the talke had before. The queſtion was mooued,whether Moſes or Chriſt himſelfe was more excellent in feeding men. This is the ſelfe ſame reaſon why hee doth only call it bread: becauſe they did only obiect Manna vnto him,therfore it was ſufficient for him to ſet againſt the ſame another bread. The doctrine is ſimple,that our ſoules do not liue by an inward power(that I may ſo ſay)but that they do borow life of Chriſt.

Hee which commeth vnto me. Now he defineth the manner of eating: namely,when as we receiue him by faith. Neither doth it any whit profite the vnbeleeuers,that Chriſt is the bread of life: becauſe they continue alwayes emptie: but Chriſt is made our bread then, when as wee come hungrie vnto him,that he may fill vs. To come vnto Chriſt and to beleeue,haue all one ſignification in this place: but in the former worde the effect of faith is expreſſed: namely,that being enforced with the feeling of our pouertie we flie vnto Chriſte to aske life. Furthermore,they who gather out of this place,that the eating of Chriſte is nothing els, ſaue faith onely, they reaſon ſcarſe fitly enough, and to the purpoſe. I graunt indeed that we eate Chriſt no otherwiſe ſaue only by beleeuing: but the eating it ſelfe is rather an effect or fruite of faith,then faith. Neither doth faith behold Chriſte alone,as being a far off: but it imbraceth him that he may be made ours,& dwell in vs: it maketh vs to grow into one body with him,to haue one life with him,and finally to be one with him. Therefore it is true that Chriſt is eaten by faith alone,ſo that we do alſo vnderſtand,after what ſort faith ioyneth vs with him.

Hee shall neuer bee a thirst. This seemeth to be added contrary to reason: because it is not the office of bread to quench thirst, howsoeuer it doeth satisfie hunger. Therfore Christ doth attribute more to bread then the nature thereof doth beare. I haue alreadie said, that he doth only vse the word *bread*: namely, because the comparing of Manna with his heauenly power, whereby our soules are holden in life, did so require. In the mean while he vnderstandeth by bread all the whole summe of food: and that according to the common custome of his countrie. For the *Hebrewes* doe take this phrase to eate bread by *Synecdoche*, for to suppe or dine: & when as we aske our daylie bread, we comprehend vnder the same drinke & the other parts of our life. Therfore the meaning of the words is this, whosoeuer shal resort vnto Christe, that he may haue life of him, he shal want nothing, but shall haue sufficient nourishment to maintaine life with.

36 *But I haue said vnto you.* Now doth he blame them, because they doe wickedly reiect the gift of God, which is laid open vnto them. And this is too too wicked contempt of god, to reiect that which some man, doth acknowledge to be giuen by him. Vnlesse Christ had made his power knowen vnto them, & had manifestly declared that he came from god, the colour of ignorance might haue extenuated their fault: but in that they refuse his doctrine, whom they did before confesse to be the Messias of the Lord, it is extreeme vnthankfulnes. Truly it is true that men doe neuer so resist God of set purpose, that they think that they haue to deale with God. VVherunto appertaineth that of Paul, *They would neuer haue crucified the Lord of glory, if they had knowen him.* But the vnbeleeuers, because they
1. Cor. 2. 8 are blind, when they behold the light, are worthily said to see that which vanisheth streightway out of their sight, because Satã doth darken their mindes. This is questionles, that when as he said that they *saw*, he meant not the bodily sight, but doth rather touch their voluntarie blindnes in that they might know what he was, vnlesse their owne wickednes had letted them.

37 *VVhatsoeuer the father giueth me.* Least their vnbeliefe shoulde any whit discredit his doctrine, he saith that the cause of so great stubbornesse is, because they are reprobates, & strangers from the flocke of God. Therfore he doth distinguish the elect from the reprobate in this place, that his doctrine may neuertheless retaine the authoritie, although it be not beleeued of many, For the wicked do both speake euill of the word of God, and do make no account therof, because they are not touched with the reuerence of it: and many weaklinges and ignorant men doe doubt, whether it be the word of god or no, because a great part of the world doth refuse it. Christ remoueth this stumbling block, when as he saith, that they are not his, whosoeuer doe not beleeue, that it is no maruel if such haue no feeling of the truth of God: but that all the children of god do imbrace it. First of all he saith, that they come vnto him, whosoeuer his father giueth him. By which words he meaneth, ỹ faith is not in mans choyse & will, that this man or that may beleeue generally, or by chaunce: but that God doth choose those whom he may giue vnto his sonne as it were from hand to hand. For when hee saith that all that commeth, whatsoeuer is giuen, we gather therby that all men are not giuen. Again, we gather, that God doth work with so great efficacie of ỹ spirite

ſpirite in his eleƈt, that none of them can fall away. For the woorde *giue* importeth as much as if Chriſt had ſaid, whom the father hath choſen, them doth he regenerate, and he doth appoint them vnto me, vnto the obedience of the goſpel. *And him that commeth vnto mee.* This is added for the comfort of the godly, that they may certainly perſuade thẽſelues that they haue acceſſe vnto Chriſt through faith, and that alſo they ſhall be courteouſly entertained, ſo ſoone as they haue once committed themſelues vnto his tuition: whereupon it followeth that the doƈtrine of the goſpel ſhall bring ſaluation vnto all the godly, becauſe no man offereth himſelfe to be Chriſt his diſciple, who may not againe perceiue & trie that he is a faithful and good teacher.

38 *Becauſe he came downe from heauen.* This is a confirmation of the next ſentence, that we do not ſeeke Chriſt in vaine. For faith is a worke of God, wherby he ſheweth that we are his, and he appointeth his ſonne to be the gouerner of our ſaluation. This was the only purpoſe of the ſonne, to fulfill his fathers commandement. Therfore he wil neuer caſt off thoſe whom the father ſendeth. VVherby it is plainely prooued that faith ſhall neuer be voide. VVhereas Chriſt putteth a difference betweene his owne and his fathers will, therein he applieth himſelfe vnto his hearers, becauſe (as mans nature is readie to diſtruſt) we are wont to feigne vnto our ſelues ſome contrary thing which may procure douting. To the end Chriſt may cut off all occaſion of ſuch wicked ſurmiſes, he affirmeth that he was reuealed vnto the worlde, to the end he may eſtabliſh by the very effect, that which the father decreed concerning our ſaluation.

39 *And this is the wil.* He doth teſtifie now that this is the purpoſe of the father, that the faithfull do find ſure & certaine ſaluation in Chriſt. VVherupon it followeth againe that they are reprobates, whoſoeuer do not profite and goe forward in the doƈtrine of the Goſpel. VVherfore if we ſee that it turneth to the deſtruƈtion of many, there is no cauſe why we ſhould therfore be diſcouraged: becauſe they doe of their own accord bring euill vpon themſelues. Let this be ſufficient for vs that the goſpell ſhall alwayes be able to gather the eleƈt vnto ſaluation. *I maye not looſe of that.* That is, I will not ſuffer it to be taken from me or to periſh. VVherby he giueth vs to vnderſtand that he is the keeper of our ſaluation, not for one or a few dayes: but that he is carefull for the ſame vntill the end, that he may bring vs from the beginning vnto the ending of our courſe. For this cauſe doth he make mention of the laſt reſurrection. And this promiſe is very neceſſarie for thoſe who do miſerably labour in ſo great infirmitie of the fleſh, wherof euerie one is gyltie in his owne conſcience. The ſaluation of the whole world might be ſubuerted euery minute, vnleſſe the faithfull being vpholden by the hand of Chriſt, did hold on couragiouſly vntill the day of the reſurrection. Let vs therfore hold this faſt, that Chriſt reacheth foorth his hand, that he may not forſake vs in the midſt of the courſe, but that truſting vnto his ayde, we may be bold to lift vp our eyes without feare, vnto the laſt day. He doth alſo make mention of the reſurrection for another cauſe, becauſe whileſt that our life is hid, wee are like vnto dead men. for what do the faithful differ frõ the wicked, ſaue only that being ouerwhelmed with miſerie, and being as ſheepe appointed to be ſlaine, they

haue alwayes the one foote in the graue? yea ſometimes they are euen at deaths dore, and readie to be ſwallowed vp. Therefore the only prop of our hope and pacience is, if omitting the eſtate of this preſent life, we doe lift vp our mindes and all our ſenſes vnto that laſt day, if wee paſſe through theſe worldly lets, vntil ſuch time as the fruit of our faith doth appeare.

40 And this is the will. He ſaid that this office was enioyned him of his father to defend our ſaluation: now he doth alſo define the meane. Therefore this is the way to attaine vnto ſaluation, if we obey the Goſpell of Chriſt. This did he touch of late, but he doth now better expres that which was ſpoken then obſcurely. And if ſo be it God will haue thoſe to be ſaued through faith whom he hath choſen, and hee doth by this meanes eſtabliſh and put in execution his eternall decree, whoſoeuer being not contented with Chriſt, doth curiouſly enquyre after eternall predeſtination, he doth ſomuch as in him lyeth deſire to be ſaued otherwiſe then the purpoſe and counſel of God hath appoynted. The election of God is of it ſelfe hidden, and ſecrete: the ſame doeth God reueale by calling, whereof he vouchſafeth to make vs partakers. Therfore they are deceiued who ſeeke their or the ſaluation of other men in the labyrinth of predeſtination, not holding the way of faith whiche is ſet before them: yea they goe about with this prepoſterous ſpeculation to ouerthrow the force and effect of predeſtination. For if God hath choſen vs to this end, that we may beleeue, take away faith, and election ſhalbe vnperfect. But it is wickedneſſe to breake off the continuall and ordinate courſe of the beginning and the ende in the counſel of God. Furthermore, as the election of God carrieth with it calling, and they two are knit together with an vnſoluble knot, ſo when God hath called vs effectually vnto the faith of Chriſt, this ought to be of as great force with vs, as if he ſhould by ſetting to his ſeale confirme the decree concerning our ſaluation. For the teſtimonie of the ſpirite is nothing els, ſaue only the ſealing of our adoption. Therefore euery mans faith is vnto him a ſufficiēt witneſſe of gods eternall predeſtination, ſo ỽ it is ſacrilege to enquire any higher. Becauſe he doth the holy ſpirit opē iniurie, whoſoeuer doth refuſe to ſubſcribe vnto his teſtimony. He oppoſeth *ſce & beleeue* againſt the former ſentence. For hee had caſt in the lewes teeth that they did not beleeue, whē as notwithſtanding they had ſeen: now is the obedience of faith ioyned in the children of God, with the feeling of the diuine vertue and power which they perceiue to be in Chriſte. Furthermore, theſe wordes declare, that faith ſloweth from the knowledge of Chriſt: not that it deſireth any thing beſide the plaine worde of god: but becauſe if we beleeue Chriſt, we muſt perceiue what he is, and what we haue by him.

41 Therefore the Iewes murmured concerning him, becauſe he ſaid, I am the bread, that came downe from heauen.

42 And they ſaide is not this Ieſus the ſonne of Ioſeph, whoſe father and mother wee know? Therfore how ſaith he, I came downe from heauen?

43 Therefore Ieſus anſweared and ſaide vnto them, murmure not amongſt your ſelues.

44 No man can come vnto mee, vnles the father that ſent me ſhall draw him: and I will

will rayſe him vp in the laſt day.

45 *It is written in the Prophets, and they ſhall be all taught of God. Therefore whoſoeuer hath heard of the father, and learned, he commeth vnto mee,*

41 *They murmured.* The Euangeliſt teacheth that the murmuring did ariſe hereupon, becauſe the Iewes being offended with the humilitie of the fleſh did conceiue no diuine and heauenly thing in Chriſt: Although he ſheweth that they had a double let. For they did feigne the one them ſelues by reaſon of a falſe opinion, when they ſaid: This is the ſonne of Ioſeph, whoſe father and mother we know. The other did proceede frō peruers iudgement, becauſe they did not thinke that Chriſte was the ſon of God, becauſe he came downe vnto men being clothed with fleſhe. But we are too malicious if we doe therefore deſpice the Lord of glory, becauſe he did abaſe himſelfe for our ſake, taking vpon him the ſhape of a ſeruant. For this was rather a plentifull token of his infinite loue, and wonderfull grace toward vs. Secondly, the diuine maieſtie of Chriſt did not ſo lye hid vnder the contemptible and baſe ſhape of fleſh, but that he did ſend foorth beames of his manifold brightneſſe: but theſe groſſe & dull headed men did want eyes, to ſee his manifeſt glory withall. VVee doe alſo offend dayly both wayes. Firſt of all, this is vnto vs a great let, that we doe only beholde Chriſt with fleſhly eyes, whereby it commeth to paſſe that we doe ſee in him no worthie thing. For wee doe peruert whatſoeuer is in him and his doctrine with our corrupte ſenſe: ſuch miniſter interpreters are we. Againe, being not contented therewith wee catch hold of many falſe thinges, which may breed the contempt of the Goſpel. Moreouer, many men doe forge to themſelues monſters, vnder colour whereof they may hate the Goſpell. Therfore the worlde doeth of ſet purpoſe beat back the grace of God. The Euangeliſt expreſſeth the Iewes by name, that we may know that the murmuring did proceede from them, who did boaſt of the title of faith and the Church that al of vs may learne reuerently to receiue Chriſt, when he commeth humblie vnto vs, and the nigher he is vnto vs, ſo much the more willingly to come vnto him, that he may extoll vs vnto his heauenly glory.

43 *Murmur not amongeſt your ſelues.* He layeth to their charge the faulte of murmuring: as if he ſhould ſay, my doctrine containeth no matter of offence, but becauſe you are reprobates, it moueth your poyſoned minds: and therefore is it vnſauerie, becauſe you haue an vnſauerie palate and taſte.

44 *No man can, &c.* He doth not only accuſe their wickedneſſe, but doth alſo tell them that this is the peculiar gift of God to embrace the doctrine which hee ſetteth before them, which he doth for this cauſe, leaſt their vnbelief do trouble the weake. For many mē are holden with this fooliſhneſſe, that they do depend vpon the reſpect of men in matters appertaining vnto God, whereby it commeth to paſſe that they ſuſpect the goſpel, ſo ſone as they ſee that the world doth not receiue it. Againe, the vnbeleeuers flattering themſelues in their frowardnes dare condemne the goſpel, becauſe it doth not pleaſe them. Therfore chriſt affirmeth on the contrary, ꝑ althogh ꝑ doctrine of the goſpel be preached vnto al men generally, yet cānot all men receiue it, but that they haue need of a new mind, & a new vnderſtāding: and that therfore faith is not in mans will

but that it is God who giueth it. Becauſe to come vnto Chriſt is put metaphorically in this place, for to beleeue, the Euangeliſt to the end he may frame the metaphor in the contrary member, ſayth that they are *drawen*, whoſe mindes God doth illuminate, and whoſe heartes he bendeth and frameth vnto the obedience of Chriſt. This is the ſumme, that it is no maruell if many do loath the goſpel, becauſe no man ſhall euer bee able to come vnto Chriſt willingly, ſaue he whom God ſhal preuent with his ſpirite. And thereupon it followeth that all men are not drawen, but that God doth graunt this grace vnto thoſe whom he hath choſen. As touching the manner of drawing, the ſame is not violent, whiche may compel a man with an externall motion: yet notwithſtanding it is an effectuall motion of the holy ſpirit, which maketh men that were vnwilling to be willing. VVherfore that is falſe and prophane, that none are drawen ſaue thoſe who are willing: as if man did ſhew himſelfe obedient vnto God of his owne motion. For in that men do follow God willingly, they haue that now of him, who hath framed their heartes to obey him.

45 *It is written in the prophetes.* Chriſt confirmeth that which he ſaide with the teſtimonie of Ieſaias, that no man commeth vnto him ſaue he whom the father draweth. He calleth them the Prophetes in the plural number, becauſe al the Propheſies were gathered into one body, ſo that all the bookes of the prophets might worthily be counted one booke. Furthermore, the place which is cited is extant in Ieſaias chap. 54. 13. and Ier. 31. 34 VVhere ſpeaking of the reſtoring of the Church, he promiſeth vnto her ſonnes taught of God. VVhence we may eaſily gather, that the Church can by no other meanes be reſtored, vnleſſe God taking vpon him to play the ſcholemaſter, do bring the faithfull vnto himſelfe. The maner of teaching, whereof the Prophet ſpeaketh, is not placed only in the external voyce: but alſo in the ſecret working of the holy ghoſt. To bee briefe, this teaching of God is the inward illumination of the heart. In that hee ſaith (all) it ought to bee reſtrained vnto the elect, who are only the true children of the Church. Now it is no hard matter to ſee how Chriſt applyeth this propheſie vnto the cauſe which he hath in hand. Ieſaias teacheth that the Church is then edified indeed, whē it hath childrē who are taught of God. Therefore Chriſt inferreth fitly, that men haue not eyes to ſee the light of life, vntil God doth open thē. Alſo he ſtandeth vpon the vniuerſall word, becauſe he reaſoneth thence, that all thoſe who are taught of God, are drawen effectually that they may come. And hereunto appertaineth that which foloweth by and by. *VVhoſoeuer therfore hath hearde.* The ſumme is, that the reprobate are euen giuen ouer vnto deſtruction, whoſoeuer doe not beleeue: becauſe God doth make all the children of the Churche, and the heyres of life his obedient ſchollers. VVhereupon it followeth that none of the elect of God are ſtrangers from the faith of Chriſt. Therefore as Chriſt did before denie that men are apt to beleeue, vnleſſe they be drawen: ſo he doth nowe pronounce that it is the effectuall grace of the ſpirite, wherby they are drawen, that they may neceſſarily beleeue. By theſe two members is quite ouerthrowen all the libertie of free will whereon the Papiſtes doe dreame. For if wee begin to come vnto Chriſte then, when the father hath drawen vs, the beginning of faith is not in vs, neyther

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any preparation: againe, if all doe come whome the father hath taught, he doth not only giue them the earneſt of faith only, but faith it ſelfe. Therefore in that we doe willingly obey the direction of the ſpirite, this is a part of grace, & as it were the ſealing: becauſe God ſhould not draw vs, if reaching out his hand only, he left vs to our own choiſe. And he is properly ſaid to draw vs when he extendeth the power of his ſpirite euen vnto the full effect of faith. They are ſaid to heare of God, who do ſubmit themſelues vnto God when he ſpeaketh vnto them inwardly, & that with all their heart, becauſe the ſpirite reigneth in their hearts.

Commeth vnto mee. Hee ſheweth the vndiuiſible coniunction which he hath with the father. For the meaning of the wordes is, that it cannot be but that they ſhal addict themſelues vnto Chriſt, whoſoeuer are the diſciples of God, and that they are vnapt to bee taught of God who do reiect Chriſt: becauſe this is the only wiſedome, which the elect do learn in Gods ſchoole, to come vnto Chriſt. For doubtleſſe the father who ſent him cannot denie himſelfe.

46 Not that any man hath ſeene the father, ſaue he who is of God, he hath ſeene the father.

47 Verilie, verilie, I ſay vnto you, hee that beleeueth in mee hath eternal life.

48 I am the bread of life.

49 Your fathers did eate Manna in the wilderneſs, and died.

50 This is the bread which came downe from heauen, that ſome man may eat thereof and not die.

51 I am the liuely bread which came downe from heauen, if any man ſhall eate of this bread, he ſhall liue for euer: and the bread which I will giue, is my fleſh, which I will giue for the life of the world.

46 Not that any man. As hee hath hytherto commended the grace of his father, ſo he doth call backe the faithful vnto himſelfe alone. For both theſe muſt bee ioyned togeather, that there can no knowledge be had of Chriſt vntill the father doe illuminate with his ſpirite thoſe who are naturally blinde: and that it is but all in vaine to ſeeke God, vnleſſe Chriſt go before: becauſe the maieſtie of God is higher then that mans wit and ſenſes can reach vnto it. Yea, that ſhalbe a deadly dungeon, which ſhalbe thought to be the knowledge of God, without Chriſte. When he ſaith, that he alone knoweth the father, his meaning is, that this office appertaineth vnto him properly, to declare him vnto me, who is otherwiſe hidden.

47 Hee that beleeueth in mee. This is the expoſition of the ſentence next going before. For we are taught in theſe wordes, that we doe then knowe God, when we beleeue in Chriſte. For we doe then begin to ſee the inuiſible God as it were in a glaſſe, or in a liuely & expreſſe Image. Therefore accurſed be that which is ſet before vs concerning God, vnleſſe it direct vs vnto Chriſt. I haue before declared what it is to beleeue in Chriſt, for we muſt not imagine any confuſed or vaine faith, whiche may ſpoyle Chriſt of his power: ſuche as is amongſt the Papiſts, who doe beleeue ſo much of Chriſt as pleaſeth them. For we doe therefore obtain life by faith, becauſe we know that all the partes of life are con-

teined in Chriſte. VVhereas certaine doe gather out of this place, that to beleeue in Chriſt is as much as to eate Chriſt or his fleſh, it is not firme enough. For theſe two thinges doe differ as the former and the latter: as to come vnto Chriſt and to drinke him: for comming vnto him goeth before. I graunt that we doe eate Chriſt only by faith: but the reaſon is, becauſe we doe receiue him by faith, that he may dwell in vs, and that we may be partakers of him, and ſo be one with him. VVherfore eating is an effect or worke of faith.

48 *I am the bread of life.* Beſides that which he ſaid before, that hee is the liuely bread, wherewith our ſoules are fed: to the ende he may the better amplifie that, he doth alſo repeat the oppoſition of this bread and the old *Manna*, together with a compariſon of men: *Your fathers* (ſaith he) *eate Manna, &c.* He ſaith that *Manna* was vnto their fathers fraile food, which did not deliuer them from death. Therfore it followeth that the ſoules doe finde meate no where els, ſaue in him, wherby they may bee fed vnto the ſpirituall life. Furthermore, we muſt remember that which I ſaide in another place, that he doth not in this place ſpeake of *manna*, as it was a ſecrete figure of Chriſt (for in that reſpect Paule calleth it ſpirituall meate) but we haue ſaid that Chriſte doth attemper and applie his ſpeech vnto his hearers, who being only carefull for the feeding of the belly did looke vnto no higher thing. Therefore hee doth for good cauſes affirme, that their fathers were dead, that is, ſuche as were in like ſort addicted to the bellie. And yet notwithſtanding hee inuiteth them to eate, when he ſaith that he came *that ſome man might eate.* For this ſpeech importeth as muche, as if he ſhould ſay, that hee is readie for all, who wyll only eate. Vnderſtande that none of thoſe who haue once eaten Chriſt doe die, becauſe the life which he giueth vs is neuer put out, as it is in the fift Chapter.

51 *I am the liuely bread.* He doth oftentimes repeate the ſame thing, becauſe there is neither any thing more needefull to be knowen, and euery man doth perceiue for his owne part, how hardly wee doe beleeue it, and howe eaſily and quickly we doe forget it. VVe do all deſire life: but we doe wander frowardly and fooliſhly through by wayes in ſeeking the ſame: the greateſt ſort doth lothſomely refuſe it when it is offered vnto them. For who is he that doth not feigne vnto himſelfe life without Chriſte? And howe many are there whom Chriſte alone can ſatiſfie? Therefore it is no ſuperfluous repetition, whileſt that Chriſte doth ſo often affirme, that he alone is ſufficient to giue life, For he doth challenge to himſelfe alone the tytle of bread, that hee may plucke out of our myndes all feygned hopes of liuing. Hee doth now call that the liuing bread, which he called before the bread of life, in ꝑ ſame ſenſe, wherein he called it liuely. Hee doth oftentimes make mention of comming downe from heauen: becauſe the ſpirituall and vncorruptible life ſhall not be found in this worlde, the ſhape whereof paſſeth and vaniſheth away: but only in the heauenly kingdome of God. So often as he putteth in the worde *eate*, he exhorteth vs vnto faith, which only maketh vs to inioy this bread vnto life. And that not in vaine, becauſe there are but a few who can vouchſafe to reach foorth their hande, that they may put this bread to their mouth: yea when the Lord doth euen reach it vnto their mouth, there are but few that can taſt it: but ſom do gorge them-

theſelues with winde, otherſome being like to *Tantalus*, being nigh vnto the meate it ſelfe are through their ſluggiſhnes hungrie. *The bread whiche I will giue.* Becauſe that ſecret force of giuing life wherof he ſpake, might bee referred vnto his diuine eſſence, he doth now diſcende vnto the ſeconde degree, and teacheth that that life conſiſteth in his fleſhe, that it may bee drawen thence. Truly it is a wonderfull purpoſe of God, that hee hath ſet before vs life, in that fleſhe, wherein was the only matter of death before. And ſo by this means he prouideth for our infirmitie, whi Ieſt that he doth not cail vs aboue the cloudes to inioy life: but ſheweth the ſame vpon the earth, as if he did lift vs vp into the hidden places of his kingdome. In the meane ſeaſon correcting the pride of our nature, hee alloweth the humilitie and obedience of faith, whileſt that he commaundeth thoſe who will craue life, to reſt and ſtay in his fleſh, being to ſee to, contemptible.

But it is obiected on the contrarie, that the fleſh of Chriſt cannot giue life, which was both ſubiect to death, and is not now of it ſelfe immortall: ſecondly that this doth not agree with the nature of fleſh to quicken the ſoules. I anſwere, although this power doe come from ſome thyng els, then from the fleſh, yet is there no let but that this title doeth aptly agree thereunto. For as the eternall worde of God is the fountaine of life, ſo his fleſhe doeth powre out vnto vs as a conduit, the life, which reſteth (as they ſay) in the inwarde diuinitie. And in this ſenſe is it called liuely, becauſe it imparteth vnto vs the life which it borroweth of ſome other. That ſhalbe plaine enough, if we conſider what is the cauſe of life, namely righteouſneſſe. And although righteouſneſſe doe flow from God alone, yet wee haue the ſame fully giuen vnto vs, onely in the fleſh of Chriſt. For the redemption of man was fulfilled in it: in it was offered the ſacrifice for ſatisfaction for our ſinnes, the obedience was perfourmed towardes God, which might reconcile him vnto vs. It was alſo ſprinckled with the ſanctification of the ſpirite, it was receiued into heauenly glory after that death was ouercome. Therefore it followeth that all the partes of life were placed in it, ſo that no man canne iuſtly complaine that he is depriued of life, becauſe it is hid farre off.

Which I will giue for the life of the worlde. The worde *giue*, is diuerſly taken: the former giuing whereof hee maketh mention, is done daylye: namely, ſo often as Chriſte doth offer himſelfe vnto vs: in the ſeconde place he meaneth that onely giuing which was done vpon the croſſe when he offered himſelfe vnto the father for a ſacrifice. For then hee gaue himſelfe vnto death for the life of men: now he inuiteth vs to reap the fruite of his death. For it ſhould nothing profite vs that that ſacrifice was once offered, vnleſſe we ſhould now eate the holy banket. Furthermore, we muſt note this, that Chriſt challengeth to himſelfe the office of ſacrificing his fleſh. VVhereby appeareth with what wicked ſacrilege the papiſtes do pollute themſelues, who doe in the Maſſe vſurpe that, which was proper to that prieſt onely.

52 *Therefore the Iewes did ſtriue amongeſt themſelues, ſaying, how can hee giue vs his fleſh to eate?*

53 *Therefore Ieſus ſaid vnto them, verilie, verilie I ſay vnto you, vnleſſe you ſhall eat the fleſh of the ſonne of man, and ſhall drinke his blood, you haue not life in you.*

54 *Hee*

54 Hee that eateth my flesh, and drinketh my blood, hath eternall life: and I will rayse him vp at the last day:

55 For my flesh is meate in deede, and my bloud is drinke indeed.

56 Hee that eateth my flesh, and drinketh my blood, abideth in mee, and I in him.

57 As the liuing father hath sent me, I doe also liue for the father, and he that eateth me, he shall also liue for mee.

58 This is the bread which came downe from heauen: not as your fathers eat Manna and dyed: he that eateth this bred shall liue for euer.

52 Therefore the Iewes did striue. Hee nameth the Iewes againe not for honours sake: but that he may caſt in their teeth their vnbeliefe, becauſe they doe not receiue his familiar doctrine concerning eternall life, or at leaſt, becauſe they do enquire vnmodeſtly of a thing which was as yet dark & doubtful. For it is a ſigne of frowardnes & contempt, in that he ſaith they did contende: and they who doe diſpute ſo contentiouſly, do ſtoppe the way before themſelues, ſo that they cannot come vnto the knowledge of the truth. Neither is this ſimplie reprehended in them, that they did aske concerning the meanes: for then ſhould the ſame reprehenſion fall vpon Abraham and the bleſſed virgin. Therefore they are either deceiued through ignorance, or they deale vncourteouſly, who paſſing ouer the luſt and boldneſſe which they had to contend (whiche the Euangeliſt doth only condemne) doe only toſſe this worde *how*, as if it had been wickedneſſe for the Iewes to enquyre of the manner of eating. But this is rather to be imputed vnto ſlouthfulneſſe, then vnto the obedience of faith, if we keepe thoſe knots of doubtes vnlooſed, willingly & wittingly, which are looſed for vs by the word of the Lord. VVherfore it is not onely lawfull to enquire of the manner of eating of the fleſh of Chriſt: but it is alſo profitable for vs to know the ſame, ſo farre foorth as it is expounded in the ſcripture. Away with that twiſe ſtubborne colour of humilitie, that one only ſaying of Chriſt is ſufficient for me, when he affirmeth that his fleſh is meate in deede, I am willingly blinde in the reſt. As if the heretikes may not haue the ſame colour, if they be willingly ignorant of this, that Chriſt is conceaued of the holy Ghoſt, becauſe beleeuing that he is the ſeed of Abrahã, they will ſearch no farther. VVe muſt only holde this moderation in the ſecrete workes of God, that we deſire to knowe no more then he ſetteth downe in his worde.

53 Verilie, verilie, I ſay vnto you, Indignation did wring out of Chriſte this oath, when he ſaw his grace refuſed with ſo proud contempt: for he doth not now vſe plaine doctrine: but doth alſo intermingle threatnings to make them afraid withall: for he denounceth eternall deſtruction vnto all thoſe who ſhall refuſe to fet life from his fleſh, as if hee ſhoulde ſay, if you deſpiſe my fleſhe, knowe yee that there remaineth no other hope of life for you. This vengeance remaineth for all the contemners of the grace of Chriſte, that they doe wickedly periſh through their pride: and they are to bee vrged with this preciſe ſeueritie, that they may not proceede to flatter themſelues. For if we doe threaten death vnto ſicke men which refuſe remedies, what ſhall the wicked doe, when as they endeuour ſo much as in them lyeth to aboliſh the life it ſelfe? In

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that he ſaith, *the fleſh of the ſonne of man*, it hath great force: for he toucheth their contempt, which did ariſe thereupon, becauſe they ſaw that he was like vnto other men. The meaning therfore of the wordes is, contemne me at your pleaſure, becauſe of the humble & baſe ſight of my fleſh: yet is there life included in this contemptible fleſh, whereof if you depriue your ſelues, you ſhall finde no where els, that which can quicken you. It was a groſſe error of the mē of old, who thought that infants were depriued of eternal life, vnleſſe that the ſacrament of the Lords body were giuen them. For he ſpeaketh not of the ſupper: but of the euerlaſting participation, which wee haue without the vſe of the ſupper. And the Boemians dealt not well, whenas they did prooue by this teſtimony, that the vſe of the Cuppe ought to bee common vnto all in general. As touching infants, Chriſt his inſtitution doth barre them from the partaking of the ſupper, becauſe they cannot yet try themſelues, they can not obſerue the memoriall of the death of Chriſt. The ſame inſtitution maketh the cup cōmon vnto all, together with the bread: for hee commaundeth vs all to drinke thereof.

54 *Hee that eateth my fleſh.* This is a repetition, but not ſuperfluous: for it confirmeth that which was harde to beleeue, that the ſoules are no otherwiſe fed with his fleſh and blood, then the bodie is ſuſteined with meate and drinke. Therefore as he did of late teſtifie vnto all men, that there remaineth nothing but death for thoſe who ſeeke life any where els ſaue only in his fleſh: ſo hee doth now encourage the godly vnto good hope, whileſt that he promiſeth life vnto them in the ſame fleſhe. Note that he dothe ſo often adioyne the reſurrection vnto eternall life: becauſe our ſaluation ſhall lye hid vntill that day. Therefore no man can feele what we haue of Chriſte, ſaue he who hauing ouercome ꝑ world doth ſet the laſt reſurrection before his eyes. It appeareth plainely by theſe wordes that all this place is vntruly expounded of the ſupper: for if it were true, that all thoſe who thruſt in vnto the holy Table of the Lord, are made partakers of his fleſh and blood, all men ſhould find life in lyke ſort.

And truly it had byn a fooliſh and vnſeaſonable thing to reaſon then concerning the ſupper, which he had not yet inſtituted: therefore it is certain that he doth intreate of the continuall eating of faith. And yet notwithſtanding I do alſo confeſſe, that ther is nothing ſaid in this place which is not figured in the ſupper, and is indeed perfourmed vnto the faithfull. So that Chriſt would haue the holy ſupper to bee as it were a ſeale of this ſermō. And this is the reaſon why Iohn maketh no mention of the ſupper. Therefore *Auguſtine* followeth the naturall order, whileſt that in expounding this chapter, he doth not touch the ſupper, vntil he come vnto the end. And then he teacheth that this myſterie is repreſented in the ſacrament, ſo often as the Churches doe celebrate the holy ſupper, in ſome places euery day, in ſome places only on the Sabboth dayes.

55 *My fleſh is meate indeede.* He confirmeth the ſame thing with other wordes, that as the body pyneth away with hunger, ſo ſhall the ſoule periſh with hūger, vnleſſe it be refreſhed with the heauenly bread. For whē he affirmeth that his fleſh is meate indeede, he giueth vs to vnderſtande that the ſoules are hungrie if they want this meate. Therefore thou ſhalt

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then finde life in Christ if thou shalt seeke the matter of life in his flesh. So that we must boast with Paule, that there is nothing excellent with vs saue Christe crucified, because so soone as we are once departed from the sacrifice of his death, we can see nothing but death. Neither doth he bring vs any other way vnto the feeling of his diuine power, saue onely by his death and resurrection. Therefore embrace Christ the seruaunt of the father, that he may shew himselfe vnto thee the prince of life. For in that he made himselfe poore, by this meanes are we inriched with all aboundance of good thinges: his humbling and descending into hell, hath lifted vs vp into heaue: by taking vpō him the curse of the crosse, he hath erected a noble ensigne of righteousnesse. Therefore they are peruers interpreters, who leade away the soules from the flesh of Christe. But why doth Christe make mention apart of his blood, which is conteined vnder the flesshe? I answer, that hee had respect vnto our ignoraunce. For when he maketh mention of meate and drinke seuerally, he telleth vs that the life which he giueth is in all respectes perfect, least we should feigne vnto our selues halfe a life or an vnperfect life: as if hee should say that we shal want no part of life, if so be it we do eate his flesh, & drink his blood. So also in ỳ supper, which agreeth with this doctrin, being not contented with the signe of the bread, he addeth also the Cuppe, that hauing a double token of life in him, we may learne to be content with him alone. For doubtlesse no man shall finde a part of life in Christ, saue only hee, who shal bee perswaded that hee is vnto him whole and perfect life.

56 *Hee that eateth my flesh.* Another confirmation. For seeing that he alone hath life in himselfe, he prescribeth the meanes to inioy it, that we do eate his flesh: as if he should say that there is no other meanes whereby he is made ours, saue only when our faith is directed vnto his flesh. For he shall neuer come vnto Christ as he is God, who neglecteth him as hee is man. Wherefore if thou wilt haue any thing to doe with Christ thou must aboue all things beware that thou loath not his flesh. When as he saith, that he abideth in vs, it is as much as if he should say that this is the only bond of vnitie, and that by this meanes he groweth to be one with vs, when our faith leaneth vnto his death. Furthermore, we may againe gather hence, that he maketh not mention of the outwarde signe: which many of the infidels do receiue, yet do they continue aliants frō Christ.

Furthermore, out of this place is refuted that doting, that Iudas did no lesse receiue the body of Christ then the rest, whileſt that Christ reached the bread vnto them all. For as this doctrine is foolishly restrained vnto the externall signe, so we must hold that which I said before, that the doctrine which is here set downe, is there sealed. But it is certaine that Iudas was neuer a member of Christ: secondly, it is more then absurde, to imagine the flesh of Christ to be dead and without a spirite: last of all, they are to be laughed at who doe dreame of any eating of Christ his flesh without faith, seeing ỳ faith only (that I may so say) is both the mouth and stomacke of the soule.

57 *As the liuing father hath sent me.* Christ hath hytheto taught how we must be made partakers of life: now he passeth ouer vnto the principall cause, because the first beginning of life is in the father. And he

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preuenteth an obiection: becauſe he might ſeeme to take from GOD that which appertaineth vnto him, when as he made himſelfe the cauſe of life. Therfore he maketh himſelfe the authour of life in ſuch ſort, that he graunteth that this is giuen him by another, which he miniſtreth vnto others. Let vs alſo note that this ſentence is applied vnto their capacitie, vnto whom Chriſt ſpake: for he doth only compare himſelfe vnto the father in reſpect of his fleſhe. For although the father is the beginning of life, notwithſtanding the eternall worde he alſo is properly life. But Chriſt entreateth not in this place of his eternall diuinitie, becauſe he ſetteth himſelfe before vs, as he reuealed himſelfe vnto the world being clothed with our fleſh. Therefore in that he ſaith, that he liueth for the father, it doth not agree with the bare diuinitie, neither yet doth it appertain ſimplie & of it ſelfe vnto the humane nature, but it is a title of the ſonne of God reuealed in the fleſh. Secondly, we know that Chriſte doth commonly aſcribe vnto the father what diuine thing ſoeuer he had in himſelfe. And we muſt note that there are three degrees of life reckoned vp in this place: the liuing father hath the firſt place, who is the foũtain, but yet placed farre off and hidden: the ſonne followeth, whõ we haue laid out vnto vs as a fountaine, & through whom life is powred out vnto vs:: the third is life which we doe draw from him. Now wee know the ſumme: becauſe God the father in whoſe power is life, is farre diſtant from vs, Chriſt is placed in the middle, who is the ſecond cauſe of life, that that may come vnto vs thence, which ſhould otherwiſe lie hid in God.

58 This is the bread. He returneth vnto the compariſon of Manna & his fleſh where he began. For he ſhould haue ended his ſpeech thus, there is no cauſe why yee ſhould preferre Moſes before me, becauſe hee fedde your fathers in the deſert: ſeing that I giue you a farre better meat. For I bring the heauenly life with me. For (as it was ſaid before) the bread is ſaid to come downe from heauen, which taſteth of no earthly or corruptible thing, but breatheth out the immortalitie of the kingdome of God. They tryed not this power in Manna, who were only bent to feed their bellie. For whereas there was a double vſe of Manna, the Iewes with whom Chriſt diſputeth in this place did loke vnto nothing but the corporall meat. But the life of the ſoule is not fraile: but groweth to be better vntill the whole man ſhalbe renued.

59 Theſe thinges ſaid he in the ſynagogue, teaching in Capernaum.

60 Therefore many of his diſciples, when they had heard, ſaide, This it a hard ſaying, who can heare it?

61 And when Ieſus knew in himſelfe that his diſciples murmured concerning this, hee ſaid vnto them, doth this offend you?

62 If therefore you ſhall ſee the ſonne of man aſcending, where he was before?

63 It is the ſpirite that giueth life: the fleſh profiteth nothing, The wordes whiche I ſpeake vnto you, are ſpirite and life.

64 But there are ſome of you, that doe not beleeue. For Ieſus knewe from the beginning, who they were that did not beleeue, and who it was that ſhoulde betray him.

59 Theſe thinges ſpake hee in the ſynagogue. Iohn aſſigneth the place, ſ we may.

may know that there were many preſent: and ſecondly, that the ſermon was made about a graue and waighty matter. Yet notwithſtanding it followeth by and by, that there were ſcant a few of ſo great a company, who did profite: yea this doctrine was vnto a great many who did profeſſe themſelues to be Chriſte his diſciples, a cauſe of falling away. If the Euangeliſt had ſaid, that only ſome wer offended, that might haue byn counted now a wonder: but in that they do ryſe againſt him in troupes & do conſpire together, what maner example ſhal we ſay this is? Vvherefore let vs deeply imprint in our minds this hiſtorie, leſt at any time we doe murmur againſt Chriſte when hee ſpeaketh. Secondly, if wee ſee anye ſuche like thing in others, let not theyr pryde trouble our faith.

60 *This is an hard ſaying.* Nay there was rather hardnes in their hearts and not in the ſaying. But the reprobates are wont after this ſort to gather together ſtones out of the worde of God, whereat they may ſtumble. And when as they runne headlong againſt Chriſte through their harde ſtubbornneſſe they complaine that his word is harde, which ought rather to make them ſoft. For whoſoeuer ſhall humblie ſubmit himſelfe vnto Chriſt his doctrine, hee ſhall finde no harde or ſharpe matter therein: and it ſhalbe vnto the vnbeleeuers who ſhall ſtubbornely ſet themſelues againſt it an hammer which breaketh the rockes, as the prophete calleth it, Ier. 23. 29.

Furthermore, ſeeing that the ſame hardnes is bred in vs al, if we iudge according to our owne meaning of the doctrine of Chriſt, there ſhalbe as many paradoxes as wordes. Vvherefore there remaineth nothing but that euery one doe commende himſelfe vnto the direction of the ſpirite, that he may write that in our heartes, which otherwiſe would not enter into our eares.

Vvho can heare it? Heere we ſee how malitious vnbeliefe is. For they which vngodlily & wickedly reiect the doctrine of ſaluation, being not content with an excuſe, they dare make the ſonne of God giltie in their ſteed, and pronounce him to be vnworthie to be heard. So at this day the Papiſts doe not only boldly refuſe the Goſpel: but doe alſo thunder out horrible blaſphemies, leaſt they ſhould ſeeme to reſiſt God without a cauſe. And truely ſeeing that they deſire darkneſſe, it is no maruell if Satan doe delude them with feigned monſters. But that which they by reaſon of their diſtemperature cannot endure, ſhall not only be ſuffered of the modeſt and thoſe who are eaſie to be taught: but it ſhall alſo lift them vp and vphold them. In the meane while the reprobate ſhall doe nothing els with their murmuring raylings, but bring vppon themſelues a more greeuous deſtruction.

61 *And when Ieſus knew.* Chriſte knew that the offence which the reprobate had taken could not be remoued (for the doctrine doth not ſo much wound them, as it doth diſcouer the rotten gall which they nouriſhed within in their harts): yet would he by all means trye, whether any of thoſe who were offended were as yet curable, intending to ſtop the mouth of the reſt. By asking the queſtion he giueth them to vnderſtand, that they had no cauſe, or at leaſt that in the doctrine it ſelfe there was no matter of offence. In like ſort the wickedneſſe of thoſe men is to bee brideled, who being only ſmitten with a dogged madneſſe, do ſpea-

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euill of the worde of God: and their fooliſhneſſe is alſo to be corrected who ruſh raſhly againſt the truth. He ſaith that Ieſus knew in him ſelfe becauſe they had not yet freely vttered, what did byte them: but did fret amongeſt themſelues with a ſecrete whiſpering. Therefore he preuenteth their open complaints. If any doe obiect that their nature was not obſcure, ſeeing that they did in plaine wordes refuſe Chriſte his doctrine, I contene in deede that the woordes are playne whiche Iohn recited before: but I ſay alſo that they did toſſe amongeſt themſelues theſe murmurings, and as it were ſecrete ſpeeches and words after the manner of reuoltes. For if they had conferred with Chriſte, there had bin better hope, becauſe they had opened him a way vnto doctrine: now when as they murmur amongſt themſelues, they exclude themſelues frō learning. Therefore there is nothing better then when as we doe not at the firſt vnderſtand the Lords meaning, to come ſtraightway vnto him, that he may open vnto vs all doubtes.

Doth this offend you? Chriſt ſeemeth in this place not ſo much to remoue the offence, as to encreaſe it: yet if any man doe more narrowly weigh the cauſe of the offence, there was in this ſentence, that which ought to haue appeaſed their mindes. The low and baſe eſtate of Chriſt, which they ſaw with their eyes, ſeeing that being clothed with fleſh he differed nothing from the common ſort of men, was vnto them a let that they could not giue place to his diuine power, now hauing as it were pulled away the vaile, he reclaimeth them vnto the beholding of his heauenly glory: as if he ſhould ſay, becauſe I am conuerſant amongſt men without honour, you deſpice me, neither doe yee acknowledge in me any diuine thing: but before it be long it ſhall come to paſſe, that God ſhall lift me vp aboue the heauens, being adorned with great power, from this contemptible ſtate of the mortall life. For in Chriſtes reſurrection, there appeared ſuch power of the holy ſpirite, as might make it knowen that Chriſt was the ſonne of God: as Paule alſo teacheth in the firſt chapter of the Epiſtle to the Romanes, the fourth verſe, when it is ſaid in the 2. Pſalme, the ſeuenth verſe, *Thou art my ſonne, this day haue I begotten thee*: the reſurrection is made as a token whereby this glory of Chriſte ought to be knowen: and his aſcending into heauen, was the fulfilling of that glory. In that he ſaith, that *hee was in heauen before*. It doth not properly agree with his humanitie, & yet notwithſtanding he ſpeketh of the ſon of man. But this kinde of ſpeeche is not ſtrange, ſeeing that two natures doe make one perſon in Chriſt, to applie that which is proper to the one vnto the other.

63 *It is the ſpirite that giueth life.* In theſe wordes Chriſt teacheth that his doctrine had no ſucceſſe amongeſt the Iewes: becauſe whereas it is ſpirituall and liuely, it findeth eares ſcarſe wel prepared. But becauſe this place hath been diuerſly expounded, it is firſt of all requiſite to knowe the true and naturall meaning of the wordes: hereby ſhall we eaſily ſee what was Chriſt his drift. In that he denieth that the fleſh doth profite, Chryſoſtome in my iudgement doth not well referre it vnto the Iewes who were carnall. I confeſſe indeede that all the force of mans wit doeth vaniſhe awaye and quaile in heauenly myſteries: but that is not the meaning of Chriſtes wordes, vnleſſe they be violently wreſted. In lyke ſort the ſenſe ſhoulde bee farre ſet in the contrarie; namely,

that the illumination of the ſpirite doth quicken. Neither doe they ſay well, who ſay that the fleſh of Chriſt doth profite, inſomuch as it was crucified, but that it bringeth no good vnto vs being eaten: but we muſt rather eate it, that it may profite vs being crucified. Auguſtine thinketh that this word *alone* or *of it ſelfe*, ought to be vnderſtood, becauſe it ought to be ioyned with the ſpirite: which agreeth with the thing it ſelfe. For Chriſt doth ſimplie reſpect the maner of eating. Therfore he doth not exclude all manner commoditie, as if there could none bee reapt by his fleſh: but he doth affirme that it ſhall be vnprofitable if it bee ſeparated from the ſpirit. For whence hath the fleſh this that it doth quicken, ſaue only becauſe it is ſpirituall? Therefore whoſoeuer he be that ſhall remaine in the earthly nature of the fleſh, he ſhall finde nothing in it but that which is dead: but thoſe who ſhal lift vp their eyes vnto the power of the ſpirit, wherwith the fleſh is beſprinkled, they ſhall perceiue that it is called liuely not in vaine, by the verye effect, and experience of faith.

Now we know how the fleſh is meate indeed, and yet it profiteth nothing: namely, it is meate, becauſe through it we haue life, becauſe in it God is reconciled vnto vs: becauſe in it we haue all the partes of our ſaluation fulfilled, it profiteth nothing if it be eſteemed according to ỹ beginning & nature (for ỹ ſeed of Abrahã which of it ſelfe is ſubiect to death, ſhal not giue life): but it receiueth that of the ſpirite wherewith it feedeth vs. VVherefore to the ende that we may be nouriſhed indeede by it, we muſt bring the ſpirituall mouth of faith. And in that the breuitie of the ſentence is ſo ſhort, it is to be thought that Chriſte did thus, becauſe he thought that he ought thus to deale with the vnbeleeuers. Therefore he brake of his ſpeech with this ſentence, becauſe they were vnworthie to haue any more ſpeeches. In the meane while he did not neglect the godly and thoſe that were readie ro be taught, becauſe they haue heere in a fewe woordes, that which may ſatisfie them aboundantly.

The wordes which I ſpeake. He alludeth vnto the ſentence next going before, for he taketh the worde *ſpirit* in another ſenſe. But becauſe he ſpake of the ſecrete power of the ſpirite, he doth very finely applie this vnto his doctrine, becauſe it is ſpirituall. For the worde *ſpirite* muſt be reſolued into an adiectiue. Furthermore, the worde is called ſpirituall, becauſe it willeth vs to aſcend vpwarde, that wee may ſeeke Chriſt in his heauenly glory (the ſpirite being our guide) by faith: and not by the reaſon of the fleſh. For we know, that there is nothing of thoſe thinges which are ſpoken which can be vnderſtood without faith. This is alſo worthie the noting, that he ioyneth life with the ſpirite. He calleth his worde life, of the effect, as being liuely yet he teacheth that it is liuely vnto none ſaue only vnto thoſe, who receiue it ſpiritually. For ſom ſhall rather draw death thence. This title of the Goſpell is moſt ſweete vnto the godly, becauſe they are certaine that it is appointed vnto them vnto eternall ſaluation. Notwithſtanding they are alſo admoniſhed to endeauour to ſhew themſelues apt ſchollers.

64 *But there are certaine of you.* He layeth the blame vpon them ſelues againe, becauſe being voide of the ſpirite, they do wickedly corrupt and depraue his doctrine, and by this meanes turne it to their deſtruction.

For

For they might otherwise obiect, Thou dost boast that that which thou speakest is liuely, but we finde no such thing therein. Therefore he saith that they hinder themselues. For vnbeliefe as it is alwayes proud, will neuer attaine vnto any thing in the wordes of Christ, which it despiseth despitefully. Therefore if we couet to profite any thing vnder this master, let vs bring our mindes well prepared to heare him. For vnlesse humilitie and reuerence doe prepare a way for his doctrine, our mindes are more then deafe, neither wil they admit any part of sound doctrine. Therefore let vs remember, that it commeth to passe through the wickednesse of men, that there appeareth so small fruite of the Gospel at this day. For who is he that renouncing himselfe doth addict himselfe wholy and truly to Christ? Whereas he saith that there bee onely certaine that did not beleeue (when as this fault was common to them all almost) it seemeth that he did it for this cause: least if there were any who were as yet curable they should bee discouraged through despaire.

For he knewe from the beginning. The Euangelist added this for this cause least any man should thinke that Christ iudged rashly of his hearers. Many did professe that they were of his flocke: but their sodaine falling away did discouer their hypocrisie. The Euangelist saith that their vnfaithfulnesse, when as it was as yet hidden from others was knowen to Christe: and that not so much for his sake, as that wee may learne not to iudge before we knowe the truth of matters. For in that Christ knew it from the beginning, this was proper to his diuinitie. Our condition is otherwise: for because we know not the heartes, wee must suspende our iudgement vntill vngodlinesse do bewray it selfe by outward signes, and so the tree may be iudged by his fruites.

65 And he said, therefore haue I saide vnto you, that no man can come vnto me, vnlesse it shalbe giuen him of my father.

66 After that many of his disciples went backward, neither did they walke any longer with him.

67 Therefore Iesus said vnto the twelue, will you also gee away?

68 Therfore Simon Peter answered him, Lorde vnto whom shall wee goe? Thou hast the wordes of eternall life.

69 And wee haue beleeued, and knowen that thou art Christ the sonne of the liuing God.

70 Iesus answered them, haue not I chosen you twelue, and one of you is a Diuell?

71 For he spake of Iudas Iscariot the sonne of Simon for hee was about to betray him, although he was one of the twelue.

65 Therefore haue I saide. Hee telleth vs againe that faith is a verye rare and singuler gift of the holy ghoste, least wee should marueyle, that the Gospell is not euerie where receiued of all men. For as we are sinister interpreters, wee thinke not so honourably of the Gospell as we ought, because the whole worlde doeth not agree thereto. For

we thinke thus with our ſelues, how can it be that the greater parte of the worlde doth reiect their owne ſaluation? Therfore Chriſt aſſigneth the cauſe why the faithfull are ſo few, becauſe no man commeth vnto faith by his owne quickneſſe of witte: for all men are blinde vntyll they bee illuminated by the ſpirite of God: and therefore they only are made partakers of ſo great a good thing, whom God doth vouchſafe to make partakers thereof. For if this grace were common to all men, then ſhoulde mention be made hereof in this place beſides the matter and out of ſeaſon. For we muſt marke Chriſt his drift, that there are not many who beleeue the Goſpell, becauſe faith proceedeth from the ſecrete reuelation of the ſpirite alone. He vſeth the woorde *giue* for that which hee ſaid before, *drawe*. VVhereby hee meaneth that God hath none other cauſe to draw vs, ſaue only becauſe he fauoureth vs freely and of his own accorde. For no man doth attaine vnto that by his owne induſtrie, whiche we obtaine by the gift and grace of God.

66 After that many of the diſciples. The Euangeliſt declareth nowe what great perturbatiō did followe that Sermon. This is a very ſtrange and horrible matter, that ſo mercifull and gentle an inuiting of Chriſt, could eſtraunge the mindes of many, eſpecially thoſe who had giuen him their names before, and were ſuch familiar diſciples of his. But this example is ſet before vs as a glaſſe, wherein wee may ſee, what great wickednēſſe, frowardneſſe, and vnthankfulnes there is in the worlde which findeth matter whereat to ſtumble euen the plaine way, leaſt it ſhould come vnto Chriſt. Many would ſay that it had been better that no ſuch talke had been moued, which was vnto many a cauſe of falling away: but we muſt thinke farre otherwiſe. For it was requiſite that that which was foretold of Chriſt ſhould appeare in his doctrine, and it muſt now dayly appeare: namely, that hee is a ſtone of offence. As for vs we muſt ſo temper our doctrine, that we offend none through our fault. So much as in vs lyeth we muſt keepe all. Finally, we muſt beware leaſt by ſpeaking vnadui ſedly we trouble the ignorant & weak: yet can we neuer take ſo good heed, but that the doctrine of Chriſte is vnto many an occaſion of offence: becauſe the reprobate being giuen ouer vnto deſtruction, doe ſuck poyſon out of moſt wholſome meate, and gall out of honnie. The ſonne of GOD knewe well what was profitable: yet wee ſee that hee doth not eſcape but he offendeth many of his.

Therfore howſo euer many do deteſt pure doctrine, yet is it not lawfull to ſuppreſſe the ſame. Onely let the teachers of the Church remember Paule his admonition, that the worde of God ought rightly to bee cut, and then they muſt goe forward couragiouſly through all manner of ſtumbling blockes. And if ſobeit, it chaunce that many doe fall away, let the worde of the Lorde be neuer a whit the leſſe fauourye in our mouthes, becauſe it doth not pleaſe the reprobate: for they are too daintie & faint hearted, whom the falling away of many doth ſo pearce, that they begin alſo to faint when theſe men fall. VVhen the Euangeliſt addeth that *they walked no longer with Chriſt*, his meaning is, that their reuolting was not full: but that they did only withdraw theſelues frō keeping cōpany with Chriſt.

2. Tim. 2. 25.

Yet doth he cōdemne thē as reuolts. VVhence we may learne, that wee can-

cannot goe a footes breadth backward, but that there stayeth for vs the steepe downefall of vnfaithfull denial.

67 *Therefore Iesus saith vnto the twelue.* Because the Apostles faith might be sore shaken, when as they sawe that there did only remaine suche a few of so many, Christ turneth his talke vnto them: and teacheth that there is no cause, why they shoulde suffer themselues to be carried away with the lightnesse and inconstancie of other men. For when as hee asketh them whether they also would depart or no, he doth it to confirme their faith. For whilest that he setteth himselfe before them, with whom they may remaine, he doth also exhort thē, that they do not adioyn thēselues vnto the reuoltes. And truly if faith shalbe grounded in Christ, it shall not depend vpon men, neither shall it euer quaile, although it shall see heauen and earth go together. We must note the circumstance, that Christe beeing depriued of all his Disciples almost, doth onely retaine twelue, as Esay, 6. 16. was commanded first to binde the testimonie, & seale the law in the disciples. Euery one of the faithfull is taught by such examples to followe GOD, although hee haue neuer a companion.

68 *Therefore Simon Peter answered him.* Simon answereth in this place, as els where, in the name of them all, because they thought all the same, saue only þ in Iudas there was no sinceritie. Furthermore, there are two mēbers of this answer. For Peter sheweth a cause why he together with his brethren doth rest vpon Christ: because they perceiue that his doctrine is wholesome and liuely vnto them. Secondly he confesseth, that whyther soeuer they goe when as they haue left him, there remaineth nothing but death. When as he saith, *the wordes of life*, the genetiue case is put in steede of the adiunct, which is common amongest the Hebrewes. Furthermore, this is an excellent commendation of the Gospel in that it ministreth vnto vs eternall life. As Paule doth testifie that it is the power of God vnto saluation vnto euery one which beleeueth. The law truly conteineth life: but because it denounceth the giltinesse of eternal death vnto the transgressors, it can do no other thing but kill. Life is offered vs in the Gospel after a farre other sort: namely whilest that God doth reconcile himselfe vnto vs freely, in not imputing our sinnes. And Peter speaketh no common thing here concerning Christ, when as hee saith that he hath *the wordes of eternall life*: but he attributh this vnto him, as proper to him: whereupon followeth that second thing, which I touched of late, so soone as we are once departed from Christ, there remayneth nothing euery where saue death. Wherfore there remaineth certaine destruction for all those who being not content to haue him to be their master, doe flie away vnto mens inuentions. Rom. 1. 16.

69 *And wee haue beleeued.* The verbes are of the preterperfecttence, but, they may be resolued into the presentence: but this doth not muche belong vnto the sense. Furthermore, Peter doth briefly comprehend the summe of faith in these wordes. But it seemeth that this confession doth but a little appertaine vnto the present matter: for the question was moued concerning the eating of Christ his flesh. I aunswere, although the twelue did not by and by comprehend whatsoeuer Christe taught, yet is it sufficient that according to their smal measure of faith they confesse him to be the authour of saluation, and doe submit themselues

vnto him in all things. The worde *beleeued* is placed in the former place because the obedience of faith is the beginning of true vnderstanding: yea faith it selfe is indeed the eye of the minde. But immediatly after is added knowledge, which distinguisheth faith from erronious and false opinions. For the Turkes, the Iewes, and the Papists do beleeue: but they know nothing, ne yet vnderstand any thing. But knowledge is annexed vnto faith: because we know certainely and vndoubtedly the truth of God, not as humane sciences are apprehended: but whileſt that the spirit sealeth it in our heartes.

70 *Iesus answered them.* Seeing that Christ answereth them all, wee gather hereby, that they spake all by the mouth of Peter. Furthermore Christ doth in this place furnish and arme the eleuen Apostles, against ꝑ new offence, which was now at hand. This had been a greeuous engine of Satan to shake their faith, seeing they were brought vnto so smal a number: but the fall of Iudas might haue vtterly discouraged them. For seeing that Christ had chosen that holy number, who woulde haue thought that there coulde any thing bee taken away from the integritie thereof? Therefore this admonition is as much as if he shoulde haue saide, You are only twelue left of a great company. If the vnbeliefe of many hath not made your faith to quaile, prepare your selues vnto a newe combate: for this bande, though it be but a small one, shall yet be lesse by one man. In that Christ saith that he chose twelue, it is not referred vnto the eternall counsell of God (for doubtlesse it cannot bee that any of those should fall away who are predestinate vnto life) but seeing that they were chosen vnto the office of the Apostleship it was meete that they should excell others in godlinesse and holinesse of life. Therefore he put chosen in steede of excellent, and those wich were separated from the common sort. *Is a diuell.* It is questionles that his meaning was to make Iudas most detestable by this name. For they are deceiued that do extenuate the crueltie of the worde: and truly we can not sufficiently detest those that doe disalow so holy an office. Those Mal. 2. 7. teachers are called angels who doe execute their embassage well. Therfore he is worthily counted a Diuell, who being admitted into such an honorable order, doth degenerate through his vnfaithfulnesse, and wickednes. There is also another reason why God doeth suffer vs to vse more libertie against the reprobate, and wicked ministers of Satan, then against any other of the common sort of men. Wherefore if a diueliſh furie doth driue them, and mooue them, who were chosen to be pastors, that they become like vnto bruite beastes, and monsters, the dignitie of the order ought to be so farre from waxing vile, because of this, that it may rather bee commended vnto vs, seeing that such cruell reuenge doth follow the profanation thereof.

71 *And he spake of Iudas.* Although Iudas his owne conscience did accuse him, yet doe we not reade that hee was moued: so dull are hypocrites, that they doe not feele their wounds: and their faces are so harde before men, that they doe not doubt to preferre them selues before the veriè best

Chap. 7

1 AND after theſe things Ieſus walked in Galilee: for he would not walke in Iudea becauſe the Iewes ſought to kill him.

2 And an holy day of the Iewes was at hand, the faſtening of the Tabernacles,

3 Therefore his brethern ſaid vnto him, Goe hence, and goe into Iurie, that thy diſciples may alſo ſee thy workes, which thou doeſt.

4 For no man doth any thing in ſecrete, and he himſelfe ſeeketh to be knowen: if thou doeſt theſe thinges ſhew thy ſelfe vnto the worlde.

5 For neither did his brethren beleeue in him.

6 Therefore Ieſus ſaid vnto them, my time is not yet come: but your time is alwayes readie.

7 The worlde cannot hate you: but me it hateth becauſe I teſtifie of it, that the workes thereof are euill.

8 Goe you vp vnto this feaſt: I goe not vp yet vnto this feaſt, becauſe my time is not yet fulfilled.

1 And he walked. The Euangeliſt as it ſeemeth doth not ſet downe the whole hiſtorie in order, but doth gather out of diuers times ſuche thinges as were worthie to be remembred. He ſaith here that Ieſus was conuerſant for a time in Galilee, becauſe he had no ſafe abiding place amongeſt the Iewes. If any man doe thinke it an abſurd thing, that Chriſt ſought lurking places, who was able with his becke to breake and make voyde all the endeuours of his enemies: we may eaſily anſwere: namely, that being mindful of the perſon which was giuen him by his father, he would keepe himſelfe within the boundes of man. For hauing taken vpon him the perſon of mā, he abaſed himſelf, vntil ſuch time as his father ſhould lift him vp. Therefore he eſcheweth danger after the maner of men. If any man obiect, ſeeing that he knewe that the time of his death was appointed before, there was no cauſe why he ſhoulde flie: that former anſwere doth alſo agree with this fitly. For he behaued him ſelfe as a man ſubiect to perils: wherefore he ought not to burſt in into the middeſt of daungers. It is not for vs to marke, in entring into daungers, what God hath determined with himſelf concerning vs: but what hee commaundeth and preſcribeth, what our duetie doeth exact and require, how we may lawfully leade our life. But Chriſt did ſo auoid dangers, that notwithſtanding hee turned not an hayres breadth aſide from the courſe of his office: for to what end ſeeketh ſafetie of life, ſaue only that we may ſerue the Lorde? Therefore we muſt alwayes beware that we looſe not the cauſes of liuing for life. And in that the deſpiſed corner of Galilee doth lodge Chriſt, whome Iurie cannot awaye with, wee doe hereby ſee and perceiue, that godlineſſe and the feare of GOD doe not alwayes appeare in the principall places of the Church. Phil. 2. 7.

2 And the feaſt day. Although I affirme nothing, yet is it likely that this chaunced in the ſeconde yeere after Chriſte his Baptiſme,

It ſkilleth not at this time to ſpeake any more of this feaſt day, whereof the Euangeliſt maketh mention. Moſes declareth to what end and vſe it was commaunded, Leuit, 23.34. namely, that by that yeerely ryte the Iewes might remember, that their fathers liued fortie yeeres vnder tents when as they wanted houſes, that by this meanes they might celebrate the grace of their deliuerance. VVe haue ſaid before that a double cauſe did moue Chriſt to come vnto Ieruſalem vnto the feaſt dayes: namely, becauſe being ſubiect to the law that he might redeeme vs from the bondage thereof, he would omit no point of the obſeruation therof: and ſecondly, becauſe he had better opportunitie offered to preach the goſpel, in ſuch an extraordinarie aſſembly and multitude of men. The Euangeliſt ſaith that Chriſt did ſo reſt apart in Galilee, as if he would not haue come to Ieruſalem.

3 Therfore his brethren ſaid vnto him. Vnder this word do the Hebrewes comprehend all kinsfolkes and alyances of what degre ſoeuer they bee. He ſaith that Chriſt was mocked of them, becauſe that he did lie hid in the obſcure place of Galilee. Notwithſtanding it may be doubted whether ambition did moue thē or no, to deſire, that Chriſt might become famous. Although we graunt this, yet is it manifeſt that they do contemptiblie mocke him, becauſe they doe thinke that he dealeth not according to reaſon and counſell: yea, they caſt fooliſhneſſe in his teeth, becauſe when as he woulde be ſomething, diſtruſting himſelfe he dare not come abroad, that he may be ſeene of men. VVhen as they ſay, *that thy diſciples may alſo ſee*, they doe not only ſpeake of thoſe who were continually with him: but of thoſe whom he would gather to himſelfe euery where out of the whole nation. For they adde afterward, thou wilt be knowen of all men, and in the meane ſeaſon thou lyeſt hid. *If thou doeſt theſe things*, that is, if thou doeſt deſire ſuch honour, that al men may ſpeake of thee, make all mē to looke vpō thee. They ſet the world againſt a few men, amongſt whom he liued without honour. There may alſo another ſenſe bee gathered out of theſe wordes, If thou doeſt theſe thinges, that is, ſeeing that thou arte endewed with ſo greate power, that thou purchaſeſt fame vnto thy ſelfe with myracles, looſe them not. For whatſoeuer is giuen thee of God thou ſpendeſt it heere in vaine, whereas there are no fit witneſſes and iudges. Here we ſee how great the ſlacknеſſe of men is, in conſidering vpon the workes of God: for Chriſtes kinſmen woulde neuer haue ſpoken thus, vnleſſe they had troden vnder foote the plentifull teſtimonies of his diuine power, which they ought to haue receiued and reuerenced with great admiration. That which wee heare in this place of Chriſt falleth out dayly, that neighbours doe more diſquiet the childrē of god then ſtrangers: for they are inſtrumēts of Satā, to prouoke thoſe ſomtimes vnto ambition, ſometimes vnto couetouſneſſe, who deſire to ſerue God purely, ſincerely, and faithfully. But when as Chriſte doth driue away ſuch Satans, hee teacheth vs by his exāple, that we muſt not graunt the fooliſh petitions of our brethren.

5 For neither did his brethren. Heereby wee gather howe little carnall kindred doth auaile: for the ſpirite marketh Chriſte his kinſfolkes with a continuall mark of infamie, in that being conuinced with ſo many teſtimonies of workes, they did not then beleeue. Therefore as Paule ſaith, *whoſoeuer doth wish to be iudged in Chriſt let him bee a new creature.* For they

2.Cor.5.17 Galat.6.15.

who

who adict themſelues wholy to ſerue God, are vnto Chriſte inſteede of father, mother, and brethren. Wherfore the ſuperſtition of the Papiſts is ſo much the more ridiculous, who ſetting apart all other, doe only extoll the honour of the blood in the virgin Marie: as if the woman was not reprehended by Chriſte himſelfe, whiche cryed out of the middeſt of the companie, *Bleſſed is the wombe which bare thee, and the paps which gaue thee ſucke.* For Chriſt anſwered, *Nay rather bleſſed are they that heare the woorde of God.* Luk. 11. 27.

6 *My time is not yet come.* Some doe falſly expound it of the time of his death. For he ſpeaketh of the time of his iourneying. And hee doth teſtifie that he differreth from his kinsfolks in this, becauſe they may freely and without feare goe abrode in the ſight of the world at all houres becauſe they haue the world to be their friend: but he himſelfe is afraid becauſe the world hateth him. By theſe words he giueth thē to vnderſtād, that they gaue him counſell amiſſe concerning a matter whiche they knewe not: ſecondly he proueth that they are altogether carnall, when as he ſaith that the world cannot hate thē. For the peace of the world muſt be redeemed with wicked conſent vnto vices and all manner of euill.

7 *But me it hateth, becauſe I teſtifie.* The worlde is taken in this place for the men who are not borne againe, who retaine their owne nature. Therefore whoſoeuer are not begotten againe as yet with the ſpirite, Chriſt pronounceth them to be his aduerſaries. And why? becauſe he condemneth their workes. And if ſobeit we ſtay our ſelues vpon Chriſt his iudgement, we muſt needes graunt that the whole nature of man is ſo corrupt, and peruers, that there can no right thing, no ſincere thing, no good thing proceede thence. Behold why any of vs doth pleaſe himſelf, ſo long as he abideth at home with himſelfe.

Nowe Chriſte ſaith that he is hated, becauſe he doth teſtifie that the workes of the world are euill. He giueth vs to vnderſtand that the goſpel cannot be rightly preached, but that the whole worlde muſt be cited giltie before Gods iudgement ſeate, that by that meanes it may be trodē down, & that fleſh & blood may by brought to nought, according to that, when the ſpirite ſhall come, he ſhall reproue the world of ſin. We doe alſo learne heere, that there is ſuche pride bread in men, that they flatter themſelues in their vices. For doubtles they would not waxe angrie, when as they are reprehended, vnleſſe being blinded with too much loue of themſelues they did flatter themſelues in their owne vices: yea, pride and arrogancie are the moſt deadly & the chiefeſt of all the vices which are in man. It is the ſpirite alone which maketh vs meeke and gentle, to ſuffer our ſelues to bee reprehended, and ſo conſequently to offer our ſelues to be ſlaine with the ſworde of the Goſpell. Ioh. 16. 8.

9 *And when he had ſaid theſe thinges vnto them hee abode in Galilee.*

10 *And when his brethren were gone vp, then went he himſelfe vnto the feaſt alſo not openly, but as it were priuilie.*

11 *Therefore the Iewes ſought him on the holy day, and they ſaid, where is he?*

12 *And there was much murmuring concerning him in the companies: ſome ſaid he is good, and other ſome ſaid, Nay, but he ſeduceth the multitude.*

13 *Neuer*

13 Notwithſtanding no man ſpake openly of him for feare of the Iewes.

9 He abode in Galilee. Here the Euangeliſt ſetteth before our eyes on the one ſide the kinsfolkes of Chriſt, who after the common cuſtome make a ſhew of the worſhip of God: yet neuertheleſſe they are friends with the wicked, and therefore they walke without feare. On the other ſide he ſetteth before vs Chriſt, who being hated of the worlde, came priuily into the citie, vntill ſuche time as the neceſſitie of his office dyd compell him to ſhowe himſelfe openly. And if ſobeit there is nothing more miſerable then to bee pulled away from Chriſte, accurſed bee that peace whiche coſteth ſo deare, that wee muſte renounce Chriſte.

11 Therefore the Iewes. Here wee muſt conſider in what ſtate the Church did ſtande. For the Iewes did at that time gape after the promiſed redemption, as being hungrie: yet when Chriſt appeareth vnto thē they ſtand in doubt, hereupon did ariſe that confuſed murmuring, & diuers ſpeeches. In that they murmur priuilie it is a ſigne of the tyrannie which the Prieſtes and Scribes had taken to themſelues. Truely it is an horrible example, that ſeeing there was but that Church only vpon the earth, there ſhoulde be ſet before vs here a confuſed and disfigured diſorder. They who gouerne in ſteed of ſhepheardes doe keepe the people vnder with feare and terrour, in the whole bodie there is filthie waſtneſſe and dolefull diſsipation.

By the Iewes hee vnderſtandeth the common ſort, which being now accuſtomed to heare Chriſt for the ſpace of two yeeres, doth ſeeke him, when as hee appeareth not according to his common cuſtome. For when as they ſay *where is hee?* They ſpeake of a knowen man: and yet notwithſtandyng this woorde doth ſhew that they were not earneſtly affectioned hytherto, and that they ſtande alwayes in doubt.

12 Much murmuring. He giueth vs to vnderſtande, that whereſoeuer men did aſſemble themſelues in companies (as it falleth out often in great aſſemblies) there paſſed ſecrete ſpeeches concerning Chriſt. The diſſentiō wherof mētion is made in this place, doth declare, that there be diuers iudgements of men concerning Chriſte, euen in the middeſt of the Church. And as wee are not afraide to receiue Chriſt who was condemned long agoe, of the moſt part of his nation: ſo wee muſt be armed in ſuch ſort, that we be not troubled with the diſſention whiche reigneth at this day.

Againe, we may ſee how great the raſhneſſe of men is in matters appertayning vnto God. They wold not haue bin ſo licentious in any ſmall buſines: but ſo ſoone as there ariſeth a queſtion concerning the ſonne of God and his holy doctrine, they doe by and by iudge raſhly. Wherfore we muſt keepe ſo much the greater moderation, leaſt we doe raſhly condemne our life with the eternall truth of God. And if ſobeit the worlde doe count vs deceiuers, let vs remember that theſe are Chriſte his markes, ſo that in the meane ſeaſon wee doe indeede declare that we ſpeake the truth. Furthermore, this place ſheweth, that in a great multitude, euen whereas the body it ſelf is confuſed, there are alwayes ſome who thinke well: but theſe few who are ſober minded, are ouerrunne of many that are mad,

13 Notwithſtanding no man ſpake openly. Hee calleth the chiefe gouernours Iewes in this place, in whoſe power the gouernment was. They did ſo hate chriſt, that they ſuffered no word to be ſpokē on either part: not becauſe it greeued them to haue him ſlaundered: but becauſe they thought that it was the beſt way to burie his name by forgetfulneſſe. So the enemies of the truth after that they haue tryed, that they cannot preuaile by their crueltie, they would couet nothing more, thē ſ the remembrance thereof may be ſuppreſſed, and this is all they goe about. In that being brought vnder with feare they kept ſilence, that was altogether tyrannicall, as I haue ſaide before. For as vnbrideled libertie hath no place in the eſtate of the Churche, when as it is well ordered: ſo when as all libertie is kept vnder with feare, that no man dare ſay any thing, it is a moſt miſerable eſtate. The power of Chriſt did appeare to bee ſo much the more excellent and wonderfull in that getting an audience amongeſt his armed enemies, and their furious hatred, and in ſuche a fearefull gouernment, he did defend the truth (as they ſay) with open mouth.

14 And when halfe the holy day was paſt, Ieſus went vppe into the Temple and taught,

15 And the Iewes wondered ſaying, how knoweth this man learning ſeeing hee never learned?

16 Ieſus anſweared them and ſaide, My doctrine is not mine, but his that ſente mee,

17 If any man will doe his will, he ſhall knowe of the doctrine, whether it be of god, or I ſpeake of my ſelfe.

18 Hee that ſpeaketh of himſelfe, ſeeketh his owne glory: and hee that ſeeketh the glorye of him that ſent him, this man ſpeaketh the truth and there is no vnrighteouſneſſe in him,

19 Did not Moſes giue you the lawe, and none of you doth the lawe? why doe ye ſeeke to kill mee?

14 He went vp into the Temple. Now wee ſee that Chriſt did not ſo feare, that he fayled in his ductie. For this was the cauſe of his tarying, that hee might make his Sermon in the moſt famous aſſemblie. Therefore we may ſometimes giue place to daunger, but no opportunitie of well doing muſt be omitted or neglected. In that hee teacheth in the Temple, he doth this according to the auncient order and cuſtome. For when as God commaunded ſo many ceremonies, hee woulde not haue his people to be occupied in colde & vain ſightes only. And that the cōmoditie might appeare, it was requiſite that doctrine ſhould bee ioyned with them. By this meanes outward rytes, are liuely images of ſpirituall thinges, when as they haue their forme out of the worde of God. And now becauſe the Prieſtes were almoſt dumbe, and the Scribes did corrupt the pure doctrine with their leauen, and falſe gloſſes, Chriſt tooke vppon him the office of teaching: and that for good cauſes, ſeeing that he was the chiefe prieſt: as he doth ſhortly after affirme, that hee doth take in hand nothing but at his fathers commandement.

15 And the Iewes maruelled, They are deceiued who thinke ſ Chriſt his

his talke was ſo picked, that it was greatly liked of. For the Iewes doe ſo wonder that they take an occaſion to deſpice him therefore. For ſuch is the vnthankfulnes of men, that they doe alwaies willingly find matter to erre in eſteeming the workes of God. If God doe worke by ordinarie meanes, and by a common way (as they ſay) theſe meanes which appeare vnto the eyes, doe hinder vs like vailes from ſeeing the hand of God, therefore we acknowledge nothing then, but that which is humaine.

But and if the vnwonted power of God doe appeare aboue both the order of nature, and the meanes which are commonly knowen, we are aſtonied, & that paſſeth away as a dreame which ſhould haue moued al our ſenſes throughly. For (which is our pride) wee make no account of that, the reaſon whereof doth not appeare. This was a merueilous token of the grace and power of God, that Chriſt being taught of no maſter, did yet notwithſtanding excell in the excellent knowledge of the ſcripture: yea, he that was neuer a ſcholler, was a moſt excellent teacher & maſter. And for this cauſe do the Iewes deſpice the grace of god, becauſe it doth exceede their capacitie. Therefore being admoniſhed with this example, let vs learne to vſe greater reuerence in weighing the workes of God, then we are wont.

16 My doctrine is not mine. Chriſt telleth the Iewes that that whiche was vnto them an offence, is rather a ladder, which ought to carry them vp to behold the glory of God, as if he ſhold ſay: VVhenas you ſee a teacher that is not trayned vp in the ſchoole of men, confeſſe that hee is taught of God. For the heauenly father would therfore rather haue his ſonne to come out of a carpenters ſhop, then out of the ſchooles of the Scribes, to the ende the beginning of the Goſpell might be more famous leaſt any man ſhoulde thinke that it was forged vppon earth: or leaſt any man ſhoulde feigne that man is the authour thereof. So likewiſe Chriſte did chooſe to himſelfe ignorant men and idiots to be his Apoſtles, and he ſuffered them to continue in groſſe ignorance three yeeres, that being taught in one moment, he might bring them foorth as newe men, and conſequently as angels which came downe from heauen. In the mean ſeaſon Chriſt ſheweth from whence we muſt fet the authority of the ſpirituall doctrine: namely, frō god alone. And wheras he denieth ỳ the doctrin which is his fathers, is his, he hath reſpect vnto the capacitye of the auditorie therein, who had no higher opinion of him, but that he was a man. Therefore by a conceſſion or graunting he ſuffereth himſelfe to be thought ſo to differ from the father, that notwithſtanding he ſpeaketh nothing, but that which he commaunded. The ſumme is, that that which he teacheth in his fathers name, is not mans, neither did it proceed from man, that it may be freely contemned. VVee ſee with what argument he wianeth authoritie to his doctrine: namely, by referring it vnto god the author therof. VVe ſee alſo by what right & reaſon hee deſireth to bee heard: namely, becauſe hee is ſent of his father to be a teacher. Therefore it is meete that hee haue both theſe, whoſoeuer doeth take vppon him the office of teaching, and will be beleeued.

17 If any man will. A preuention which cutteth of contrary obiections.

For

For seeing that he had there many aduersaries, euerie man might easily murmur against him, why doest thou tell vs of the name of God, from whom we doe not acknowledge that thou camest? Why doest thou enforce vpon vs that principle (which we do not graunt vnto thee) that thou teachest nothing but that which he commaundeth thee? Therefore Christ gathereth here that right iudgement doeth flowe from the feare of God, and reuerence: therefore if they had their mindes framed vnto the feare of God, they should easily know whether that be true or no which he preacheth. Whereby he toucheth them also by the way. For how commeth it to passe that they cannot discerne, saue only because the chiefe point of vnderstanding faileth them: namely, godlinesse, and the desire to obey God? This sentence is chiefly to be noted, Satan lyeth in wayte for vs continually, and he setteth snares on euery side, that hee may take vs by his subtiltie. In this place Christ armeth vs very well to take heed, that we may neuer be subiect to his seducings: namely, if we be readie to obey God, he will not faile vs, but will lighten vs with the light of his spirite, that we may be able to discerne betweene truth and lying.

Therefore there is nothing which hindereth vs from iudging aright, saue only because we are vnapt to be taught and stubborne, and we are iustly punished for our hypocrisie, so often as Satan doth delude vs. So Moses telleth vs, that when as false Prophetes arise, we are tempted & prooued of the Lord: because they shall neuer be deceiued that shalbe of a right heart. Heereby it appeareth how wickedly and foolishly many men doe keepe back themselues from all studie & desire to learne with this feare, whileſt that they are afraid least they should erre: as if it were spoken in vaine, *knock, and it shall bee opened vnto you.* But let vs rather not doubt but bee fully perswaded that the spirite of discretion is giuen vs, to be our continuall guide, if we be wholy giuen to serue and obey God. If other men be desposed to erre, they shall at length perceiue how vaine the cloakes and colours of their ignorance are. And truly whosoeuer doe doubt at this day, and had rather nourish their doubting then either by reading or hearing earnestly to enquire where the truth of God is, we see that these men doe carelesly contemne God in generall principles. One man will say that he prayeth for the dead, because distrusting his owne wit he dare not condemne that which wicked mē did inuent concerning Purgatorie: In the meane season he will graunt himselfe libertie to play the whoremonger. Another man will say that hee hath not wit enough to distinguish betweene the pure doctrine of Christe and the corrupt inuentions of men: in the meane while hee will haue enough to steale and forsweare. Deut. 13. 3. Mat. 7. 7.

Finally, all these men who will holde nothing, who pretende the vayle of doubting in matters which at this day are called in question, do bewray their manifest contempt of God, in matters which are nothing darke. Therfore there is no cause why wee shoulde marueile that the doctrine of the Gospel is at this day receiued of very fewe, seeing that the feare of God is so rare in the worlde. And in these words of Christ is contained a true definition of godlinesse: namely, when as we are readie to follow the will of God with all our heart: which no man can do vnlesse he do abandon himselfe in his owne conceit.

Or

Or I speake of my selfe. VVe must note how Christ woulde haue vs to iudge of euerie doctrine. For he will haue vs to receiue that without doubting which is of God: and doth freely permit vs to refuse ỹ which is of man. For he setteth downe this marke onely, whereby we may discerne betwene the doctrines.

18 Hee which speaketh of himselfe. He hath hytherto taught that this is the only cause why men are blinde, because they are not gouerned with the feare of God: now he addeth another marke in the doctrine it selfe, whereby we may know whether it be man his doctrine or Gods. For what doctrine soeuer doth set foorth the glory of God, it is holy and diuine: and what doctrine soeuer doth serue for the ambition of men, & doth darken the glorie of God by extolling them, it doth not only deserue no credite, but it ought sharply to be reiected. Therfore he shal neuer erre that shall set before his face the glory of God to aime at: he shal neuer be deceiued with the shew of that which is right, that shal try by this touchstone, that which is brought in the name of God. VVe are also taught hereby, that no man can faithfully vndertake the office of a teacher in the church, saue only he who being void of ambition, shall take this one thing in hand, with al his might and maine to further the glory of God. VVhen as he saith, that there is no vnrighteousnes in him, he giueth vs to vnderstand that ther is no wicked or deceitful thing in him: but that he doth that whiche becommeth a good & sincere Minister of God.

19 Did not Moses, The Euangelist doth not recite all the wordes of Christ in order, but doth onely gather briefly the principall pointes of things, which appertaine vnto the summe of the whole matter. The Priests and Scribes were incensed against him, because he had healed the man that was sick of the palsey: they professed that they did this through zeale of the law. to the end he may refute their hypocrisie, he draweth an argument not from the matter, but from the person. For because they do al of them licentiously pamper themselues in their vices, as if they had neuer knowen any law, he gathereth thence that they are touched with no loue or desire of the law. Truly this defence were not sufficient to proue the matter: (for admit we graunt that they did paint their wicked and vniust hatred with a false colour, yet notwithstanding it followeth not hereupon that Christ did well, if he committed any thing cõtrarie to the appointment of ỹ law, for we must not set the mittigatiõ of our fault from other mens offences): but Christ doth in this place ioyne two members together: in the former he appealeth vnto the consciences of his enemies, and seeing that they did proudly boast that they were patrones of the law, he plucketh this visure from their face: for he obiecteth vnto them, that they graunt themselues leaue to breake the law as often as they will: and that therefore they cared not for the lawe. That done he descendeth vnto the matter it selfe, as we shall by and by see: so that the full and perfect defence consisteth vpon his partes. Therfore the summe of this member is, that there is no zeale of the law in the despisers therof. VVhereupon Christ inferreth that the Iewes are enforced vnto so great madnesse by some other cause, whileſt that they couet to kill him. After this sort must we pul out the wicked out of their lurking dennes, as often as they set themselues against God and sound doctrine,

feigning

feigning that they doe this vpon a godly affection. Thoſe that are at this day the moſt bitter enemies of the Goſpel, and the moſt ſtoute defenders of papiſtrie, they haue nothing wherewith they doe more purchaſe fauour then this, that they are moued with feruentneſſe of zeale: but and if their life bee throughly examined being altogether polluted with moſt filthie crimes, they doe openly mocke God. Who is he that knoweth not that groſſe Epicuriſme doth reigne in the Pope his courte? Doe the Biſhops and Abbots ſo ſhamefully couer their filthineſſe, that any ſhew of religion doth appeare? Are not the Monkes alſo, and ſuche brawlers ſo giuen ouer vnto all wickednes, luſt, couetouſnes, & al monſters of wickednes, that their life doth crie that they haue quite forgotten God? And now ſeeing they are not aſhamed to make their boaſt of the zeale of God and the Church, they are to be brideled with this anſwere of Chriſt?

20 The compame anſwered and ſaid, thou haſt a Diuell, who ſeeketh to kill thee?

21 Ieſus anſwered and ſaid vnto them, I haue done one worke, and yee all marueile.

22 Therfore gaue Moſes you circumciſion (not that it is of Moſes, but of the fathers) and ye circumciſe a man on the Sabboth day.

23 If a man receiue circumciſion on the Sabboth day, that the lawe of Moſes may not be broken, are you angrie with me, becauſe I haue made a man all whole on the Sabboth day?

24 Iudge not according to the outward ſight: but iudge right iudgement.

20 Thou haſt a Diuell. It is as much as if they had ſaid, thou art mad. For it was a common ſpeech amongſt the Iewes, who were exerciſed in this doctrine that men are poſſeſſed of the diuel, whenas they go mad, or when as vnderſtanding & reaſon are taken from them. And truly as light & moderate chaſticements, are the fatherly corrections of God: ſo when he handeleth vs more hardly and ſharply, he ſeemeth not to ſtrike vs with his hand: but rather to vſe the Diuel as an executioner or miniſter of his wrath. But the multitude chideth Chriſt with a ſingle minde: for the counſels of the Prieſtes were not openly knowen. Therfore theſe fooliſh men do aſcribe it vnto madnes, that Chriſt complaineth that they ſought to kill him. Hereby we are taught, that we muſt take good heed that we giue not iudgement vpon vnknowen things: but & if it fal out that at any time we are condemned raſhly of the vnskilfull, we muſt according to the example of Chriſt patiently put vp iniurie.

21 I haue done one worke, Now bidding adue vnto the perſons, hee beginneth to intreat of the thing it ſelfe. For he ſheweth that that myracle which he hath wrought is not repugnant vnto the law of God. In that he ſaith that he hath done one work, his meaning is, that hee is accuſed only of one crime, or that he is reprehended for one work only, becauſe he had healed a man vpon the Sabboth day: & that when as they doe more works of the ſame ſort or altogether like vnto theſe, they are not found fault with. For there paſſed no Sabboth but there were many infants circumciſed in Iurie. By this exãple doth he defend his fact: althogh he doth not ſimply reaſon from the like thing: but it is a compariſon of the greater thing & the leſſer. Circumciſion & the healing of the man that was ſick of the paſſey were like in this, becauſe they were both the worke of God: but Chriſt proueth that this ſecond was the more excellent, becauſe the benefite is extended vnto the whole man.

Fur-

Furthermore, if he had cured a man onely of a corporall diſeaſe, the compariſon ſhould haue been nothing worth : for circumciſion which appertaineth to the health of the ſoule, ſhould be more excellent. Therefore Chriſt ioyneth the ſpirituall fruit of the myracle with the external benefit done to the bodie, and therfore doth worthilie prefer the perfect health of the man before circumciſion. There may be alſo another reaſon of the compariſon : namely, that the Sacraments haue not alwayes their force and effect preſent : but Chriſt himſelf wrought effectually in curing the man that was ſick of the palſey. But I doe rather imbrace that former expoſition: that the Iewes do maliciouſly & reprochfully find fault with that work, wherein the grace of God doth more plainly appeare, then in circumciſion, which they do ſo much honor, that they do think that the Sabboth is not broken by it. The marueiling wherof he ſpeaketh, doth ſignifie that murmuring which aroſe about the fact of Chriſt: becauſe they thought that he durſt do more then was lawfull.

22 *Therefore Moſes gaue you circumciſion.* The illatiue word ſeemeth not to agree, therfore ſome do take (*dia touto*) for (*dia to*,) but the Greeke conſtruction is repugnant to their opinion. Therfore I do expound it more ſimplie, that circumciſion was ſo commaunded, that the vſe of that ſigne was neceſſary euen vpon the Sabboths: as if he ſhould ſay, that it was ſufficiently ſhewed vnto them therby, that the worſhip of the Sabboth is not violated by the works of God, that Chriſt may applie the example of circumciſion vnto the preſent cauſe: yet notwithſtanding he vſeth a correction by and by, when as he ſaith, that Moſes was not the firſt miniſter of circumciſion. But this was ſufficient for him, that Moſes who was ſo ſtraight an exactor of the Sabboth, did notwithſtanding cõmaund that infants ſhould be circumciſed the eight day, although it fell vpon the Sabboth day.

24 *Iudge not.* After that he had ended his defence, he vſeth alſo an expoſtulation, becauſe being carried away wᵗ wicked affections, they iudge not according to the thing and the cauſe. Circumciſion was reuerenced amongeſt them for good cauſes, when as it was done vpon the Sabboth day. They knew that the law was not broken becauſe the workes of god doe agree well together: why do they not thinke the ſame of the worke of Chriſte, ſaue only becauſe a preiudice conceiued of the perſon of Chriſt doth poſſeſſe their mindes? Therefore there ſhall no iudgement be right ſaue that which ſhall bee giuen according to the truth of the matter. For ſo ſoone as the perſons come abroade, they turne the eyes and ſenſes of all men vnto them, ſo that the truth doth vaniſhe away by and by. As this admonition ought to be of force in all cauſes and matters, ſo is it more then neceſſarie when as we haue the heauenly doctrine in hand. For ther is nothing which happeneth ſoner, then that wee be eſtraunged from the ſame with the hatred and contempt of men.

25 *Therefore ſome of the men of Ieruſalem ſaide, Is not this he whome they ſeeke to kill?*

26 *And beholde he ſpeaketh openly, and they ſay nothing to him: whether or no doe the rulers know indeed, that this is Chriſt indeed?*

27 *But we know whence this man is: but when Chriſt ſhall come, no man ſhall know whence hee is.*

28 *Therfore Ieſus cryed in the Temple, teaching, and ſaying you both know mee, and yee know whence I am: and I came not of my ſelfe: but he ſpeaketh the truth that ſent me, whome you know not.*

29 *But I know him, becauſe I am of him, and he hath ſent mee.*

30 *Therfore they ſought to take him, & no man laid hand on him, becauſe his howr was not yet come.*

25 *Certaine of the men of Ieruſalem.* Namely ſuch as knewe of the lying in wayt of the rulers, and which knewe, how greatly Chriſt was hated. For the common people (as wee ſaw a little before) counted this as a dreame or doting. Therfore thoſe who knewe with what outragious hatred the chiefe rulers of their nation were incenſed againſt Chriſt, do not marueile in vaine that Chriſte was not only openly conuerſaunt in the temple they being quiet, but that he did alſo preach freely: but they offend in that, that in a myracle altogether diuine, they do not conſider the prouidence of God. So carnall men ſo often as they ſee any ſtraunge worke of God, they marueile indeed: but in the meane ſeaſon, there commeth no conſideration of Gods power into their minde. But it is our dutie more wiſely to weigh the workes of God: eſpecially ſeeing that the wicked whenas they haue aſſayed all things, doe not ſo hinder the courſe of the goſpel as they would deſire, we may ſurely think that their endeuours are void, becauſe God is able to throw them down with his hand being ſet againſt them.

27 *But we know whence this man is.* Heere we doe ſee not only howe great the blindneſſe of men is, when they are to iudge of diuine matters: but that this vice is almoſt ingendred in them, that they haue witte enough to lay ſtumbling blockes before themſelues, that they may not come vnto the knowledge of the truth. There doe oftentimes fall out offences through the ſubtiltie of Satan, which may driue away moſte men from Chriſt, but and if the way were plaine and equall euery man would feigne vnto himſelfe an offence. So long as the rulers knew not Chriſt, this multitude would haue beene letted with their vnbeliefe alone: now whenas that impediment is remoued they inuent a new cauſe leaſt they ſhould come vnto Chriſt. Yea, whereas it was meet that they ſhould be moued with the example of the rulers, they are ſo farre from following that which is right, that they do willingly ſtumble at the firſt ſtep. Euen ſo men that haue begun well are wont to faile by & by in ſuch ſort: vnles the Lord do direct their goings euē vnto the end. Furthermore, the argument wherwith they hinder themſelues, is this. The Prophets haue teſtified that the beginning of Chriſt ſhalbe vnknowē: but we know from whence this man came: therefore he is not to bee taken for Chriſt. Hereby are we taught what a dāgerous thing it is to teare in peeces the ſcriptures, and ſo conſequently Chriſt himſelfe, that he may be iudged only by the halfe of himſelf. God promiſed a deliuerer of the ſeed of Dauid: but he challengeth this office euery where vnto himſelfe, as proper to himſelfe. Therefore it was requiſite that God ſhould be reuealed in the fleſh, that hee might be the Redeemer of his

Mich. 5. 2. Church. So Micheas assigneth the place where Christ should be borne. *Out of thee Bethleehem shall arise a captaine, that he may gouerne my people.* But immediately after he speaketh of an higher going out, and therefore hidden and secrete. These miserable men, whilest that they respect nothing in Christ saue that which is subiect to contempt, they doe rashlye gather that he is not he that was promised. Therefore let vs learne so to behold Christ being humble in ȳ flesh, that this humilitie which is despised amongest the wicked, may extoll vs vnto his heauenly glory. So that Bethlehem where he should haue beene borne as he was man, shall be vnto vs a gate through which we may goe in vnto the eternall God.

28 Therefore Iesus cryed. Hee inueigheth with bitter wordes against theyr rashnes, because that pleasing themselues proudly in a false opinion, they did exclude themselues from the knowledge of the truth. As if he shoulde say, whilest that you know all thinges, you know nothyng. And truly there is no worse plague then when as the confidence of that little knowledge which men haue, doth make them so drunken, that they doe carelessly reiect whatsoeuer is contrarie to their meaning. Hee speaketh tauntingly, when he saith, *Yee know mee, and yee know from whence I am, I came not of my selfe.* He setteth that which is true against the opinion which they had falsely conceiued: as if he should say, whilest that you haue your eyes fastened vpon the earth, you doe also thinke that I am wholy subiect to these thinges: and therefore you contemne me as a base start vp: but God will testifie that I came from heauen. Therfore howsoeuer you doe reiect mee, God will indeede acknowledge that I am his. He calleth God *true* in the same sense wherein Paule calleth him faithful, *If so be it* (saith he) *we be vnfaithful, he continueth faithfull, he* 2. Tim. 2. 13. *cannot denie himselfe.* For his drift is this, that there is no whit of the credite of the Gospell diminished howsoeuer the worlde doe goe about to supplant it: that how much soeuer the wicked do pull from Christ, yet doth he remaine perfect: because the truth of God remaineth alwayes sound and like to himselfe. Christ seeth that he is despised: hee is so farre from yeelding that he doth rather couragiously tryumph against their mad arrogancie, who set nothing by him. It becommeth all the faithfull to be endewed with this inuincible and heroicall stoutnes. Yea our faith shall neuer be firme & stable, vnlesse it set light by the frowardnes of the wicked when as they arise against Christe. And it doth especially become godly teachers trusting to this ayd, to goe forward in defending sound doctrine, although the whole world say nay. So Ieremie calleth God his promiser and reuenger, because he is condemned as a deceiuer. *Thou hast deceiued mee O Lord* (saith he) *and I am* Ier. 20. 7 *deceiued.* So Isaias being on euery side ouerwhelmed with slaunders & reproches, he flieth vnto this sanctuarie, that he shall haue God the approuer of his cause. So Paule being oppressed with vniust iudgements, May. 50. 7. prouoketh them all vnto the day of the Lorde, counting it sufficient to set God alone against the raging world.

Whom yee know not. His meaning is that it is no maruell, if the Iewes know not him, who know not God: for this is the beginning of true wisdome to haue respect vnto God. When he doth attribute vnto him selfe

ſelfe the knowledge of God, he giueth vs to vnderſtand that hee is not extolled raſhly vnto ſo great confidence. And he teachethvs by his example, that we muſt not lightly thruſt in the name of god, that we may boaſt of our patron, and the reuenger of our cauſe. For there are many too bold in boaſting of the authoritie of GOD, yea there is nothing more readie and bold to reiect the iudgements of all men, then frantike perſons, who make boaſt of their inuentions inſteed of the oracles of God. But we are taught by theſe wordes of Chriſt, that we muſt take good heed of vaine and friuolous confidence: and that then we muſt valiantly reſiſt men, when as we know the truth of God throughly. And he that is certainely perſuaded, that God is on his ſide there is no cauſe why he ſhould feare the crime of inſolencie in treading vnderfoote all the loftineſſe of the world.

29 *Becauſe I am of him.* Some there be that doe ſo diſtinguiſhe theſe two members, that they referre the former vnto the diuine eſſence of Chriſte, the other vnto the office inioyned him of his father, which that he might take vpon him, he clothed himſelfe with mans fleſh & nature, which although I dare not reiect, yet I cannot tell whether Chriſte woulde ſpeake ſo ſubtillie or no. I confeſſe indeede that the heauenly beginning and ariſing of Chriſt may bee gathered thence: but yet this is no ſufficient proofe of his eternall diuinitie againſte the Arrians.

30 *Therefore they ſought to catch him.* There wanted no will in them to hurt him, nay no endeuour: and they had ſtrength ſufficient. VVhy then do they linger in ſo great heate as though their handes and theyr feete had been bound? The Euangeliſt anſwereth, *Becauſe his houre was not yet come.* VVherby he telleth vs, that Chriſt was couered with his fathers ayde againſt their ſtrength and furious force. And he doth alſo preuent the offence of the croſſe: becauſe there is no cauſe why wee ſhould be troubled when as we heare that Chriſt was carryed away vnto death not at mans pleaſure: but becauſe he was aypointed of the father to be ſuch a ſacrifice. Hence may we gather a generall doctrine. For howeſoeuer we liue vntill a day, yet the houre of euerie mans death is appointed of God. It is an hard matter to beleeue, that being ſubiect to ſo many caſualties, being laid open vnto ſo many iniuries & layings in wayte of men and wilde beaſtes, being inuironed with ſo manie diſeaſes, yet we are out of all daunger, vnleſſe it be when the Lorde will call vs away. But we muſt ſtriue with diſtruſt: and firſt of all wee muſt hold ſuch doctrine as we heare in this place: Secondly, the ende thereof, and the exhortation which is gathered thence that all cares being caſt vpon God, euery man doe ſerue in his vocation, and that he bee not called away with any feare from his office: Yet may no man paſſe his bounds. For we muſt not go any farther truſting vpon the prouidence of God then God commaundeth.

31 *And manie of the companie beleeued on him, and ſaide: when Chriſt ſhall come, ſhall he doe more myracles then this man doth?*

32 *The Phariſees heard the companie murmuring theſe thinges about him: and the Phariſees and Prieſtes ſent miniſters to take him.*

33 *Therefore Ieſus ſaid vnto them, yet a litle while am I with you, and I go vnto him that ſent me.*

34 *Yee ſhall ſeeke mee, and ſhall not finde mee: and where I am, you cannot come.*

35 *Therefore the Iewes ſaid amongeſt themſelues, whyther will he go, that we ſhall not finde him? will he goe into the diſperſion of the Greekes, and teach the Greekes?*

36 *VVhat ſpeech is this that he hath ſaid, yee ſhall ſeeke me, and ſhall not find mee? and, whither I goe, yee cannot come?*

31 *And many of the companie.* It might ſeeme that Chriſt preached vnto thoſe which were deafe and altogether obſtinate: yet the Euangeliſt ſaith that there followed ſome fruite. Therefore howſoeuer ſome do fret, ſome do mocke, ſome do cauill, diuers diſſentions doe ariſe: yet ſhall not the preaching of the Goſpel be vnprofitable. Therefore wee muſt ſow the ſeed, and ſuffer patiently, vntill in tract of time the fruite doe ſhow it ſelfe. And here the worde *beleeued* is taken vnproperly, becauſe they did depend rather vpon ☞ myracles, then leane vnto the doctrine, neyther were they yet perſwaded that Ieſus was Chriſte: but becauſe they were readie to heare him, and becauſe they yeelded themſelues vnto him as vnto a maſter to be taught, ſuch preparation of faith is called faith. Therefore ſeeing that the ſpirite doth vouchſafe to giue ſuch a ſmall ſparke of a good affection, ſuch an honourable title, that ought to encourage vs to thinke that god accepteth faith how ſmal ſoeuer it be.

32 *The Phariſees hearde.* Hereby it appeareth that the Phariſees were bent to take all opportunities, being placed as it were in ſcout watches, leaſt they ſhould ſuffer Chriſt to come abrode. In the former place the Euangeliſt nameth them only: then afterward he adioyneth the prieſts vnto them, a part whereof they were. It is queſtionleſſe that, as they woulde be accounted the moſt zealous obſeruers of the law, ſo they did more ſharply ſet themſelues againſt Chriſt then all the reſt. But becauſe ſo long as they were alone they were not able to oppreſſe Chriſt, they referred the buſineſſe vnto the whole order of the Prieſts. So that they who did otherwiſe diſagree amongeſt themſelues, doe nowe with one conſent through the ayd of Satan, conſpire together againſt the ſonne of God.

And ſeeing that the Phariſees were ſo hote, and diligent to defende their tyrannie and corrupt ſtate of the Church, how much more feruent ought we to be in defending the kingdome of Chriſt? As mad is the contention of ☞ Papiſts at this day to quench the Goſpell. In the meane ſeaſon this is the worſt, that they doe not ſharpen our ſtudies with their example, to ſweat & labor more couragiouſly in the defending of ſound and godly doctrine.

33 *Yet alittle.* Some there be that thinke that theſe wordes were ſpoken vnto the preſent aſſemblie of the people: other ſome who think ☞ they were ſpoken vnto the miniſters ☞ were ſent to take Chriſt: But I am certainly perſuaded that Chriſt ſpeaketh properly vnto his enemies, which

which tooke counſel together to deſtroy him. For he derideth their endeuours, becauſe they goe about all thinges in vaine, vntill ſuch time as the time appointed of the father be come. And he caſteth their ſtubbernesſe in their teeth, becauſe they doe not onely refuſe the grace offered vnto them, but doe alſo furiouſly reſiſt it, and he doth alſo threaten them, that it ſhalbe taken away ſhortly. VVhen he ſaith, *I am with you*, hee toucheth their vnthankfulnes, that whereas hee was giuen them of the father, whereas he deſcended from his heauenly glory, whereas inuiting them vnto himſelfe familiarly he deſired nothing more then to be preſent with them: yet were there but a few that did admit hym. VVhen as he ſaith, yet a little while, he telleth them that God will not long ſuffer his grace to be ſo filthilie deſpiced, And in the meane ſeaſon hee giueth them to vnderſtande that neither his life nor death are ſubiect to their will: but that there is a time appointed him of his father which muſt be fulfilled.

I goe vnto him that ſent mee. In theſe words he doth teſtifie that he ſhal not be extinguiſhed with death: but that rather when as he ſhall put of the mortall body, he ſhall declare by the moſt mightie triumph of his reſurrection, that he is the ſonne of God. As if he ſhould ſay, doe what you can: yet ſhall yee neuer bring to paſſe, but that my father ſhall receiue me into his heauenly glory, after that I haue ended the embaſſage inioined me. Therefore my eſtate ſhall not only remaine perfect after death: but there is a farre better eſtate prepared for me then. And hence may we gather a generall admonition: for Chriſt is preſent with vs ſo often as he calleth vs vnto hope of ſaluation, through the preaching of the Goſpel. For the preaching of the Goſpell is not called in vaine the cō-
ming downe of Chriſt vnto vs. If we take holde of his hand, which he Ephe. 2. 17
holdeth foorth vnto vs, he will bring vs vnto the father: and he will not only ſhewe himſelfe nigh vnto vs ſo long as wee are ſtraungers in the worlde, but will dwell in vs continually. But and if we doe neglect his preſence, hee ſhall be no whit impayred: but when as he departeth from vs, he ſhall leaue vs altogether aliaunts from God and life.

34 Yee ſhall ſeeke mee, and ſhall not finde me: and where I am, They ſought Chriſt that they might put him to death. Here Chriſt deceiueth them with the diuers ſignifications of the word, becauſe it ſhould ſhortly come to paſſe, that they ſhoulde ſeeke him after another manner: namely, that they might finde ſome helpe and comfort in their miſerable and decayed affayres. As if he ſhould ſay, it troubleth you, and you cannot ſuffer me to be preſent with you a ſmall ſpace: but it ſhall come to paſſe ſhortly, that you ſhall ſeeke me in vaine: becauſe beeing remoued farre from you not only in body but alſo in power, I will behold your deſtruction. But here may a queſtion be asked, what manner ſeeking of Chriſte this was, ſeeing that it is manifeſt enough that Chriſt ſpeaketh of the reprobate, who were obſtinate euen vnto the end in the reiecting of the goſpel.

Some doe referre it vnto the doctrine: becauſe the Iewes in following the righteouſneſſe of workes amiſſe, did not obtaine that which they would, Many men doe vnderſtand it of the perſon of the Meſſias, that the Iewes being brought vnto extremitie ſhall ſeeke the Redeemer in vaine, But I doe ſimplie interprete it, that hereby are meant the ſorrow-

full ſighings of the wicked, whileſt that being enforced with neceſſitie they after a ſort haue reſpect vnto God. But euen then in ſeeking they ſeeke not. For vnbeliefe and ſtubbornnes doe driue them from God, their heartes being as it were locked vp. They would deſire that God might be preſent to deliuer them, but they ſtoppe the way before themſelues with their want of repentance and the hardneſſe of their
Gen. 27. 38. hearte. VVe haue an example in Eſau, who was not only ſory becauſe the birthright was gotten away from him: but alſo fretting & fuming he breaketh out into furious indignation. But in the meane ſeaſon hee is ſo farre from the right kinde of ſeeking the bleſſing, that he doth then make himſelfe moſt vnworthie thereof. God is wont to reuenge the contempt of his grace in the reprobate in ſuch ſort, that being either ſore puniſhed, or bound with the feeling of their miſerie, or being driuen into other ſtraytes, they complaine, crie, and howle: but all in vain: becauſe being alwayes like to themſelues, they inwardly nouriſhe the ſame crueltie which they had before: neither are they carryed vnto god: but they had rather haue him chaunged, when as they cannot abolliſhe him. Henee may we learne that we muſt receiue Chriſt in time, whileſt that he ſtandeth as it were before vs: leaſt that the opportunitie to enioy him do eſcape vs, becauſe if the gate ſhall once be ſhut, we ſhall in
Eſay. 55. 6. vaine aſſay to enter in. Seeke the Lorde ſaith Eſay, while he may bee found, call vpon him whileſt he is nigh. Therefore we muſt diligently meete God, whileſt the time of his good pleaſure is preſent, as the ſame
Eſay. 49. 8. Prophet ſaith in another place: becauſe we know not how long the Lord will beare with our ſluggiſhneſſe. In theſe wordes, *where I am, you cannot come*, the preſentence is put inſteed of the future tence.

35 *VVhether will he goe?* The Euangeliſt addeth this of ſet purpoſe, that he might declare the great dulnes of the people. So the wicked are not onely deafe when they ſhould heare the doctrine of God: but they do alſo paſſe ouer horrible threatnings in mockage, as if they heard ſom friuolous thing. Chriſte ſpake plainely and by name of the father: but they doe ſtay vppon the earth, neither doe they thinke vpon any other thing ſaue only the flitting into farre countries. It is well knowen that the Iewes did call the nations which were beyond the Seas, Greekes: yet doe they not meane that Chriſt would come vnto the vncircumciſed, but vnto the Iewes which were diſperſed through diuers parts of the world. For the worde *diſperſion*, would not agree with thoſe who abyde in the place where they are borne, and which inhabite their natiue ſoyle. But it agreeth very well with the Iewes that were runnagates & baniſhed men. So Peter did write his former Epiſtle vnto thoſe who dwelt here and there, throughout Pontus, Galatia, &c. And Iames Saluteth the twelue tribes that were ſcatered abrode. VVhich kinde of ſpeech is taken from Moſes and the Prophetes. Therefore the meaning of the wordes is this, will he goe ouer the ſea, that he may goe vnto the Iewes, who dwell in a worlde which we know not? And it may bee that their meaning was to moleſt Chriſte with this mocke, If this be the Meſsias, will he eſtabliſh his kingdome in Grecia, ſeeing that God hath aſſigned the land of Chanaan to be his owne dwelling place? But howſoeuer it be, we ſee that they were no whit moued with the ſharpe denunciation of Chriſt,

37 *Further-*

37 *Furthermore in the laſt day, which was the greateſt day of the feaſt, Ieſus ſtoode and cryed, ſaying, If any man be a thirſt, let him come vnto me and drinke.*

38 *He that beleeueth in mee, as ſaith the ſcripture, there ſhall flow out of his bellie floods of liuing water.*

39 *And this ſpake he of the ſpirit which they ſhould receiue that beleeued in him. For the holy ſpirite was not yet, becauſe Ieſus was not yet glorified.*

37 *The laſt day.* Here we muſt firſt of all note that Chriſte was not ſo afrayed either with any layings in wayte, or pollicies of his enemies, that he did foreſlowe his office: but that his ſtoutneſſe of courage dyd encreaſe with his daungers, ſo that he went more valiantly forward. This thing doth both the circumſtance of time, the great aſſemblie of people, and the libertie to crie, teſtifie, when as he ſawe them readie on euerie ſide to lay hand vpon him. For it is likely that the miniſters were then readie to doe that which was commaunded them. Againe, wee muſt note that he ſtoode armed with no other thing ſaue onely with Gods ayde againſt ſo violent endeuours, which could do all things. For what other reaſon can be giuen, why Chriſt did preach after they had ſet their bande in order vpon a moſt famous day, in the middeſt of the Temple whereas they had a quiet kingdome, ſaue only becauſe God did bridle their madneſſe? Notwithſtanding this is very profitable for vs, that the Euangeliſt bringeth in Chriſt crying with open mouth, that they com vnto him whoſoeuer are a thirſt. For we gather hence that it is not one or two that is iuuited with a ſlender and obſcure whiſpering: but that this doctrine is ſo publiſhed vnto all men that it is hidden from no man, ſaue only from him, who ſtopping his eares of his owne accord doth not admit the loud crying.

If any man be a thirſt. In this member he exhorteth all men to be partakers of his goodnes, ſo that acknowledging their owne pouertie they deſire to be helped. For we are all poore indeed, and void of all goodneſſe: but the feeling of pouertie doth not pricke forwarde all men to ſeeke remedie. Hereby it commeth to paſſe, that many not once mouing their foote, doe pine away in their miſerable want: yea many are not touched with their want vntill ſuch time as the ſpirite of god doth with his fire kindle in their hearts, both an hunger and a thirſt. Therefore the office of the ſpirite is, to make vs deſire his grace. And as touching this preſet place we muſt chiefly hold this, ỹ ther are none called to obteine the riches of the ſpirit, ſaue thoſe who do earneſtly deſire the ſame. For we know that the torme̅t of thirſt is moſt bitter: ſo that thoſe who are moſt ſtrong, and can endure all labours, doe notwithſtanding faint in thirſt. Notwithſtanding hee doth rather inuite the thirſtie then the hungrie, that he may holde on in the metaphore, which he will afterwardes vſe, in the woorde *water* and *drinke*, that all the partes of the ſentence may agree together. Neither doe I doubt but that hee alludeth vnto the place of Ieſaias, *All that are a thirſt come vnto mee.* For it was requiſite that that ſhould be fulfilled at length in Chriſt, which the Prophet doth in that place attribute vnto God: like as that again whiche the bleſſed Virgin ſong, that he ſendeth away the rich and full emptie. Luke. 1. 53. Iſay. 55. 1.

Therefore he commaundeth them to come vnto him ſtraightway. As if he ſhould ſay: that he alone is ſufficient to quenche all their thirſt: and that they are deceiued and labour in vaine, whoſoeuer doe ſeeke euen the leaſt quenching of their thyrſt at the handes of any other.

And let him drinke. There is a promiſe added vnto the exhortation. For although this be a worde of exhorting, yet doth it conteine in it a promiſe: becauſe Chriſte doth teſtifie that he is no drie and emptie ceſterne, but a well that cannot be drawen drie, which giueth drink largely and plentifully to all men. VVhereupon it followeth that his deſire ſhall not be in vaine, if we beg of him that which we want.

38 Hee that beleeueth in mee. The maner of comming is here ſhewed: namely, that we muſt come by faith, and not on our feete. Yea, to come is nothing els but to beleeue, if ſobeit you doe rightly define the woorde *beleeue*, like as we haue ſaid before, that we doe beleeue in Chriſt whileſt that we imbrace him, as hee ſetteth himſelfe before vs in the Goſpel repleniſhed with power, wiſdome, righteouſneſſe, puritie, life, and with al the giftes of the ſpirite. And he doth here confirme the promiſe more plainely which we touched of late: for he teacheth that he hath ſtore, wherewith he is able to refreſh vs ſufficiently. It is indeede a metaphore hard enough at the firſt ſight: whē as he ſaith that there ſhal floods of liuing water flow out of the belly of the faithfull: yet is the ſenſe no whit doubtfull, that the beleeuers ſhall neuer want any ſpiritual good thing. He calleth that liuing water, the ſpring whereof doth neuer waxe drie, neither doth the continuall flowing ceaſe. I expounde that the manifold graces of the ſpirite, are called floods in the plurall number, whiche are neceſſarie vnto the ſpirituall life of the ſoule. To bee briefe, aſwell the perpetuitie of the giftes of the ſpirite, as the aboundance thereof is promiſed vs in this place. Some doe thinke that *waters doe flow out of the bellie* of the beleeuers, when as he that is endowed with the ſpirit, doth impart ſome part vnto his brethren, as there ought to be a mutuall participation amongeſt vs. Notwithſtanding the ſenſe ſeemeth to me to bee more ſimple, that whoſoeuer ſhall beleeue in Chriſt, he ſhall haue a well of life as it were ſpringing in him. Like as Chriſte ſaid before in the fourth Chapter, *Hee that ſhall drinke of this water ſhall neuer bee a thirſt.* For whereas the ordinarie drinke doth only quenche the thirſt for a ſhort time, Chriſt ſaith that we doe draw vp by faith the ſpirite, whiche is a fountaine of water leaping out vnto eternall life. And yet notwithſtanding he doth not teach that the faithfull are ſo full of Chriſte the firſt day, that they are afterward neither an hungred nor a thirſt: but rather that the enioying of Chriſt doth kindle a new deſiring of him: and the ſenſe is, that the ſpirit is like to a liuely fountain which runneth alwaies in the faithfull. Like as Paule alſo doth teſtifie, that he is life in vs, although we doe yet carry about the matter of death in the relikes of ſin. And truly ſeeing that euerie one is made partaker of the giftes of the ſpirite according to the meaſure of his faith, there can no perfect fulnes thereof be had in this life. But in the mean ſeaſon the faithful do ſo aſpire oftentimes vnto new encreaſings of the ſpirit, by going forward in faith that the firſt fruites which they haue, are vnto them ſufficient vnto the continuaunce of life. But heereby wee are alſo admoniſhed howe ſmall the meaſure of our faithe is, ſeeinge that the graces

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tes of the spirit do scarse drop by little & little in vs, which should run like floods, if we did yeeld vnto Christ due place as we ought: that is, if faith did make vs able to receiue him.

As saith the scripture. Some doe restraine this vnto the former member: other some vnto the latter: but I doe extend it vnto all the whole sentence. Againe, in my iudgement Christ doth not here assigne any certaine place of the scripture: but he taketh a testimonie from the commō doctrine of the Prophets. For so often as the Lord promising the aboundance of his spirite, doth compare it vnto liuely waters, he doth chiefly respect the kingdome of Christ, and directeth the minds of the faithfull thyther. Therfore all the prophesies concerning the liuely waters haue their fulfilling in Christ: becausse he alone hath opened and reuealed vnto vs the hidden treasures of God. Therefore the graces of the spirite are powred out vpon him that wee may all draw of his fulnesse. Therefore they are worthie miserablie to perishe, who being called so gently and mercifully of Christ, doe wander hyther and thither. *He spake of the spirite.* The spirite is sometimes called by the name of water, becausse of the cleannesse, becausse it is proper to it to purge our filthinesse: but in this place and such like the maner of this phrase is vnlike: namely, that we are destitute of all ioyce and humor of life, saue only when as the spirit of God doth quicken vs, & doth water vs as it were with a secret force. And here is the figure *Synecdoche* vsed, becausse all ỹ parts of life are comprehended vnder one worde *water*. VVhence we do also gather that whosoeuer are not regenerate with the spirite of Christ, they are to bee accounted as dead, howsoeuer they boast themselues as if they did liue.

For the spirite was not yet. VVe know that the spirit is eternall: but the Euangelist saith, that that grace of the spirite which was powred out vpon men after Christ his resurrectiō, did not appeare openly so long as Christ was conuersant in the world vnder the humble shape of a seruaunt. And he speaketh comparatiuely: like as when the new Testament is set against the olde, God promiseth his spirit vnto the faithful, as if he had neuer giuen it vnto the fathers. The Disciples had then receiued the first fruites of the spirite: for whence commeth faith but from the spirite? Therefore the Euangelist doth not simply denie that the grace of the spirit was giuen vnto the godly before Christ his death. but that it was not then so apparant, as it should be afterward. For this is the principall worship of the kingdome of Christe, that hee doth gouerne his Church with his spirite. But he did then take iust and as it were solemne possession of his kingdome, whenas he was lifted vp vnto his fathers right hande. It is no marueile then if he did referre the perfect giuing of his spirite vntill that time. Yet there remayneth one question, whether he vnderstandeth in this place, the visible graces of the spirite, or regeneration, which is a fruite of adoption. I answere, that the spirite appeared in these visible giftes as in glasses which was promised by the comming of Christ: yet doth hee properly intreat in this place of the power of the spirit, whereby we are borne againe, and are made new creatures. In that therefore that Christe being glorious and indued with great maiestie of gouernment, doth sit at the right hand of

God, but we doe lie vpon the earth poore, hungrie, and almoſt voide of ſpirituall giftes: it is to bee imputed to our ſlownes, and weakneſſe of faith.

40 *Therfore many of the companie, when they heard theſe words ſaid, This is indeed a Prophet.*

41 *Other ſome ſaid, This is Chriſt. And others ſaide: ſhall Chriſte come out of Galilee?*

42 *Saith not the Scripture that Chriſt ſhall come of the ſeed of Dauid and out of the towne of Bethlehem?*

43 *Therfore there was a ſtrife in the companie becauſe of him.* 44 *Furthermore, certaine of them would catch him: but no man laid handes on him.*

40 *Therfore many of the companie.* Nowe the Euangeliſt reciteth what fruit did ſpring of the laſt ſermon: namely, that whileſt one thought one thing & another another, there aroſe diſſention amongeſt ỹ people. VVee muſt note that Iohn ſpeaketh not of the profeſſed enemies of Chriſt, or of thoſe thathated ſound doctrin: but of the cõmõ ſort of mẽ, where ther ſhold haue bin greater integritie. And he reckoneth vp three ſorts. The firſt did confeſſe in deed, that Ieſus was a Prophet, whereupõ we gather that they did not loath his doctrine: but againe it appeareth how light & friuolous this confeſſion was, that whenas they allowe of him as of a teacher, yet they do neither vnderſtande nor taſt what hee meaneth or what he teacheth. For they could not imbrace Chriſt indeed as a Prophet, vnleſſe they did acknowledge him to be both the ſonne of God & the authour of their ſaluation. Yet there is this good thing in them, that they perceiue that there is ſome diuine thing in Chriſt which bringeth them to reuerence him: for they might eaſily paſſe afterwarde vnto faith from this docilitie. The ſecond ſort do better, who do flatly confeſſe that he is Chriſt: but others doe gaineſay them: whereupon ariſeth the conflict. By which example we are taught, that we ought not to maruel at this day, if men by diuers ſtrifes be cur aſunder. VVee heare that ther aroſe a Schiſme by reaſon of Chriſts words, & that not amongeſt the Gentiles who were ſtrangers from the faith: but euen in the middeſt of the Church of Chriſt, & euen in the principall place of the Church: ſhall therfore the doctrine of Chriſt be blamed as if it were the matter of tumults? Yea howſoeuer the whole world do rage, ỹ truth of god is ſo precious, that we muſt wiſh ỹ it may be receiued euẽ of a few. VVherfore there is no cauſe why our conſciences ſhould faint, whileſt that we ſee euen thoſe, who wil be reckoned amongſt the people of god to ſtriue amongſt thẽſelues with diuers opinions. Although we muſt alſo note that diſſentiõ hath not his beginning properly frõ ỹ goſpel. For there can be no certaine & ſound agreement of men, ſaue only in ſome certaine truth, whereas therfore they keepe peace amongeſt themſelues, who are ignorant of God, that proceedeth rather from ſom amazednes, then from true conſent and agrement. To be briefe, what diſſentions ſoeuer ariſe whenas the Goſpel is preached, the cauſe and ſeed therof laid hid before in man: but being then as it were awaked out of ſleepe, they begin to ſtirre: like as vapours do proceede from ſome other thing then from

from the ſunne, although they doe not appeare vntill the Sunne ariſe.

41 Shall Chriſt come, Leaſt they ſhould ſeeme raſhly to reiect Chriſte they arme themſelues with the teſtimonie of the ſcripture: which although they do wickedly wreſt againſt Chriſt, yet had it ſome ſhew of truth. They are only deceiued in this, that they make Chriſt a Galilean. But whence came this ignorance ſaue only from contempt? For if they had not thought much to enquire, Chriſt had appeared vnto them to be notable for both titles, in that he was borne in Bethlehem, & that he was the ſonne of Dauid. But ſuch is our nature, we are aſhamed to be ſlouthfull in ſmall things, we ſnort more then carelefly in the myſteries of the kingdome of heauen. This is alſo worthie the noting, that they are diligent to ſeeke ſome excuſe whereby they may turne away themſelues from Chriſt: who were otherwiſe marueilous ſlouthfull & ſluggiſh to receiue ſound doctrine. Behold how men are wont to frame to theſelues a ſtumbling block out of the very ſcriptures, leaſt they ſhould come vnto Chriſt. which lead vs by the hand vnto Chriſt.

43 Certaine of them. By theſe wordes the Euangeliſt giueth vs to vnderſtand, that they did not only deſpiſe Chriſt: but that there was alſo adioyned vnto the wicked reiecting of him crueltie, & a deſire to hurte him: as ſuperſtition is alwayes cruel. And whereas their endeuoures were in vain, that muſt be attributed vnto Gods prouidence. For becauſe Chriſt his hower was not yet come (as we ſaid before) truſting to his fathers aid, & being couered with the ſame, he was aboue all dangers.

45 Therfore the miniſters came vnto the high Prieſts, and Phariſees, and they ſaide vnto them, why haue you not brought him?

46 The miniſters anſwered, there was neuer man that ſpake as this man.

47 Therfore the Phariſes anſwered them, Are you alſo deceiued?

48 Hath any of the rulers beleeued on him, or of the phariſees?

49 But this companie, which knoweth not the lawe, are accurſed.

50 Nicodemus ſaid vnto them, he which came vnto him by night, although he was one of them:

51 Doth our law iudge a man vnleſſe it ſhall heare of him firſt, and ſhall know what he doth?

52 They anſwered and ſaid vnto him, Art thou alſo of Galilee? ſearche and ſee, that there hath ariſen no prophet out of Galilee?

53 And euery man went vnto his owne houſe.

45 Therfore the miniſters came. Here may we ſee how blinde the arrogancie of the wicked is, they are ſo in loue with, and doe ſo adore the greatnes and honour wherein they excell in the worlde, that they are not afraid proudly to tread vnder foote equitie & right. And if any thing fall out otherwiſe then they would, they would gladly ioyne heauen and earth together. For whileſt that the wicked prieſtes do demaund why Chriſt was not brought vnto them they do ſo highly extoll their power, that nothing ought to haue gainſtood their cõmandemẽt.

46 There was neuer any man, Theſe men doe confeſſe that their conſbes were cut, and they tamed with the word of Chriſt alone: yet doe they not repent, neither giue due honor vnto the word. If it be true, that there were neuer any mã ꝑ ſpake ſo, why did not ꝑ diuine power which they

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enforced to feele, ſo moue their hearts that they might giue themſelues wholy vnto God? But it was meete it ſhoulde be ſo that that of Iſaias
Eſay. 11.4. myght be fulfilled, *He ſhall throwe downe the wicked with the breath of his mouth.*

Moreouer, we ſhall afterwarde ſee how thoſe who ſought him that they might put him to death, fell backward as if they had been beaten downe with beetles, being confounded with the only voyce of Chriſte. Therefore let vs learne that there is ſuch force in Chriſte his doctri e, that it doeth euen terrifie the wicked: but ſeeing that this turneth to their deſtruction, let vs rather endeuour to bee ſoftened then bro-ken.

But we ſee many at this day too like vnto thoſe miniſters, whom although the doctrine of the Goſpel doth cauſe to woonder at it againſt their willes, yet are they ſo far from ſubmitting themſelues vnto Chriſt, that they do notwithſtanding remain in the tents of the enemies. And there be others who are worſe, who do deface and defame with what ſlaunders they can the doctrine, which they know aſſuredly, being conuict in their owne conſciences, is of God.

46 Are you alſo deceiued? They doe ſo rate their miniſters, that notwithſtanding they keepe them vnder obedience. For by theſe woordes they meane, that it is an abſurd and vnmeete thing that they ſhould not ſtand, although all the people doe faile. And we muſt marke with what argument they are vnderpropped, when they doe ſo proudly vaunt againſt Chriſte. They ſay hee hath onlie, the riffe raffe and vnskilfull men on his ſide: the rulers and euery notable man is ſet againſt him. They expreſſe the Phariſees by name, becauſe they had the fame aſwell of knowledge as of holineſſe aboue other men, ſo that they were as it were the princes of princes. This obiection ſeemeth indeed to haue ſome colour. For vnleſſe the gouernours and rulers of the Church haue their authority, there can be nothing ſet down well, neither can the eſtate alſo continue long in good order. VVee know how great the diſtemperature of the common people is: wherefore there muſt needes deformed confuſion enſue immediately, where euery man may do what him liſteth.

Therefore the authoritie of thoſe who are gouerners is a neceſſarie bridle to moderate the order of the Church. And it was ſo prouided
Deut. 17.9. by the law of God, that if ther ſhould any queſtion or controuerſie ariſe, the knowledge thereof ſhould be in the high Prieſt his power. But theſe men offend in this, in that they doe challendge to themſelues the chiefeſt authoritie, and doe refuſe to ſubmit themſelues vnto God. God gaue vnto the high Prieſt the iudgement: but he would haue him to giue ſentence only according to his lawe. Therefore what authoritie ſoeuer the paſtors haue, it is ſubiect to the word of God, that being all brought vnder from the higheſt to the loweſt, God alone may be aboue them all. If paſtours who execute their office well and ſincerely do challenge to themſelues authoritie, this ſhalbe an holy and lawfull boaſting: but whereas the bare authoritie of men is extolled without the woorde of God it is vaine and friuolous bragging. But it falleth out oftentimes that the wicked doe rule in the Church. So that we muſt beware that we do attribute nothing vnto men ſo ſoone as they depart from the woorde of God. VVee ſee that almoſt all the Prophetes were vexed with this griefe.

grieſe. For theſe gorgeous titles, Princes, Prieſts, and Churche were oftentimes obiected to ouerwhelme their doctrine. The Papiſts being furniſhed at this day with the ſame weapons, doe no otherwiſe rage then did the aduerſaries of Chriſt and the Prophetes. This is horrible blindneſſe, that mortall man is not afraid to ſet himſelf againſt God. But Satã driueth them vnto ſuch madneſſe, who ſet more by ambition, then by the truth of God. In the meane ſeaſon it is our part to giue ſuch reuerence vnto the worde of God, as may driue away all the brightneſſe of the whole worlde, and may deſperſe the vaine ſmoakes therof. For wee ſtood in bad caſe if our ſaluation did depende vppon the will of rulers, and that faith were too vnſtable, which ſhoulde ſtand or fall at theyr becke.

49 *This companie.* The firſt part is a point of pride, in that truſting to the title of the Prieſthood, they would bring al men in ſubiection vnder them tyrannouſly. The other is, that they deſpice other men as beeing nothing worth: like as they are alwayes reprochfull againſt other men whoſoeuer haue better liking of themſelues then they ought, and the contempt of our brethren doth follow the immoderate loue of our ſelues. They pronounce all the whole common people to be accurſed. For which cauſe they colour this with the ignorance of the lawe: but there was another thing which lay hid vnder this: namely, that they thought that there was no holineſſe ſaue only in their order. Like as at this day, whileſt that the Popiſh ſhauelings doe onely make boaſt of the title of the Church, they deſpice the lay men (as they cal them) like profane men. But to the end God may throw downe this mad loftines, hee preferreth the baſe and deſpiced, before the moſt loftie and excellent. And we muſt note, that they doe not make their boaſt of ſuch knoweledge of the lawe as did inſtruct men vnto godlineſſe and the feare of God: but of ſuch as they had, when as with a loftie countenance they anſwered as if they alone were fit interpreters of the law. And truly this is true that they are accurſed whoſoeuer are not taught in the law of god, the knowledge whereof doth ſanctifie vs in deed: yet this knowledge is not reſtrained vnto a few, that being puffed vp with wicked confidence, they may exempt themſelues out of the number of other men: but it doth appertaine generally vnto all the children of God, that they may be gathered together vnto the ſame obedience of faith.

50 *Nicodemus ſaid vnto them.* The Euangeliſt deſcribeth Nicodemus vnto vs as an indifferent man, who neither dare take vpon him earneſtly to defend godly doctrin, neither yet can ſuffer the truth to be oppreſſed. VVhen he ſaith, *that it was he that came by night*, this ſerueth partly to his commendation, and partly to his diſcommendation. Vnleſſe he had loued the doctrine of Chriſt he durſt neuer haue ſet himſelfe againſt the furie of the wicked. For he knew that if any did but once whiſper, hee ſhould by and by be hated and be in daunger. Therefore in that he dare ſay ſomething though faintly, there ſhineth ſome ſmall ſparkle of godlines out of his hart: but ſeeing that he doth not more freely defend Chriſt he doth therein bewray his too great fearefulneſſe. Therefore the Euangeliſt giueth vs to vnderſtand, that hee did yet ſmell of the lurking dennes of the night, and that he is not the true diſciple of Chriſt. Hee ſaith that he came once by night vnto Chriſt, & that he ſtood openly amongſt

mongeſt his enemies and did keepe a place in their tentes. VVee muſt note this ſo much the more diligently, becauſe that many whileſt that they doe pretende that they are like vnto Nicodemus, hauing on this viſure, they doe thinke that they can mocke God freely. Admit wee doe graunt that which they require, that they differ nothing from Nicodemus, yet I pray you what doth ſuch an example helpe thē? Nicodemus ſaith that Chriſt was not to be condemned, vntill he were heard: truly there might ſo much be ſaid by a thiefe, by a royſter. For that is well knowen and famous, that it is better that the giltie be acquitted, then that the innocent be condemned. Secondly, howſoeuer hee deſireth to lighten the perſon of Chriſt, he leaueth and forſaketh the doctrine it ſelfe, what ſhall wee finde here that is meete for a godly and faithfull mā? Therfore ỹ ſeed of ỹ goſpel which brought foorth fruit afterward, did as yet lie hid being choked in him. VVe ſhal far more profitablie apply this example vnto another end, that the Lord doth oftētimes bring to paſſe, that the doctrine which ſeemed to haue periſhed, doth by little and little take roote ſecretely, and doth at length after long time, ſhoot foorth ſome bud, at the firſt like vnto one that is vntimely, but afterwarde liuing and hauing ſappe: like as Nicodemus his faith had newe and ſodaine force after and from the death of Chriſt.

52 *Art thou alſo of Galilee?* They ſay ỹ thoſe are of Galilee whoſoeuer are on Chriſt his ſide, and that reprochfully, as if he could haue none in his ſect, but out of the baſe corner of Galilee. And in that they are ſo earneſtly ſet againſt Nicodemus, it appeareth thereby howe furiouſly they hated Chriſt. For he did not as it were openly defend Chriſt: but did only ſay that he was not to be condemned before they had hearde him. So falleth it out at this day amongeſt the Papiſts, no man can ſhew the leaſt token of equitie, that the Goſpell may not be oppreſſed, but the enemies beeing moued with furies doe crie out that he is an heretike.

53 *And euerie man went.* Now followeth the wonderfull end of this action. If any man conſider what manner of kingdome the kingdome of the Prieſtes was then, how great their furie was, what prouiſion they had made: and on the other ſide thinke with himſelfe that Chriſt was naked and without weapon, and that he was furniſhed with no garriſon of men: he was an hundreth times vndone. In that ſo valiant a conſpiracie doth paſſe away willingly, and they all doe one-breake another with their owne force, like waues of the Sea, who will not confeſs that they were driuen away with the hand of God? And God continueth alwayes like to himſelfe. Therfore he ſhall and will make voyd the endeuours of the enemies ſo often as he will, ſo that although they haue all thinges readie at hand, and are readie and furniſhed to accompliſhe their purpoſe, yet doe they depart, leauing their matters vndiſpatched. VVee haue oftentimes tryed that whatſoeuer the aduerſaries did inuent to ſuppreſſe the Goſpell withal, it was all in vaine through the wonderfull grace of God.

Chap. 8

1 *AND Ieſus went into the mount Oliuete.*

2 *And in the morning he came againe into the Temple: and all the people came vnto him, and ſitting downe he taught them.*

3 *And the Scribes and the Phariſees bring vnto him a woman taken in adulterie, & ſetting her in the midſt:*

4 *They ſay vnto him, Maſter, this woman was taken in the very act, when as ſhee did commit the adultrie.*

5 *And Moſes commaunded vs in the law, that ſuch ſhould be ſtoned: therefore what ſayeſt thou?*

6 *Furthermore, they ſaid thus tempting him, that they might haue ſome matter to accuſe him. And Ieſus caſting downe his eyes, did write with his finger vppon the grounde.*

7 *And whenas they continued asking him, lifting vp his eyes he ſaid vnto thē, he that amongeſt you is free from ſinne, let him caſt the firſt ſtone at her.*

8 *And looking downe againe, he wrote vpon the earth.*

9 *And when they had heard, and were accuſed of their conſciences, they went out one after another, beginning at the elders euen vnto the laſt: ſo that Ieſus was left alone, and the woman that ſtood in the middle.*

10 *And when Ieſus lift vp his eyes, and ſaw none but the woman, hee ſaide, woman where be theſe thine accuſers? hath no man condemned thee?*

11 *Shee ſaid, none Lord. Ieſus anſwered her ſaying, Neither will I condemne thee: go thy way and ſinne no more.*

3 *And the Scribes and the Phariſees bring.* It is well knowen that the Grecians did not know of this hiſtorie in times paſt, therefore ſome do geſſe that it was annexed by ſome other: but becauſe it was alwayes receiued of ꝑ latine Churches, and it is found in the auncienteſt Greeke bookes, and it conteineth nothing that is vnmeete for the ſpirit of the Apoſtle, there is no cauſe why we ſhold refuſe to applie it vnto our vſe. VVhereas the Euangeliſt ſaith that the Scribes brought the woman, his meaning is that they did that of ſet purpoſe, that they myght lie in wayte for Chriſt. He expreſſeth the Phariſees by name, becauſe they were the chiefe in the order of the Scribes. And their wickednes was too great in catching a cloake for their craftines, which they themſelues do bewray with their owne mouth. For they doe not diſſemble that they haue the manifeſt commandement of the law. VVhereupon it followeth that they doe it maliciouſly, becauſe they aske as yet as if it were concerning a doubtfull matter. But this was their purpoſe, to enforce Chriſt to depart from the office of preaching grace, that he might ſeeme to be diuers and vnconſtant. Therefore they ſay plainely & flatly that Moſes condemneth adultereſſes, to the ende they may holde Chriſt faſt bound with a preiudice of the law. For doubtles it was vnlawfull to acquit thoſe whom the law did condemne. If he did ſubſcribe vnto the law he ſhould ſeeme after a ſort to be vnlike to himſelfe.

6 *And Ieſus hauing caſt his eyes downeward.* By this geſture hee ſhewed that he cōtēned thē, therfore in my iudgemēt they deale very vnskilfully, who

who thinke that he wrote this or that. Neither doe I allow that ſubtile ſaying of Auguſtine, who thinketh that the difference of the lawe and the Goſpell was noted by this meanes, becauſe Chriſt did not write in tables of ſtone, but in man who is duſt and earth. For Chriſt woulde rather declare the matter by doing nothing, how vnworthie they were to be hearde. Likeas if a man ſhould draw lynes vpon a wall whileſt another ſpeaketh, or turne away his backe, or by ſome other ſigne declare that hee taketh no heede vnto thoſe things which are ſpoken. So ſeeing that Satan doth at this day endeuour by diuers meanes to lead vs away from the right courſe of teaching, wee muſt lightly paſſe ouer manye thinges which he obiecteth vnto vs. The Papiſts do moleſt vs ſo muche as in them lieth, with many friuolous cauils, as it were with cloudes diſpearſed in the ayre. If godly teachers doe occupie thẽſelues in diſpearſing euery one of them, they ſhal begin Penelopes webbe. Therfore ſuch trifles, which doe nothing els but hinder the courſe of the Goſpel, are wiſely contemned.

7 *He that amongeſt you is free.* Hee ſpake this according to the euſtom of the law. For God hath appointed that the witneſſes ſhoulde with Deut. 17. 7 their owne handes ſlea the wicked doers, according to whom iudgemẽt was giuen, to the ende there might be greater religion in bearing witnes. For many men doe runne headlong into periurie that they may ouerwhelme their brother, becauſe they do not think that they make a deadly wounde with their tongue. And this ſelfe ſame reaſon was of force amongeſt theſe men though they were wicked ſlaunderers: becauſe being brought vnto the preſent matter, they doe lay away thoſe fierce ſpirites, wherewith they came puffed vp. Although the wordes of Chriſte doe differ from the preſcript of the lawe in this, becauſe God did ſimply admoniſh them there, that they ſhoulde condemne no man with their tongue ſaue only him whom they might ſlea with their handes: in this place Chriſt requireth perfect innocencie of the witneſſes: that no man take vpon him to reuenge a fault in another man, ſaue he that is perfect, pure, and free from all fault himſelfe.

And we muſt take that as ſpoken to vs, all which was then ſpoken to a few: namely, that whoſoeuer doth accuſe another he doe appoint vnto himſelfe the law of innocencie: otherwiſe we doe not ſeeke to haue the euill deeds puniſhed, but do rather enuie the perſons of ỹ men: But in the meane ſeaſon he ſeemeth to take away iudgement out of ỹ world, ſo that no man dare profeſſe himſelfe to be a puniſher of wickednes. For what Iudge ſhall there be found, whoſe conſcience ſhall not bee giltie in ſome point? what witneſſe ſhall there come abroad that is ſubiect to no offence? Therefore he ſeemeth to driue away all witneſſes from the common place of iudgement, and al iudges from the ſeate of iudgement. I anſwere, that this is no ſimple forbidding, whereby Chriſt forbiddeth ſinners to doe their dutie in correcting the faults of other men: but that hypocrites alone are reprehended by theſe wordes, who being more then ſeuere, yea cruel Iudges in other mens faultes, doe gently flatter themſelues in their owne vices. Therfore a mans owne ſinnes ſhall not hinder him from correcting the faultes of other men, and when need ſhall require let him alſo puniſh ſo that he hate whatſoeuer is to be condemned aſwell in himſelfe as in others. Yea wee muſt begin here, that euery man doe

doe aske his owne conſcience, and be a witnes and iudge againſt him-ſelfe, before he deſcend vnto others. So ſhall it come to paſſe, that we ſhal be at the ſtaues end with ſin without the hatred of men.

9 *And were accuſed of their conſcience.* Here it appeareth what great force an euill conſcience hath. Although theſe wicked hypocrites were determined to mocke Chriſt with their cauils: yet ſo ſoone as he once pricketh them with one worde, being ſtriken they flie away. With this hammer muſt we breake the pride of hypocrites: to wit, wee muſt call them backe vnto Gods iudgement. Although it may be that the ſhame which they ſuffer amongſt men ſhall be more forceable with them, then the feare of God. Notwithſtanding this is a great matter, that they doe confeſſe themſelues to be giltie of their owne accord, whileſt that they flie away being aſhamed. We muſt alſo note the circumſtance, which is expreſſed immediatly, as one of them did exceed another in honor, they were ſo much the ſooner touched with their giltines. And would to God there were but ſo much ſhamefaſtneſſe in our Scribes, who doe all they are able at this day in the Pope his behalfe, þ they may ouerthrowe Chriſt: but they are become ſo ſhameleſſe, that being polluted with all offences, they boaſt of this, that they may be reprochfull without puniſhment. Furthermore, we muſt note how much this feeling of ſin wherewith the Scribes were touched, differeth from true repentance. For we muſt be ſo moued with the iudgement of God, that notwithſtanding we muſt not flie into corners out of the ſight of the Iudge: but let vs rather run ſtraightway vnto him to craue pardon. *Ieſus was left alone.* The ſpirit of wiſedome brought this to paſſe, that the wicked departed, hauing tempted Chriſt in vaine. Neither is it to be doubted but that wee ſhal eſcape & ouercome al the engines of our enemies, if ſobeit we ſuffer our ſelues to be gouerned by the ſame ſpirite: but it falleth out that we are therfore oftentimes oppreſſed, becauſe neglecting their lyings in waite, we are nothing carefull to take counſell, or truſting to our own wiſdome, we do not conſider, how neceſſarie the gouernment of the ſpirit is for vs. He ſaith that Chriſt remained alone, not that he was left of the multitude & common people which he taught before: but becauſe al the Scribes which brought foorth the adultreſſe did trouble him no longer. When it is ſaid that the woman abode with Chriſt, let vs learne by this example that there is nothing better for vs then to be brought giltie before his iudgement ſeat, ſo that we do ſubmit our ſelues quietly, meekly, & obediently vnto his iudgement.

11 *Neither do I condemne thee.* It is not ſaid that Chriſt doth ſimply acquit the woman in this place, but that he doeth only ſet her at libertie: neither is it any maruell. For he would take nothing vpon him that was not meet for his perſon. He was ſent of his father to gather together the loſt ſheep of Iſrael, therfore being mindfull of his vocation, he exhorteth the woman vnto repentance, & he comforteth her with the promiſe of grace. They which gather hence, that adulterie is not to bee puniſhed with death, they muſt of neceſſitie graunt by the ſame reaſon that inheritances are not to be diuided, becauſe Chriſt would not make himſelfe a dayes man in that buſines betwene two brethren. Yea all manner of wickednes ſhalbe exempted frō the puniſhment of þ lawes, if the adulterers be forgiuen. For then ſhall the gate be ſet open for all maner vn-

faithfulnes, for witchcraft, gluttonie & theft. Moreouer the adultreſſe wheas ſhe priuilie ſtealeth in a baſtard, ſhe doth not only ſteal the name of a familie: but ſhe tranſlateth the right of the heires being taken away from the lawfull iſſue vnto ſtrangers. And this is the head of euils that the wife which was coupled vnto an husband doth ſet foorth her ſelfe to comuit wickednes with his ſhame, & doth alſo violate the holy couenant of god, without which there remaineth no holines in ỹ world. And yet this is the Papiſticall diuinitie, that Chriſte brought in, in this place the law of grace, wherby adulterers may be ſet free from puniſhment. And whereas they do go about to blot out by all meanes out of the minds of mẽ, the grace of Chriſt which the doctrine of Chriſt doth euery where ſet foorth vnto vs, they do only preach the law of grace in open mouth in this point. And why ſo? that they may defile all beds almoſt with their vnbrideled luſt and that freely. This proceeded from that diueliſh ſingle life, that they commit whooredome generally who may not haue a lawfull wife. And let vs hold that Chriſt doth ſo forgiue mẽ their ſins, that notwithſtãding he doth not ouerthrow politike order, he doth not aboliſh iudgements, & puniſhments appointed by the lawes, *Sin no more*. Hence we gather what is ỹ end of the grace of Chriſt, namely, that a ſinner being reconciled vnto god, do worſhip the author of his ſaluation by liuing godlilie & holily. To conclude, we are called vnto repentance in the ſame word of God, wherin pardon is offered vnto vs. And although this exhortation doth reſpect the time to come, yet the remembrance of the former life doth alſo humble ſinners.

12 *Therfore Ieſus ſpake vnto them againe, ſaying, I am the light of the world: he that followeth me, ſhall not walke in darkyes, but ſhall haue the light of life.*

13 *Therfore the Phariſees ſaid vnto him, Thou doeſt teſtifie of thy ſelfe: thy teſtimonie is not true.*

14 *Ieſus anſwered and ſaid vnto them, Although I teſtifie of my ſelfe my teſtimonie is true: becauſe I know whence I came, and whither I ſhall go: but yee know not whence I came, and whither I ſhall go.*

12 *I am the light of the world.* They that omit the hiſtorie next going before, do ioine this communication of Chriſt with the ſermon whiche he made ỹ laſt day of the feaſt. And this is a moſt notable title of Chriſt, when as he is called the light of the world. For ſeeing that wee are all blinde by nature, there is a remedie ſet before vs, wherby being deliuered from darkneſſe, we may be partakers of the true light. Neither is this benefite offered vnto one or two only, becauſe Chriſt affirmeth that he is the light of all the whole world. For his meaning was not only to take away the difference that was betwene the Iewes & the Gentiles by this generall ſentence: but alſo betwene the learned & the idiots, betweene the gouernors & the common ſort. But firſt of all we muſt note the neceſſitie of the ſeeking of this light. For doubtleſſe none will offer themſelues to bee illuminated by Chriſte, ſaue thoſe who ſhall firſt acknowlege that this world is darknes, & that they are altogether blind. Therfore let vs know, that whenas the meanes to obtaine light is ſhewed vnto vs in Chriſt, we are all condemned of blindnes, and what light ſoeuer we think to be any where els, it is compared to darknes & thicke night. For Chriſt ſheweth not what thing is common to him with others: but he challengeth this as proper & perticular to himſelf. Wherupon

upon it followeth that there is nor on ſparkle of true light without him. There commeth out in deede ſome kinde of brightnes: but being onely like vnto a lightning, it doth nothing els but make the eyes daſel. Furthermore, wee muſt note that the force & parts of lightning are not reſtrained vnto the perſon of Chriſt. For although he be farre from vs in reſpect of body: yet doth he ſhew vnto vs this light dayly in the doctrin of the Goſpel, & by the ſecret power of his ſpirite. Yet doe wee not know the perfect definition of this light, vnleſſe we learne that we are illuminated by the goſpel & ſpirit of Chriſt, that we may know that in him is hidden the fountaine of all knowledge & wiſdome *Hee that followeth me.* There is an exhortation put after doctrine, which the promiſe which is added immediately doth confirme. For whenas we heare that they are out of danger of erring, whoſoeuer doe ſuffer Chriſte to rule them, we muſt be ſtirred vp to follow him: & hee himſelfe draweth vs hither as it were with his out ſtretched hande. And alſo ſuch a large & great promiſe ought to bee of great force, that they are certaine that they haue a ſure way through the middeſt of darkneſſe, who ſhall caſte their eyes vpon Chriſt: and that not for a ſhort time only, but vntill they come vnto the marke it ſelf. For the words of the future tenſe import ſo much, that *they ſhall not walk in darkneſs, but ſhall haue the light of life.* To the ſame purpoſe ſerueth this laſt thing wherein the continuaunce of the light is plainely expreſſed. Wherefore we need not feare leaſt he faile vs in the middeſt of the iourney, ſeeing that he bringeth vs through vnto life. The Genetiue caſe is taken for the adiunct noting the effect, after the maner of the Hebricians, as if he had ſaid, the liuely light. Furthermore, it is no maruel that there raigneth ſuch groſſe and thick miſts of errors and ſuperſtitions in the world, ſeeing that there be ſo fewe that beholde Chriſt.

13 *Therfore the Phariſees ſaid.* They obiect that which is wont cõmonly to be ſaide, that no man is to be truſted in his owne cauſe. For a true teſtimonie is put in ſteed of a lawfull teſtimonie, & ſuch a one as is worthy to be beleeued. To be ſhort, their mening is, that he looſeth his words in vaine, vnleſſe he haue ſome proofe from ſome other.

14 *And if I teſtifie.* Chriſt maketh anſwere that his teſtimonie is of credite and authoritie enough: becauſe he is no priuate man of the cõmon ſort of men: but he beareth a farre other perſon. For when as he ſaith that he knoweth whence he commeth, and whither he will goe, hee doth by this exempt himſelfe out of the cõmon ſort of men. Therefore his meaning is, that wheras euery n.ã is ſuſpected in his own cauſe, & it is prouided by the lawes, that no man be beleeued whenas he ſpeaketh in his owne cauſe, that taketh no place in the ſonne of God, who is far aboue all the world. For hee is not reckoned in the common ſorte of men: but hee is adorned with this priuiledge of the father, that hee can bring all men into order by his word alone, *I know from whence I came.* In theſe woordes hee affirmeth, that hee hath not his beginning of the world: but that hee came from God: and that therefore it is an vniuſt and abſurd thing that his doctrine which is diuine ſhoulde be ſubiect to the lawes of men. But becauſe beeing then cloathed with the forme of a ſeruaunt, he was deſpiſed of them becauſe of the humilitie of the fleſhe, hee doeth alſo call them backe vnto the glory of his reſurrection

whichwas to come,which was an excellent token of the godhead whiche was hidden & vnknowen before. VVherefore that meane eſtate ſhould not haue hindered the Iewes frō ſubmitting themſelues vnto the only embaſſadour of God promiſed vnto them long before in the law. VVhē as he ſaith that he knoweth,& that they know not,his meaning is that their vnbelief doth no whit impayre his glory. Furthermore,ſeeing that he hath declared the ſame vnto vs,our faith muſt deſpice all the backbitings & whiſperings of the wicked. For it cannot be grounded in God,vnleſſe it be far aboue the greateſt height of the world. But to the end the goſpel may haue his maieſtie amongſt vs,we muſt alwayes take heed vnto the heauenly glory of Chriſt,& ſo heare him ſpeaking in the world,that we remember whence he came,& what maner empyre hee hath now hauing ended his embaſſage. For as he humbled himſelfe for a ſeaſon,ſo he ſitteth now vpon the right hand of the father, that euery knee may be bowed vnto him.

15 You iudge according to the fleſh, I iudge no man.

16 And if I iudge, my iudgement is true: becauſe I am not alone, but I and the father that ſent mee.

17 Furthermore it is written in your law, that the teſtimonie of two men is true.

18 I am he that teſtifie of my ſelfe, and the father that ſent me doth teſtifie of me.

19 Therefore they ſaid vnto him, where is thy father? Ieſus anſwered them, you neither know me nor my father, if you did knowe me, you ſhoulde alſo verilie knowe my father.

20 Theſe wordes ſpake Ieſus in the treaſurie, teaching in the temple, And no man laid hand on him becauſe his houre was not yet come.

15 You iudge according to the fleſh. It may be expounded two maner of wayes,either that they iudge according to the wicked iudgement of the fleſh,or that they iudge with reſpect of perſon: for fleſh is ſometimes taken for the outward ſhew of man,and both ſenſes will well agree with this place. Becauſe whether the affections of the fleſh do beare rule, or the reſpect of perſons do preuaile in iudgement,neither truth nor equity haue any place there,yet it ſeemeth to me that the ſenſe is more ſure, if wee ſet the fleſh againſt the ſpirite ſo that hee doth denie that they are lawfull & meete iudges for this cauſe: becauſe they haue not the ſpirite for their guide. *I iudge no man.* In this alſo do the interpreters vary. Some do diſtinguiſh thus, that he iudgeth not as he is man. Other ſome doe refer it vnto the time,that ſeeing he was vpon the earth,he did not yet take vpon him the office of a iudge. Auguſtine bringeth both expoſitions,ſuſpendinge his iudgemente. But that former diſtinction can by no meanes agree. For there bee two members of this ſentence, that Chriſt iudgeth not,and if he iudge,his iudgement is firme and authenticall,becauſe it is diuine. Therefore I doe reſtraine the former member,where he ſaith that he iudgeth not,rather vnto the circumſtance of the preſer place. For to the ende hee may the better proue that his enemies are giltie of pride, hee vſeth this compariſon that they vſurpe vnto themſelues the libertie of iudging prepoſterouſly, and yet they cannot away with hym who teacheth ſimplie,and abſtaineth from the office of a iudge.

16 And

16 And if I iudge. This is a correction, least he seeme altogether to depart from his right. If I iudge, saith he, my iudgement is true, that is, it deserueth authority. And the authoritie commeth thence, because hee doth nothing but that which his father commaundeth. These wordes, *I am not alone*, import as much, as if he should say, that he is not one of the number of men, but that he is to be considered with the person whiche his father hath laid vpon him. But why doth he not rather plainly challendge to himselfe the diuinitie, as he might truly and worthily? To wit, because the godhead laid hid vnder the vaile of the flesh, he bringeth foorth the father, wherein it did more plainly appeare notwithstanding his wordes tend to this end, that that is to be accounted diuine whatsoeuer he doth and teacheth.

17 Furthermore, it is written in your law. His argument might seeme weake at the first blush, because no man is suffered to beare witnesse in his owne cause. But we must remember that which I saide euen nowe: namely, that Christ ought to be exempted from the common sort of men: because he is neither a priuate man, neither doth he yet handle his owne priuate businesse. In that he maketh himselfe to differ from the father, he doth in that applie himselfe vnto the capacitie of the hearers, and that in respect of his office, because he was then his fathers minister, and therefore he maketh him the authour of all his doctrine.

19 Where is thy father? It is questionles that they enquired tauntingly of his father. For besides, that according to their accustomed pride, that was despitefully receiued of them, which he spake concerning the father, they doe also mocke him, because hee doeth highly extoll his father as if hee had had his beginning from heauen. Therfore in these words they denie that they care so much for Christ his father, that they do attribute any thing vnto the sonne for his sake. And heereupon is it that Christ is so boldly contemned euery where at this day, because there be but a few that thinke that he is sent of God.

You neither know mee. He doth not vouchsafe to giue them a flat aunswere: but doeth flatly cast in their teeth their ignorance wherein they flattered themselues. They enquired concerning the father: yet neuertheless whenas they had the sonne before their eyes, in seeing they saw not. This was therefore a iust punishment for pride and such wicked vnthankfulnesse, that they who had despised the sonne of God shewed vnto them so familiarly, should neuer come vnto the father. For how shall any mortall man ascend vnto the highnesse of God, vnlesse he bee lifted vp on high by his hand? Furthermore, God did abase himself in Christ vnto the humilitie and basenesse of men, that he might reach foorth his hand. Are not those worthie to be driuen away from heauen, who do reiect God drawing neere vnto them after this sort? And let vs know that this selfe same thing is saide to vs all. For whosoeuer he be that aspireth vnto God, and beginneth not at Christ, he must needes wander as it were in a labyrinth For it is not in vain that he is called the image of the father, as we haue said elswhere. And as they are depriued of all right and true knowledge of God, who passing ouer Christ, doe striue like giaunts to come vnto heauen: so whosoeuer shall direct his minde and all his senses vnto Christ, he shall straightway be led vnto the father. For the Apostle doth not falsly say, 2. Cor. 3. 18. that through

the glaſſe of the goſpel wee doe plainely behold God vnder the perſon of Chriſte. This is an incomparable reward of the obedience of faith, that he that humbleth himſelfe before Chriſt, doth pearce aboue all the heauens, euen vnto the miſteries which the Angels doe beholde and adore.

20 Theſe wordes ſpake hee, &c. The treaſurie was a part of the Temple, where the holy offeringes were laid vp. Therefore it was a famous place. VVhence we doe gather that Chriſt ſpake theſe words in a great aſſemblie of men, that the people might haue the leſſe excuſe. And alſo the Euangeliſt commendeth vnto vs the wonderfull power of God in this, that they were enforced to ſuffer Chriſt, when as he taught openly in the temple, whom they ſought of late to kill. For ſeeing that they had a quiet gouernment in the Temple, ſo that they might rule there with tyrannicall luſt, they were able to caſt out Chriſt with one becke. And ſeeing ỹ he was ſo bold as to take vpon him the office of teaching, why do they not ſtraightway lay hand vpon him? Therfore we ſee that God did get him an audience, and did aſſiſt him, leaſt theſe cruel beaſtes ſhould touch him, when as he was euen almoſt in their iawes. Hee maketh mention againe of the houre, that we may know that we liue and die not by the will of man, but by the will of God.

21 Therfore Ieſus ſaid vnto them againe, I go, & ye ſhall ſeeke me, and ye ſhall die in your ſinnes. VVhether I goe, thither can yee not come.

22 Therfore the Iewes ſaid, will hee kill himſelfe, becauſe hee ſaith, whether I goe, yee cannot come?

23 Then he ſaid vnto them, yee are from beneath, I am from aboue, yee are of the worlde, I am not of this world,

24 Therefore ſaid I vnto you, that you ſhall die in your ſinnes. for vnleſſe you ſhal beleeue, that I am, you ſhall die in your ſinnes.

21 I goe. After that he ſeeth that he can do no good amõgſt the obſtinate, he denounceth vnto them deſtruction. And this is the end of all thoſe that doe refuſe the Goſpel. For it is not raſhly throwen into the ayre, but it muſt needes breath out the ſauour of life or death. The ſumme of the words is, that the wicked ſhall once perceiue that to their great dammage, they haue reiected Chriſt offering himſelfe vnto them willingly: but to late, when as there ſhall be no more place left for repentance. And to the end he may the more terrifie them with the nigheneſſe of the puniſhment, he ſaith firſt that he wil be gone ſhortly (which ſignifieth, that the Goſpel is preached vnto them only for a ſhort time,) and if ſo be it they paſſe ouer this opportunitie, there ſhall not alwayes be an acceptable time, and dayes appointed for ſaluation. So likewiſe when as Chriſt knocketh at our gate at this day, we muſt ſtraightway goe to meete him, leaſt being wearie of our ſlouthfulneſſe he withdrawe himſelfe from vs. And truly it hath been knowen by many experiments of all times, how greatly we ought to bee afraide of this departure of Chriſte. But we muſt now firſt of all note how theſe ſought Chriſt, of whom the Euangeliſt ſpeaketh. For if their conuerſation had been true, then they had not ſought him in vain: becauſe he did not falſly promiſe, that he woulde be preſent ſo often as a ſinner ſhould grone. Therefore

Chriſt

Chriſt meaneth not that they would ſeeke him with true faith: but as men being brought into great diſtreſſe, doe ſeeke deliueraunce euery where. For the vnbeleeuers would couet to haue God to bee mercifull vnto them: but in the meane ſeaſon they ceaſe not to flie from him. God calleth them: the comming conſiſteth in faith and repentance. But they ſet the hardneſſe of their heart againſt God: and being diſcouraged with deſpayre, they fret and fume againſt God. To be briefe, they are ſo farre from deſiring to come truly vnto God, that they leaue no place for his ayde vnleſſe he deme himſelf: which he will neuer doe. In like ſort how wicked ſoeuer ỹ Scribes were they wold willingly haue applied vnto thẽſelues the redeption which was promiſed by the hand of the Meſsias, ſo Chriſte would haue transfigured himſelfe vnto their nature. Therefore Chriſt threatneth in theſe wordes, and denounceth vnto all the vnbeleeuers, that they ſhalbe brought into ſuch ſtraits after that they haue deſpiſed the doctrine of the Goſpel, that they ſhalbe enforced to crie vnto God: but yet this their owling ſhall be in vaine: becauſe (as we haue ſaid) in ſeeking they doe not ſeek. And that is expreſſed plainly enough in the next clauſe, when he ſaith, *You ſhall die in your ſinne.* For he teacheth that this is the cauſe of their deſtruction, becauſe they ſhalbe diſobedient and rebellious againſt God euen to the end. And we ſhal ſee by and by what manner of ſinne this is.

22 *VVill hee ſlea himſelfe?* The Scribes goe on forward not onely in careleſſe contempt, but alſo in frowardnes. For they mocke him becauſe he ſaid, that they cannot follow him thyther, whyther he was about to go, as if they ſhould ſay, if he kill himſelfe, we confeſſe wee cannot beare him companie, becauſe we will not doe ſo. For they did both make no account of Chriſt his abſence, and they thought that they were his ſuperiours in all thinges. Therfore they bid him be packing whither hee will. This is horrible dulneſſe: but Satan doeth ſo bewitch the wicked, that through their more then drunken ſlouthfulneſſe they throw themſelues into the middeſt of the fire of Gods wrath. Doe we not ſee the ſame fury in many at this day, who hauing their conſciences made amazed, doe make a mock of al that which they heare of the feareful iudgements of God? Although it is certaine that this laughter is but from the teeth forward, becauſe they are digged within with blind prickings: but by and by they burſt out into furious nickerings like mad men.

23 *You are from beneath.* Becauſe they were vnworthie to be taught, his meaning was onely to ſtrike them with ſhort chidinges: as in this place he affirmeth that they doe not receiue his doctrine, becauſe they doe altogether loath the kingdom of God. Furthermore, he comprehendeth vnder theſe wordes *worlde* and *beneath*, what thing ſoeuer men haue of nature: and ſo he maketh his Goſpell, and the ſharpnes and quickneſſe of mans minde to diſagre. Becauſe the Goſpel is heauenly wiſedome, and our minde reſteth vpon the earth. Therfore no man ſhall be a meete diſciple for Chriſt, ſaue only he whom he ſhall faſhion with his ſpirite. And this is the cauſe that faith is ſo rare in the worlde: becauſe all mankinde is naturally eſtraunged and turned away from Chriſte, ſaue only thoſe whome he lifteth vp with the peculier grace of his ſpirite.

24 *You shall die in your ſinnes.* He putteth in the plurall number nowe, whereas he vſed the ſinguler before in the ſame ſenſe: ſaue only becauſe he meant to note in the former place that vnbeliefe is the cauſe & fountaine of all euilles: not becauſe only vnbeliefe is ſinne, or becauſe it alone doth make vs giltie of eternall death before God (as ſome do ſay too hyperbollically:) but becauſe it doth eſtrange vs frō Chriſt, & depriueth vs of his grace, from whence we ſhould haue fet deliuerance from all our ſinnes. Therefore becauſe the Iewes doe of obſtinate malice refuſe medicine, this is vnto them a deadly euill: and hereby it commeth to paſſe that being made the bondſlaues of Satan, they ceaſe not to heape ſinne vpon ſinne, and to make themſelues gilty againe & againe. Therefore he addeth by and by, *Vnleſſe you beleeue, that I am.* For doubtleſſe the loſt haue no other meanes whereby they can recouer ſaluation, ſaue only by flying vnto Chriſt. And in theſe wordes, *that I am*, is contained a great force: becauſe all theſe thinges are to be vnderſtood, whatſoeuer the ſcripture doth attribute vnto the Meſsias, and commaundeth vs to hope for at his handes. Notwithſtanding the ſumme is the reſtoring of the Church, the beginning whereof is the light of faith, whence ſpring righteouſnes and newneſſe of life. Certaine of the old writers did falſly applie this vnto the diuine eſſence of Chriſt, whereas he intreateth of his office towarde vs. This ſentence is worth the marking: for men doe neuer ſufficiently conſider the euils wherein they are drowned: againe although they be enforced to acknowledge theyr deſtruction, yet neglecting Chriſt, they looke about them vnto vaine remedies. VVherfore we muſt holde this, that vntill ſuch time as the deliueryng grace of Chriſte doe ſhewe it ſelfe, there raigneth an innumerable ſinke of all euils.

25 *Therefore they ſaid vnto him, who art thou? Ieſus ſaide vnto them, from the beginning, becauſe I doe alſo ſpeake vnto you.*

26 *I haue many thinges to ſpeake and iudge of you: but hee that ſent me is true: & I ſpeake thoſe thinges in the worlde which I haue heard of him.*

27 *They knewe not that he ſpake vnto them of the father. Therefore Ieſus ſaide vnto them:*

28 *VVhen yee haue lifted vp the ſonne of man, then ſhall yee knowe that I am, & that I doe nothyng of my ſelfe: but like as the father hath taught mee, theſe thynges ſpeake I.*

29 *And he that hath ſent me, is with me, the father hath not left me alone, becauſe I doe alwayes thoſe thinges which pleaſe him.*

25 *From the beginning.* They are muche deceiued that take *beginning* in the nominatiue caſe, as if Chriſt did in this place affirme his eternall Godhead. There can be no ſuch doubtfulnes in ὁ Greeke: and yet notwithſtanding the Greek interpreters doe alſo vary amongeſt themſelues. All doe agree in this, that the prepoſition is to be vnderſtood: but many doe expound it aduerbially, as if Chriſt did ſay, that this is principally to bee holden. Some alſo as Chryſoſtome, doe reade it in one text: The beginning which I alſo ſpeake vnto you, I haue manie thinges both to ſpeake and iudge of you. VVhich ſentence *Nonnus* did alſo gather into a verſe. Yet the other reading is more vſuall, and ſemeth to mee to bee the true rea-

reading. Furthermore, I interprete (*ten archen*) from the beginning, and in my iudgement the ſenſe is this, I am not ſtart vp of a ſodaine, but as I was promiſed in times paſt, nowe doe I come abroade. And hee addeth, *becauſe I doe alſo ſpeake vnto you*: whereby he meaneth, that he teſtifieth plainly enough, who he is, if ſobeit they had eares. The cauſall coniunction (*oti*) is not put ſimplie to render a reaſon, as if Chriſt would prooue that hee was from the beginning, becauſe he ſpeaketh now: but he affirmeth that his doctrine doth ſo agree with that euerlaſtingneſſe whereof he maketh mention, that it ought to bee accounted inſteede of an vndoubted confirmation. It may be thus reſolued: According to the beginning: that is, he of whom alreadie in times paſt, like as now alſo, I do confirm as it were againe: or, and truly that which I nowe ſpeake agreeth alſo with the oracles of all ages: ſo that it is a ſure approbation. To bee briefe, this anſwere conſiſteth vpon two members: for vnder the worde *beginning*, he comprehendeth the continuall courſe of all ages, ſince that the couenant of god was eſtabliſhed with the fathers. VVhenas he ſaith that he doth alſo *ſpeake*, he ioyneth his preſent doctrine with the olde propheſies, and teacheth that it dependeth thereupon. VVhereupon it followeth that this was the only cauſe of the Iewiſh ignorance, becauſe they did neither beleeue the Prophetes nor the Goſpel. For there is one Chriſt ſet before them euery where. They did feigne that they were the Prophetes ſchollers, and that they had reſpect vnto the eternall couenant of GOD: but in the meane ſeaſon they refuſed Chriſte, who was promiſed from the beginning, and did offer himſelfe vnto them.

26 I haue many things to ſpeake of you. Becauſe he ſaw that he ſung a ſong vnto deafe men, he proceedeth no farther in his talke: but doth only pronounce that God will reuenge that doctrine which they contemne, becauſe he is the authour thereof. If (ſaith he) I would accuſe you, your malice and wickedneſſe doth miniſter vnto me large matter: but I doe now omit that. But the father who hath commaunded me to teache, hee ſhall not foreſlow his duetie: for he will ſurely defende and deliuer his worde from the wicked and ſacrilegious contempt of men. The ſaying of Chriſt tendeth almoſt vnto the ſame ende, whereunto that of Paule. 2. Tim. 2. 13. *If wee ſhall denie he continueth faithfull, he cannot deny himſelfe.* To be briefe, he threateneth the iudgement of God vnto the vnbeleeuers, who doe not beleeue his worde, becauſe he muſt needs defend his truth. And this is the true ſtabilitie of our faith, when as we are perſuaded that God alone is ſufficient to eſtabliſh the authoritie of his doctrine, although the whole world doe refuſe it. All thoſe which ſerue Chriſte and truſt to this ayde, may ſafely conuince the whole world of lying.

And the things which I haue heard. He ſaith that he vttereth nothing ſaue that which he hath receiued of the father. And this is the only approbation of doctrine, when as the miniſter ſheweth that all that proceedeth from God which he ſpeaketh. Furthermore, we know that Chriſt did then play the part of a miniſter: therefore it is no marueile, if hee doe therefore deſire to be heard, becauſe he bringeth the commaundements of God vnto men. And by his example he preſcribeth a common lawe vnto all the whole Church, that none be heard ſaue only hee that ſpeaketh out of the mouth of God. But like as he caſteth downe the

peruers arrogancie of men who thruſt in theſelues without the word of God, ſo doth he furniſh and arme with inuincible conſtancie, godly teachers, who are well aſſured in theyr conſciences of their calling: ſo that whileſt that they haue God for their guide they may boldly triumph againſt all mortall men.

27 *They knew not.* Heereby it appeareth how dull thoſe men are, whoſe mindes Satan doth poſſeſſe. There could nothing bee more certaine then that they are cited vnto the throne of God: but they are altogether blinde, which thyng chaunceth alſo dayly vnto other enemies of the Goſpell. Furthermore, ſuch making blinde of them ought to teach vs to feare. 28 *When ye haue lifted vp.* Chriſt being offended with that dulnes which the Euangeliſt noteth, he affirmeth againe that they are altogether vnworthie to heare any more out of his mouth. You haue (ſaith he) al your ſenſes as it were bewitched, and therfore you vnderſtand nothing of theſe thinges which I ſpeake: but there ſhall once be a time whē you ſhal know that there was a Prophet of god conuerſant amōgſt you, which ſpake vnto you. Thus muſt we deale with the wicked: they muſt be called preciſely vnto the iudgement ſeate of the higheſt Iudge. And this knowledge whereof Chriſt maketh mention is too late, when as the wicked being drawen vnto puniſhment, do againſt their wylles acknowledge God to be their iudge, whom they ſhoulde haue meekely reuerenced. Neither doth he promiſe vnto them amendment of life: but he ſaith plainely that after they ſhall be ſtriken with a new and vnlooked for feare of Gods wrath, the dulneſſe wherein they now reſt ſhall
Gen. 3. 7. bee taken from them. So the eyes of Adam were opened, that being aſhamed, in ſeeking lurking dennes in vaine, he might at length perceiue that he was loſt. Although that knowledge of Adam, which might haue beene of it ſelfe vnprofitable, turned to his good through the grace of God: but the reprobate being ouerwhelmed with deſpayre, haue their eyes opened only to this ende, that they may ſee their deſtruction. And God doth bring them to this kinde of knowledge diuers waies. For oftentimes being ſcourged they learne that God is angrie with thē: ſometimes hee vexeth them inwardly without vſing any outwarde torments: ſometimes he ſuffereth them to ſleepe vntill hee call them out of the worlde. By the worde *lifted vp*, Chriſt meaneth his death. And he maketh mention, of his death, that hee may foretell them, that although they extinguiſh him according to the fleſh, yet ſhall it profite them nothing: as if he ſhould ſay, You doe now proudly mock me when I ſpeake vnto you: your vngodlineſſe ſhall ſhortly goe farther, to wit, euen vnto my death: then ſhall you triumph as if you had obteyned your deſire. But you ſhall ſhortly perceiue by your moſt wicked deſtruction, howe much my death differeth from deſtruction. He vſeth the word (*lifted vp*) that he may the more pricke them. Their purpoſe was to drowne Chriſt in the neathermoſt hell: he affirmeth that this their hope ſhalbe fruſtrate, and that the euent ſhalbe farre contrarie. It may be indeed that he alludeth vnto the external maner of his death, to wit, becauſe he was to be lifted vp vpon the croſſe: yet he did chiefly regard his glorious ſucceſſe, which followed ſhortly after contrary to all their expectations. He did triumph glorioufly ouer Satan before God and the Angels, hauing blotted out the hande writing of ſinne, and aboliſhed the giltineſſe of death vpon the croſſe; but this triumph beganne at length to appeare

vnto men, when the Goſpel was preached. The ſame thing chaunced afterward, that Chriſt ſhould riſe out of the graue, and aſcend into heauen. VVhich thing we muſt hope for at this day: for whatſoeuer the wicked doe inuent to oppreſſe Chriſt with in his doctrine & church, he ſhall not onely ſpring vp againſt their willes: but ſhall turne their wicked endeuours vnto the greater encreaſe of his kingdome. *That I am.* I haue alreadie ſaide that this is not referred vnto the diuine eſſence of Chriſt, but vnto his office onely, which thing doth alſo appeare by the text, where he denieth that he doth any thing ſaue onely according to his fathers commaundement. For this is as much as if he ſhould ſay, that he is ſent of God, and that he did diſcharge is dutie faithfully.

I doe nothing of my ſelfe. That is, I doe not raſhly thruſt in my ſelfe to doe any thing. The worde *ſpeake* tendeth to the ſame ende: namely, vnto the office of teaching. For when Chriſt will proue that he doth nothing without his fathers commandement, he ſaith that he ſpeaketh according as he teacheth him. Therefore this is the ſumme of the words: In all this adminiſtration which yee condemne there is nothing myne: but I doe onely execute that which God hath enioyned me: they be his wordes which you heare out of my mouth: and he alone doth gouerne my calling, the authour whereof he is. Let vs remember, that which I haue ſometimes touched, that theſe wordes are applyed vnto ỹ capacitie of the hearers. For becauſe they iudged Chriſt to be one of the common ſort of men, he denieth that that is his, what diuine thing ſoeuer he hath: as if he ſhould ſay, that it is not mans, neither of man: becauſe ỹ father teacheth vs by him, & maketh him the onely ſchoole maſter of the Church: therfore he affirmeth that he is taught of the father.

29 *And he that ſent me.* He boaſteth againe that God, through whoſe conduct & aid he doth all things, wil be preſent with him, leaſt he labor in vain & without fruite: as if he ſhould ſay, that ỹ power of the ſpirit of God is ioyned with his miniſterie. All godly teachers muſt be endowed with the ſame confidence, that they doubt not but be fully aſſured that the hand of god wil be nigh vnto thẽ, whileſt that with a pure cõſcience they ſhew theſelues to bee ſuch' miniſters vnto him as he requireth. For God doth not furniſh them with his worde that they may beate the ayre with a cold & vain ſound: but he giueth ſucceſſe by the ſecrete working of his ſpirite, & he doth alſo couer thẽ with his ayde, that their enemies beeing throwen downe they may ſtande inuincible againſt the whole world. And truly if they looke vpon themſelues & their owne habilitie, they muſt needs fall euery moment. Therfore the only way to ſtand is this, if they be perſuaded that they are vpholdẽ with the hand of god. But we muſt note the cauſe why Chriſt doth profeſſe that god is on his ſide, & that he ſhall neuer be deſtitute of his aid: namely, becauſe he dependeth wholy vpon him, & doth ſerue him faithfully. For the aduerbe (alwaies) importeth thus much, that he doth obey god not only in ſome part: but that he his altogether & without exceptiõ addicted to ſerue & obey him. Therfore if we couet to trie the ſame preſence of God, wee muſt ſubmit all our reaſon vnto his gouernment. For if our wit do poſſeſſe any part of the gouernment, becauſe gods bleſsing ſhalbe abſent, all our ſtudies ſhal be in vain, & if ſobeit there appeare for a time ſome ioyful ſhew of proſperous ſucceſſe, yet the end ſhalbe vnfortunate.

VVhen

VVhen as Chriſt ſaith, that he was not left *alone*, he complaineth by the way of the vnfaithfulneſſe of his nation, wherein he did almoſt finde none which did ioyne handes with hym. Neuertheleſſe he ſheweth that this one thing is ſufficient for him, that he hath God to be his reuenger. So muſt we alſo be encouraged at this day, leaſt we be diſcouraged with the ſmalneſſe of the number of the faithfull. For although all the whole worlde do gainſtand our doctrine, yet are we not alone. Moreouer, it appeareth hereby, how fooliſh the boaſting of the Papiſtes is, who paſſing ouer God, doe make their boaſt of theyr multitude.

30 *As he ſpake theſe things many beleeued on him.*

31 *Therfore Ieſus ſaid vnto the Iewes, which beleeued in him, If you ſhall abide in my worde, you are my diſciples indeed:*

32 *And yee ſhall knowe the truth, and the truth ſhall make you free.*

33 *They anſwered him, we are the ſeed of Abraham, and we neuer ſerued any man: how ſayeſt thou yee ſhall be free?*

34 *Ieſus anſwered them, verily, verily I ſay vnto you, that euery one that doth ſinne is the ſeruant of ſinne.*

35 *And the ſeruaunt abideth not in the houſe euer: but the ſonne abydeth for euer.*

36 *Therfore if the ſonne ſhal ſet you free, you ſhalbe free indeed.*

37 *I know that you are the ſeed of Abraham: but you ſeeke to kill mee: becauſe my word dwelleth not in you.*

38 *I ſpeake that which I haue ſeene with my father: and you doe that which you haue ſeene with your father.*

30 *As he ſpake theſe things.* Although the Iewes were then almoſt like to drie and barren land, yet God did not ſuffer the ſeed of his worde to periſh wholy. Therefore there ariſeth ſome fruite amongſt ſo many lets, contrarye to hope. And the Euangeliſt termeth that faith vnproperly, which was only a certaine preparation vnto faith. For he ſpeaketh no higher thing of them ſaue onely that they were bente to receiue Chriſte his doctrine: whereunto the next admonition doth alſo appertaine.

31 *If you ſhall abide in my worde.* Chriſt doth in this place firſt of al admoniſh vs, that it is not ſufficient if a man begin well, vnleſſe his proceedings euen vnto the end be anſwerable. By this meanes doth he exhorte thoſe who haue taſted his doctrine, vnto the perſeuerance of faith, whē as he affirmeth that they are his diſciples in deede, who haue taken deep and ſure roote in his worde, that they may abide in him. He giueth vs to vnderſtand that there bee many diſciples by profeſsion, who notwithſtanding are not Diſciples indeede, neyther doe they alſo deſerue to bee ſo accounted. And he diſtinguiſheth his from hypocrites by this marke, that they who haue falſly made their bragge of faith, doe either faint ſo ſoone as they are begunne to runne, or els in the middeſt of the race: but the faithfull goe conſtantly forwarde vnto the mark. Therfore muſte wee bee conſtant that Chriſte may take vs for his Diſciples.

32 *Yee ſhall know the truth.* Hee ſaith that they ſhall know the truth, who

who were come vnto ſome knowledge therof. They were as yet very rude, and ſcarce taught in their A B C vnto whom Chriſt ſpeaketh: therefore it is no maruell if hee promiſe vnto them greater vnderſtanding of his doctrine: but the ſentence is generall. Therfore how muche ſoeuer euery one of vs hath profited in the goſpel, let him know that he hath neede of new encreaſings. And Chriſt vouchſafeth to beſtow this reward vpon the conſtancie of his, that he maketh himſelf more familier with them. Although he doth nothing els by this meanes but augment the other gift, leaſt any man ſhould thinke that there is any thing repaied vnto mans merit. For it is he that faſtneth his word in our harts by his ſpirite: the ſame doth dayly wipe away the clowdes of ignorance in our mindes, which do darken the brightneſſe of the Goſpel. Therfore to the end the truth may be reuealed vnto vs to the full, we muſt ſtriue to attaine vnto the knowledge therof, with an earneſt and conſtant affection.

Furthermore, it is the ſame & no other truth, which Chriſt teacheth his from the beginning vntill the end: but whom he doth lighten a litle in the beginning as it were with ſmall ſparkles, thoſe doth he at length lighten with perfect light. So that the faithfull vntill they ſhalbe fully confirmed, are after a ſort ignorant of that which they know. Notwithſtanding there is no ſo obſcure or ſmall knowledg: of faith, whiche is not effectuall vnto ſaluation.

The truth ſhall make you free. He commendeth the knowledge of his Goſpel for the fruite which we reape therof, or (which is all one) for the effect: namely, that it maketh vs free. Furthermore this is an vncomparable good thing: VVhereupon it followeth that there is nothing better or more to be deſired then the knowledge of the Goſpell. All men do feele bondage and confeſſe that it is a moſt miſerable thing: ſeeynge that the Goſpell deliuereth vs from it, it followeth that the treaſure of bleſſed life proceedeth from the ſame. Now muſt we note what maner libertie Chriſte ſpeaketh of in this place: namely, ſuch as ſetteth vs free from the tyrannie of Satan, ſinne, and death. And if ſobeit we obtaine the ſame by the benefit of the Goſpel, it appeareth hereby that we are all the ſeruaunts of ſinne by nature. Furthermore, wee muſt alſo know the manner of this deliueraunce. For ſo long as we are gouerned by our owne wit and vnderſtanding, we are the bondſlaues of ſin: but when the Lorde doth regenerate vs with his ſpirite, hee doth alſo make vs free, that being looſed from the miſerable ſnares of Satan, we may of our owne accorde obey righteouſneſſe. But regeneration commeth from faith: whereby it appeareth that libertie commeth from the Goſpel.

Now let the Papiſts be packing, & let them proudly extoll their free will: but let vs being gilty in our own cõſciences of our own bondage, let vs, I ſay, boaſt only of Chriſt who is our deliuerer. For euen for this cauſe is the Goſpel as it were the rod and ſigne of our manumiſſion or freedome, becauſe it offereth vs vnto Chriſt, and deliuereth vs to bee ſet free from the yooke of ſinne. Laſtly, we muſt alſo note this, that freedome hath his degrees according to the manner of his faith. VVherfore Paul being alreadie ſet free, doth notwithſtanding grone as yet, deſiring to be fully ſet free.

33 *The ſeed of Abraham.* It is vncertaine whether the Euangeliſt bringeth in the ſame men, or other ſpeaking. I thinke thus, that as it falleth out in a great multitude, there was anſwere made vnto Chriſt, and that indeed rather by the deſpiſers, then thoſe that beleeued. And this is a thing much vſed in the ſcripture, ſo often as ther is any mention made of the bodie of the people, generally to aſcribe that vnto all, whiche belongeth only vnto the one part. Furthermore, thoſe that obiect, that they are the ſeed of Abraham, & that they were alwayes free, dyd eaſily gather out of Chriſt his wordes that libertie is promiſed vnto them as vnto ſeruants. They cannot diſgeſt this, that they that were an holy & elect people ſhould be accounted bond. For what did the adoption & couenant whereby they were ſeparated from the other nations profite them, vnleſſe they were counted the children of God? Therefore they thinke that they haue iniurie offered them, when as libertie is promiſed vnto them as an accidentall good thing. Notwithſtanding it may ſeeme an abſurd thing in that they ſay that they did neuer ſerue, ſeeing they were byn ſo often oppreſſed by other tyrants, & being then ſubiect to the Romane Empire they groned vnder the moſt heauie burden of bõdage. Hereby it appeareth how ridiculous their boaſting was: yet this was ſome cloake and colour, that the vniuſt gouernment of their enemies did no whit hinder them, but that they continued free by right. But they erred firſt, in that they did not conſider that the right of their adoption was grounded in the mediatour alone. For whence came the free ſeede of Abraham, ſaue only becauſe it is exempted from the common ſeruitude of mankinde, by the ſinguler grace of the Redeemer? And alſo the other errour is not to bee borne with, that whereas they were altogether growen out of kinde, yet would they be reckoned amongeſt the children of Abraham: neither did they thinke that it is only the regeneration of the ſpirit, which maketh the lawfull children of Abraham. This hath beene a fault, almoſt in all ages too common, to referre the extraordinarie giftes of God, vnto the beginning of the fleſh: and to aſcribe vnto nature thoſe remedies which god giueth vs to correct our nature. In the mean ſeaſon we ſee how they do driue away from thẽſelues the grace of Chriſt, whoſoeuer being puffed vp with a vaine confidence doe flatter themſelues in their own eſtate. This pride goeth through the whole worlde almoſt, ſo that there is ſcarce one amongeſt an hundred that doth perceiue that he hath need of the grace of God.

34 *He that doth ſin &c.* An argument drawen from contraries. They made their boaſt that they were free: he proueth that they are the ſeruants of ſinne, becauſe being ſubiect to the deſires of the fleſh, they ſinne continually. And it is a maruell ỹ mẽ are not conuinced with their own experience, that hauing laid away pride, they may learne to humble themſelues. This thing is at this day too common, that the more a mans vices are, ſo much the more fiercely doth he with loftie words extol free wil. And Chriſt (as it ſeemeth) affirmeth no other thing in this place, ſaue that which in times paſt was toſſed amongſt the philoſophers, that thoſe who are addicted vnto their luſtes, are in the worſt bondage. But there is a deeper and more hidden ſenſe. For he doth not only diſpute what euill men doe bring vppon themſelues, but what maner eſtate the eſtate of mans nature is. The philoſophers thought that euerie man is made a bondſlaue at his own pleaſure, & doth returne vnto libertie againe. But

Chriſt proueth & aduoucheth in this place that al thoſe are ſubiect to bõdage whõ he doth not ſet free,& ſo conſequently that they are ſeruantes by beginning,who draw the infection of ſin frõ corrupt nature;we muſt note the compariſon of grace & nature, whereupon Chriſt ſtandeth in this place,wherby it ſhall eaſily appeare that men are ſpoyled of libertie vnleſſe they recouer the ſame by ſome other meanes. This bondage is ſo voluntarie,that thoſe which offend neceſſarily are not compelled to ſin.

35 And the ſeruant, &c. He addeth a ſimilitude,takẽ from the lawes & the politik law,as a ſeruant although he rule for a time,yet is he not the heire of the houſe,whereupon he concludeth that there is no perfect & continuall libertie ſaue that which is obtained through the ſonne. By this meanes he doth accuſe the Iewes of vanitie, becauſe they make boaſt of the ſhadow inſteed of the thing. For in that they were the carnal progenie of Abrahã,they were nothing els but a ſhadow, they had a place in ỹ church of God,but ſuch an one as Iſmael did vſurp vnto himſelfe for a ſhort ſpace,the ſeruant triumphing againſt the free brother. The ſum is, whoſoeuer do boaſt that they are the childrẽ of Abrahã ,they haue nothing but a falſe & vaniſhing ſhow. *36 Therfore if the ſon ſhal make you free.* In theſe words he giueth vs to vnderſtãd ỹ the right of liberty appertaineth vnto him alone: & that al other forasmuch as they are born ſeruants,are ſet free only through his grace. For he doth impart that vnto vs by adoptiõ which is proper to himſelf by nature, whileſt that we are engrafted into his bodie by faith,& are made his mẽbers. So that we muſt remẽber that which I ſaid before,that he ſetteth vs free by the goſpel. Therefore our liberty is the benefit of Chriſt: but we obtain the ſame by faith,whiche doth alſo cauſe Chriſt to regenerate vs by his ſpirit. VVheãs he ſaith that they *are free indeed*,there is great force in ỹ aduerb(*indeed*,) for we muſt vnderſtãd the contrary,which is the falſe perſwaſiõ wherwith the Iewes did ſwell:likeas euen now a great part of the world imagineth to themſelues a kingdom in moſt miſerable ſubiectiõ. *37 I know that you are the ſeed of Abraham.* I take this to be ſpoken by a kind of conceſsion. Notwithſtãding in ỹ meã ſeaſon he derideth their fooliſhnes,becauſe they boaſt of a friuolous title: as if he ſhould ſay,admit I graunt you that, wherein you do ſo much flatter your ſelues,Yet what doth it profit thoſe to bee called ỹ ſeed of Abrahã,who rãgẽ againſt god & his miniſters:who being moued with an vngodly & wicked hatred of the truth,are carried headlong to ſhed innocẽt blood. wherupõ it foloweth that they are nothing leſſe thẽ that which they wilbe called,becauſe they are in no point like vnto Abrahã. *You ſeeke to kyll me.* VVhen he ſaith ỹ they ſeek to put him to death,becauſe his word hath no place in thẽ:his meaning is that they are not ſimply mãſlears,but that they are enforced vnto ſuche madnes with the hatred of god & his truth:which is far more cruel. For the iniurie doth not thẽ keep it ſelf within the cõpaſſe of mẽ,but it doth alſo diſhonour God. Hee ſaith that they cãnot receiue his word,becauſe their minds are ful fraught with malice,ſo that they cã admit no ſound thing.

38 That which I haue ſeen with my father. He had oftentimes alreadie made mẽtiõ of his father.Now he gathereth by an argument drawen frõ contraries,that they are both the enemies of God & children of the Diuell that reſiſt his doctrine.I do only (ſaith he) ſpeake that which I haue heard of my father: therfore how commeth it to paſſe that the word of GOD doth ſo nettle you,ſaue only becauſe you haue the father ſet againſt you?

Hee

He ſaith, that he *ſpeaketh* and they *doe*, becauſe he did take vppon him the office of a teacher: & they did furiouſly endeuour to extinguiſh his doctrine. Neuertheleſſe he ſetteth his Goſpel fre from contempt, becauſe it is no maruell if the children of the Diuell doe reſiſt it. Some doe tranſlate it *doe yee*: as if Chriſt did ſay, goe too, ſhew your ſelues to be the children of the Diuell, in reſiſting me. For I do only ſpeake according to the preſcript of God.

39 They aunſwered, and ſaide vnto him, Abraham is our father. Ieſus ſaieth vnto them, If you were the children of Abraham, yee woulde doe the workes of Abraham.

40 And now yee ſeeke to kill me, a man that haue ſpoken the truth vnto you, which I haue heard of God. Abraham did not this.

41 You doe the workes of your father. Therfore they ſaid vnto him, we are not begotten of fornication, we haue one father which is God.

42 Ieſus ſaid vnto them, If GOD were your father, you woulde loue mee: for I came out from God, and came, neither came I of my ſelfe but hee ſent me.

39 Our father Abraham. This chiding doeth plainely declare howe proudly and cruelly they deſpiſed all Chriſt his chidinges. They challendge this to themſelues continually, that they are the children of Abraham: and not only in that ſenſe, becauſe they had Abraham his progenie for their progenitours: but becauſe they are an holy kinred, gods inheritance, & the childrē of god. Notwithſtāding they leane only vnto the confidence of the fleſh. But the fleſhly ſtocke is nothing els but a meere viſure without faith. Now we vnderſtande what did ſo blinde them, that they toſſed Chriſt to and fro being euen armed with a deadly thunderbolt. So at this day the Papiſts doe laugh at, and boldly with fire and ſwoorde perſecute the worde of God which is able to moouе ſtones: only becauſe truſting to the deceitfull title of the Churche. they thinke that they are able to mocke God and men. To be briefe, hypocrites ſo ſoone as they haue gotten any beautifull cloake, doe oppoſe harde ſtubbornneſſe againſt God, as if hee did not pearce into theyr heartes.

If yee were the children of Abraham. Chriſt doth more plainly extinguiſh the degenerate children of Abraham from lawfull children, for hee taketh away the very name from all thoſe that are vnlike vnto Abraham. It falleth out oftentimes indeede, that the children doe not repreſent in manners their fathers, which begate them: But Chriſt doth not diſpute in this place of the carnall originall: but doth onely deny that they are accounted amongeſt the children of Abraham before God, whiche doe not hold the grace of adoption by faith. For ſeeing that the Lorde had promiſed vnto the ſeed of Abraham that he would be their God, all the vnbeleeuers which did caſt away this promiſe, did thruſt thēſelues out of the ſtock of Abraham.

Therfore the ſtate of the queſtiō is, whether they are to be accounted the children of Abraham or no, which doe caſt away the bleſſing offered vnto them in the worde, ſo that they may be neuertheles an holy ſtock, the peculiar people of God, and a princely prieſthood. Chriſte denieth this

this and that for good cauſes: becauſe they muſt be borne againe of the ſpirite, which are the children of promiſe, and be new creatures, whoſoeuer deſire a place in the kingdome of God. The fleſhly ſtocke of Abraham, was no vnprofitable thing or of no valew, if ſobeit the truth were added. For the election of God reſteth in the ſeede of Abraham, yet being free, ſo that they are accounted the heires of life, whō god doth ſanctifie by his ſpirite:

40 And now yee ſeeke. He proueth by the effect, that they are not the children of Abraham, as they did bragge, becauſe they reſiſt God. For what is chiefly ye commended in Abraham but the obedience of faith? Therfore this is the marke of the difference, ſo often as wee are to diſtinguiſh his children from ſtraungers. For vaine titles are nothing worth before God, what credite ſoeuer they carry before men. Therefore Chriſte concludeth againe that they are the children of the Diuell, becauſe they are ſuche deadly enemies vnto true and ſounde doctrine.

41 VVe are not of fornication. They challenge no more to themſelues now, then before. For they thought it was all one to be the ſonne of Abraham and of God. But they were greatly deceiued therein, in that they thought that God was bound vnto all the ſeed of Abraham. For they reaſon on this wiſe, God adopted vnto himſelfe the ſtocke of Abraham, therfore ſeeing that we are begotten of Abraham, we muſt needs be the children of God. VVe ſee now how they thought that they had holyneſſe from the wombe, becauſe they ſprang from an holy roote. Finally, they affirme that they are the Church of God, becauſe they deſcende from the holy fathers. Like as at this day the continuall ſucceſſion from the fathers puffeth vp the Papiſtes, and maketh them more then ſwell. Satan doth ſo delude them and deceiue them, that they ſeparate God from his word, the church from faith, the kingdome of heauen from the ſpirite.

Therefore let vs know, that although they be not baſtards according to the fleſh, but boaſt of the laudible title of the Church, yet are they nothing leſſe then the children of God, who haue corrupted the ſeede of life. For what corners ſoeuer they runne into, yet ſhall they neuer bee able to eſcape, but that they bee puffed vp with this vaine bragge onely: VVe ſucceede the holy fathers: therfore we are the Church. And if ſo be it Chriſt his anſwere was ſufficient to refute þ Iewes withal, it is no leſſe ſufficient at this day to refute theſe men. It wil neuer be otherwiſe but þ hypocrites will with their moſt wicked boldnes vainly make boaſt of the name of God: but they ſhall neuer make thoſe beleeue that will ſtand to the iudgement of Chriſt, but that theſe falſe boaſtinges whiche they blunder out, are ridiculous.

42 If God were your father you woulde loue mee: for I. This is Chriſte his argument: VVhoſoeuer is the child of God, he wil acknowledge and loue his firſt begotten ſonne: but you hate me: therefore there is no cauſe, why you ſhoulde boaſt that you are Gods children. VVe muſt diligently note this place, that there is no godlineſſe, no feare of GOD, where Chriſt is reiected. Feigned religion pretendeth God boldly, but what agreement can they haue with the father, who diſagree with his

only ſonne? what maner knowledge of God is that, where his liuely image is refuſed? And this is the meaning of Chriſt his wordes, when he teſtifieth that he came from the father. For hee giueth vs to vnderſtand that all that is diuine which he hath: and that therefore it is not likely that the true worſhippers of God doe refuſe his truth. I came not (ſaith he) of my ſelfe, you can obiect nothing vnto me which agreeth not with God: and finally you ſhall finde no earthly or humane thyng in my doctrine, and in the whole adminiſtration thereof. For hee intreateth not of his eſſence but of his doctrine.

43 VVhy doe yee not acknowledge my ſpeeche, becauſe yon cannot heare my worde?
44 You are of your father the Diuell, and yee will doe the luſtes of your father. He was a murtherer frō the beginning, & ſtood not in the truth, becauſe the truth is not in him. VVhen he ſpeaketh a lye, he ſpeaketh of his owne, becauſe he is a lyer and the father therof.
45 But becauſe I ſay the truth, you beleeue not mee.

43 VVhy doy yee not. He caſteth the ſtubbornnes of the Iewes in their teeth in this place, which was ſo great that they could not abide to heare him. Hence gathereth he that they were caried with a diueliſh furie. I ſee no difference betwene *ſpeech* and *word*. For it is more to ſay, then to ſpeak. But it were an vnmeete thing to put the leſſer in the former place. Many doe diſtinguiſh it ſo, that the ende of the interrogation may be in the worde *ſpeech*, as if the interrogation did only conſiſt in theſe words, *VVhy doe yee not acknowledge my ſpeech?* ſo that the rendring of the reaſon doth follow immediately, becauſe you cannot heare my word. But I think they ought rather to be read in one text, as if he ſhould haue ſaid, what is the cauſe that my word is barbarous and vnknowen to you, that I do you no good by ſpeaking vnto you, and ſo conſequently that you cannot vouchſafe to heare that which I ſpeake? Therefore he toucheth their dulnes in the former member: in the other, the ſtubborne hatred of his doctrine: afterward he aſſigneth the cauſe of both, when as he ſaith, that they are the children of the diuell. For his meaning was to cut of that wherof they made their boaſt continually, that they were perſwaded by reaſon and iudgement to reſiſt.

44 You are of your father the Diuell. He doth now more fully expreſſe that which he ſpake twiſe obſcurely. And we muſt vnderſtand the oppoſitiō, that they could not be ſo enuious againſt the ſon of god, vnles they had the continuall aduerſarie of God, to be their father. Furthermore, he calleth them the children of the Diuell, not only becauſe they doe imitate him, but becauſe they are enforced by him to gainſtand Chriſt. For like as we are called the children of God, not only becauſe wee are like him, but becauſe he gouerneth vs with his ſpirite, becauſe Chriſte doth liue in vs, that he may make vs like vnto the image of his father: ſo againe, the Diuel is called their father, whoſe mindes he blindeth, whoſe heartes he pricketh forward vnto all vnrighteouſneſſe: and finally in whome hee exerciſeth his tyranny by working mightily. But the Maniches did in vaine and fooliſhly abuſe this place to proue their doting. For like as when the ſcripture calleth vs the children of God, it doth not referre this

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vnto the propagation or beginning of the substance, but vnto the grace of the spirite which doth regenerate vs vnto newnes of life: so this saying of Christ doth nothing appertain vnto the propagation of the substance: but vnto the corruption of nature the cause and beginning whereof is the fall of man. In that therefore men are borne the children of the Diuell, it is not to be imputed vnto the creation, but vnto the vice of sinne. And this doth Christ proue by the effect, because they are bent readily and willingly to follow the Diuell.

Hee was a manslear. He expresseth what these lustes be: and he reckoneth vp two kindes, crueltie and lying: wherein the Iewes were too like Satan. In that he saith he was a manslear: he meaneth that he imagined mans destruction. For so soone as man was created, Satan being pricked forward with a wicked desire to hurt, did bende all his force to destroy him. And Christ doth not meane the beginning of the creation, as if God had giuen him a desire to hurt: but he vnderstandeth the corruption of nature in Satan, which he got to himselfe, which appeareth better out of the second member, wher he saith that he stood not in the truth. For although they would escape who feigne that the Diuell was euill by nature, notwithstanding these words doe plainely expres a changing vnto worse: & that therfore Satā is a lyar: because he fell away frō the truth. Therfore in that he is a lyar, it is not therefore because he dissented from the truth by nature: but because he fell away from the same by a voluntarie fall. This description of Satan is verye profitable for vs, that euery man may take heede of his subtiltie, and also studie to resist his violence and force. For he goeth about like a roaring Lion seeking whom he may deuour, and he is furnished with a thousand craftes and sleightes to deceiue: wherefore the faithfull ought so muche the more to be furnished with spirituall weapons to fight, and to be giuen to watchfull sobrietie that they may watch. Now if Satan cannot put off this affection, there is no cause why we should be troubled with this as with some new and vnwonted thing, when as errours arise: for Satan pricketh forward his children, as fannes to make mad the world with their errours. And it is no maruell if Satan doe so earnestly endeuour, to ouer runne the truth: for it is the only life of the soule. Therefore lying hath a most deadly dart to slea the soule. Seeing that all men which haue eyes, doe see this image of Satan in Papistrie at this day, they must first of all consider with what enemie they make warre: and secondly flie vnto the ayd of Christ their captain, vnder whose banner they fight. That which followeth next, *because the truth is not in him*, is a confirmatiō of the effect, or taken (as they say) from the latter. For because Satan hateth the truth, neyther can abyde the same, but is rather altogether ful of lyes: Christe gathereth hence that hee is altogether fallen from the truth, and that he is an enemie to the same. Therfore let vs not maruel if hee shew some fruite of his Apostacie. 1. Pet. 5. 8.

When hee speaketh a lie. They expounde this commonly thus: as if Christe dyd denie that lying did belong vnto GOD the authour of nature, and dyd rather say that it came from depraūation. But I interprete it more simplie, that it is the Diuell his common custome to lye, and that hee canne doe nothing els but woorke fraude,

deceite and guile. And yet may we fitly gather out of theſe words, that the Diuell hath this vice of himſelfe, and that it is ſo proper vnto him, that it is alſo accidentall. For whenas Chriſte maketh the Diuel the craftes man of lying, he doth manifeſtly ſeparate him from God, yea hee affirmeth that he is contrarie vnto him. To the ſame ende tendeth the worde *father*, which is added immediately: for Satan is called the father of lying for this cauſe, becauſe he is eſtraunged from God, in whome alone the truth abydeth, and from whom as from the onely fountaine it floweth.

45 *And becauſe.* He confirmeth the former ſentence: becauſe ſeeing that they haue no cauſe to reſiſt, ſaue onely becauſe they hate the truth, they doe openly bewray them ſelues to bee the children of Satan.

46 *Which of you accuſeth mee of ſinne? And if I ſpeake the truth, why doe ye not beleeue me?*

47 *He that is of God, heareth the words of God: yee heare not, becauſe yee are not of God.*

48 *Therfore the Iewes anſwered, and ſaid vnto him, doe not we ſay well, that thou art a Samaritane, and haſt a Diuell.*

49 *Ieſus anſwered, I haue not a Diuell: but I honour my father, and yee haue diſhonoured mee.*

50 *And I ſeeke not my glory: there is one that ſeeketh and iudgeth.*

46 *Which of you.* This interrogation proceedeth from boldnes. For ſeeing that he was giltie of no crime, hee triumpheth ouer his aduerſaries as a conquerour. And yet notwithſtanding he doth not ſay that he is free from their ſlaunders: for whenas they had no matter to ſpeake againſt him, yet did they not ceaſe to raile vpon Chriſt: but he vnderſtandeth ſ there was no faultin him. And thus much doth the word *elegchein* ſignifie, as the latines doe call it (rebuking), whenas any man is founde giltie indeed. And yet notwithſtanding they are deceiued who thinke that Chriſte doeth in this place defende his perfect innocencie, wherein he alone did excell amongeſt men, inſomuch as he was the ſon of God. For this defence muſt be reſtrained vnto the circumſtance of the place, as if he did deny that any thing can bee obiected vnto him, for which he is not the faithfull miniſter of God. Like as Paul boaſteth that
1. Cor. 4. 4 he knew nothing by himſelf. For this is not extended vnto his whole life: but it is a defence of his doctrine and Apoſtleſhip alone. Therefore ſome there bee who without cauſe doe play the Philoſophers concerning the perfection of righteouſnes, which appertaineth onely vnto the ſonne of GOD, ſeeing this is his only purpoſe, to make his miniſterie to be of credite, as it appeareth more plainely by that which followeth. For he addeth againe immediately. *If I ſay the truth, &c.* VVhence wee gather that Chriſt doth rather defende his doctrine then his perſon.

47 *He that is of God.* Becauſe hee may by good right take this for a thing graunted, that hee is the Embaſſadour of his father, and that hee doeth truely execute the function whiche was enioyned hym, hee inueigheth

inueigheth more vehemently againſt them. For their vngodlineſſe was not now vnknowen, ſeeing they were ſo ſtubborn in refuſing the word of God. He had declared that they could lay nothing to his charge, but that he taught as out of the mouth of God. Therfore he concludeth that they had nothing to do with God, becauſe they heare not: & omitting to ſpeak of himſelf, he denounceth that they did feight againſt god. We are taught by this place that there is no more euident ſigne of a reprobate minde, then whenas a man cannot abide the doctrine of Chriſt although otherwiſe he ſhine with angelicall holineſſe to looke vnto: like as if we willingly embrace the ſame, wee haue as it were a viſible ſeale of our election. For he that hath the word enioyeth God himſelfe: and he that reiecteth it depriueth himſelf of righteouſneſſe and life. Wherefore we ought to be afraid of nothing more, then leaſt we fall into that horrible iudgement.

48 Say wee not well. They doe more and more bewray how greatly they were made amazed by Satan, who being more then cõuinced, are not yet afraid to runne headlong through the middeſt of deſpayre. Furthermore, in that they raile double vpon Chriſt, yet this is their whole drift, to proue him to be a deteſtable man, and that he is driuen with an euill ſpirite. Becauſe the Iewes did account the Samaritanes reuoltes and corrupters of the law, ſo often as they would ſlaunder any man, they called him a Samaritane. And therefore nowe becauſe they haue no greater fault, wherewith they can defame Chriſte, they ſnatch at that without iudgement and raſhly, which was common. To be briefe, wee ſee that they do wantonly rayle, becauſe being incenſed with a dogged madnes they can finde nothing to ſay.

49 I haue not a Diuell. In that paſsing ouer the former fault he doth only purge himſelfe of the ſecond, ſome do thinke that it was done for this cauſe, becauſe he neglected the reproch doone to his perſon, and did only take in hand the defence of his doctrine: but in my iudgement they are deceiued: for it is not to be thoght ỹ the Iewes did ſo cunningly diſtinguiſh betweene his life and doctrine. Againe, the hatred of this name proceeded hence (as we haue ſaid) becauſe the Samaritanes being peruers and degenerate keepers of the lawe, had corrupted the ſame with much ſuperſtition and corruption. And they polluted the whole worſhip of God with ſtraunge inuentions. Auguſtine fyeth vnto the allegorie that Chriſt did not refuſe to be called a Samaritane, becauſe he is the true keeper of his flocke, But I thinke that Chriſt did ayme at another marke. For ſeeing that the two reproches did tend both to one end, he refuteth both vnder one, Yea if a man do well weigh the words they did burden him ſorer by calling him a Samaritane, then one that had a Diuell. But (likeas I haue alreadie ſaid) Chriſt was content with a ſimple refutation, which he taketh from the contrary, when as he affirmeth that he is deſirous to honour his father. For he muſt needes be gouerned with the ſpirit of God, and be the ſeruant of God, which honoreth him aright and ſincerely.

You ſlaunder mee. This member may be expounded thus, as if Chriſte did complaine that he was not honoured with that honour, whereof he is worthie that furthereth Gods glory: but I thinke that he hath reſpect vnto a farther thing: namely, that he ioyneth his fathers glory with

his owne glory as if he ſhould ſay, I take nothing vnto my ſelfe, whiche turneth not vnto Gods glory: for his maieſtie ſhineth in mee, his power and gouernment are reſident in me. Therfore ſeeing that you entertain me ſo ſimply, you are reprochfull againſt God himſelfe. Therfore hee addeth by and by, that God would reuenge this iniurie. For they might lay ambition vnto his charge, vnleſſe he had teſtified that he was careful for his owne honour or contempt, not for any priuate affection of the fleſhe, but ſo farre foorth as it concerneth the honour or diſhonour of God. And although we be farre diſtant from Chriſte, yet euery man may be fully perſwaded, that if hee bee fully bent to ſeeke the glory of God: there is ſufficient praiſe laid vp for him with God. For we ſhall
1. Sam. 2. 30. alwayes trie that that is true, *Thoſe that honour mee, will I make honourable.* If he be not only deſpiſed amongſt men, but alſo rayled vpon, let him wait patiently vntill the day of the Lord appeare.

51 Verily, verilie I ſay vnto you, if any man ſhall keepe my woorde, hee ſhall not ſee death.

52 Therfore the Iewes ſaid vnto him, Now we know that thou haſt a diuell: Abraham is dead, and the Prophets, and thou ſayeſt, If any man ſhall keepe my woorde he ſhall not taſt of death.

53 Art thou greater then our father Abraham that is dead? and the Prophetes are dead, whom doeſt thou make thy ſelfe?

54 Ieſus anſwered, If I glorifie my ſelfe, my glory is nothing, it is my father that glorifieth me, who you ſay is your God.

55 And you know him not: but I know him: and if I ſhall ſay that I know him not, I ſhalbe a lyar like vnto you: but I know him, and keepe his worde.

51 Verily, verily I ſay vnto you. It is queſtionles that Chriſte knew that there were ſom in that companie that were curable, & alſo þ there were ſome which were not aduerſaries to his doctrine. Therfore he meant ſo to terrifie the wicked, whoſe wickednes was deſperate, that notwithſtanding he might leaue ſome matter of comfort for the good, or he might yet allure vnto himſelfe thoſe that were not yet loſt. Therfore howſoeuer the greater part doth loath the worde of God, yet a godly teacher muſt neuer be bent ſo wholy to reproue the wicked, but that he muſt alſo impart vnto the children of GOD the doctrine of ſaluation, and endeuour to bring them vnto a ſound mind, if there be any that are not altogether vncurable. Therfore Chriſt promiſeth in this place vnto his diſciples eternall life: but hee requireth ſuch Diſciples as may not only beeken with their eares as aſſes, or profeſſe with their mouthes that they allow his doctrine: but thoſe that will keepe it as a precious treaſure, he ſaith, *they ſhall not ſee death*, becauſe where faith doth quicken the ſoule of man, death cannot giue any deadly wounde any more hauing his ſting beaten back, & poyſon wyped away.

52 Now we know. The wicked perſiſt in their dulneſſe, neither are they touched any more with promiſes then with threatnings: ſo that they can neither be led nor drawen vnto Chriſt. VVhereas ſome doe thinke that they craftily wreſt the wordes, becauſe they ſay, *taſt of death*, which

which they heard not of Chriſt, I thinke it is ſcarſe ſound. I do rather thinke that the phraſes did ſignifie all one thing amongeſt the Hebrues: To taſt of death, and to ſee death, for to die. But in this they are falſe interpreters, becauſe they apply the ſpirituall doctrine of Chriſte vnto the body.

None of the faithfull ſhall ſee death, becauſe being borne againe of vncorruptible ſeed, they liue euen by dying, becauſe beeing ioyned vnto Chriſt their head, they cannot be extinguiſhed by death, becauſe death is vnto them a paſſage into the kingdome of heauen, becauſe the ſpirit that dwelleth in them is life for righteouſnes, vntill he ſwallow vp the death which remaineth. But theſe men as they are carnall, ſo they do acknowledge no deliuerance from death but ſuch as may appeare openly in the body. And this diſeaſe is too cõmõ in the world, ſo that moſt men do almoſt make no account of the grace of Chriſt, becauſe they eſteeme the ſame only by the ſenſe of the fleſh. Therfore leaſt the ſame befall vs, our mindes are to be awaked, that they may be made partakers of the ſpirituall life in the middeſt of death.

53 *Then our father.* This is the other vice, becauſe they endeuour to darken the glory of Chriſte with the brightneſſe of Abraham and the ſaintes. But as the brightneſſe of the Sun doth darken all the ſtarres, ſo all the glory which is in the Saintes muſt vaniſh away at the vnmeaſurable brightneſſe of Chriſt. Therefore they deale vniuſtly and peruerſly in that they ſet the ſeruantes againſt the maſter. Nay, moreouer they are iniurious vnto Abraham and the Prophets, whileſt that they abuſe their name againſt Chriſt. But this frowardnes hath alſo reigned almoſt in al ages, and it doth as yet reigne at this day, that the wicked by pulling in peeces the workes of God, doe make him as it were their aduerſarie. God did make his name knowen by the Apoſtles and martyres: the Papiſtes make vnto themſelues Idols of the Apoſtles & Martires, that they may ſupplie the place of God: doe they not by this meanes forge vnto themſelues of the graces of God, engins to pul down his power? For what remaineth vnto God or Chriſte, if the Saintes haue that which the Papiſtes doe giue vnto them lauiſhingly? Therfore we muſt knowe that all the order of the kingdome of GOD is confounded vnleſſe the Prophetes, Apoſtles, and all the Saintes bee farre inferiour vnto Chriſte that hee alone may excell them all. And truly we cannot ſpeake more honourably of the Saints then whenas we put them vnder Chriſt.

But howſoeuer the Papiſtes doe deceiue the vnskilfull, by boaſting that they are good worſhippers of the Saintes, yet they are iniurious both vnto God and them, becauſe they pull downe Chriſt by ſetting them vp. And truely they offende double in this, that they preferre the Saintes before Chriſt in theyr doctrine: ſecondly in that cloathing them with that which they take from Chriſt, they doe almoſt diſpoyle Chriſte of his power.

54 *If I glorifie.* Before hee anſwere them concerning that vnequall compariſon, he ſaith firſt, that hee ſeeketh not his owne glory, & by this meanes he anſwereth their ſlaunder. If any man obiect that Chriſt did alſo glorifie himſelfe, we may readily anſwere, that hee did this not after

the manner of men, but hauing God for his authour and guyde: for in this place (as in many other) he ſeparateth himſelfe from God by a kinde of graunting, In ſumme, he affirmeth that he deſireth no glory, ſaue that which is giuen him of his father. And we are taught by theſe wordes, that ſithence God doth glorifie his ſon, hee will not ſuffer the world to contemne him freely. In the meane ſeaſon theſe voyces of god ſounding from heauen ought not a little to encourage the faithfull to worſhip Chriſt reuerently, *Kiſſe the ſonne, Let all the Angels worſhip him, Let euery knee bowe vnto him, heare him, let the Gentiles ſeeke after him, let all flesh be humbled.* Furthermore, we are admoniſhed by theſe words, that all that glory is vaine and nothing worth, which men doe purchaſe to themſelues of themſelues. Therfore what blinde ambition is this when as we are buſie about nothing? Therefore let vs alwayes haue that ſaing of Paule before our eyes, 2. Cor. 10. 17. *Hee that commendeth himſelfe is not allowed, but he whom God commendeth.* And becauſe we are all deſtitute of the glory of God, let vs learne to glory in Chriſt alone, foraſmuch as hee maketh vs partakers of his glory through grace.

VVho you ſay. He wreſteth from them the falſe colour and cloake of the name of God, which they were wont to catch at. I knowe (ſaith he) how boldly you boaſt, that you are the people of God: but that is a falſe title becauſe you doe not acknowledge GOD. VVhence wee doe alſo learne what profeſſion of faith is lawfull: namely, that which ſpringeth from true knowledge: and whence commeth that knowledge but frō the word? therfore whoſoeuer make boaſt of the name of God without the word of God, they do nothing els but lie. In the meane ſeaſon, Chriſt ſetteth the boldnes of his conſcience againſt their frowardneſſe. And thus doth it become all the ſeruaunts of God, to haue theyr mindes ſo ſetled, that they be content with this one thing, that God is on their ſide, although all the whole world do rebell againſt him. Thus did the couragiouſneſſe of the Prophets & Apoſtles ſtand inuincible againſt al ỹ horrible brunts of ỹ whole world: becauſe they knew who it was that ſent them. And whereas the perfect knowledge of God is wanting there is nothing that can hold vs vp.

55 *And if I ſhall ſay.* By this clauſe Chriſt doth teſtifie that he is enforced by the neceſſitie of his office to ſpeake: becauſe his ſilence ſhould be a traiterous betraying of the truth. An excellent ſentence, that God doth reueale himſelf vnto vs to this end, that we may with our mouth profeſs amongeſt men, the faith of our heart, when neede requireth. For doubtleſſe this ought not a litle to terrifie vs, that they which do diſſemble for mans ſake, and do either denie the truth of God, or diſfigure the ſame with falſe inuentions and gloſſes, are not only a little weakened: but are euen ſent away to be the ſonnes of Satan.

56 *Your father Abraham reioyced, to ſee my daye: and hee ſawe it and was glad.*

57 *Therfore the Iewes ſaid vnto him, Thou haſt not yet fifty yeeres, and haſt thou ſeen Abraham?*

58 *Ieſus ſaid vnto them, verilie, verily I ſay vnto you, before Abraham was made, I am.*

59 *Therfore they tooke vp ſtones, to caſt at him: and Ieſus was hidde, and went out of the Temple.*

56 *Your father Abraham.* He graunteth vnto them only in word, that which he tooke from them before: namely, that Abraham is their father. And he ſheweth how vaine that obiecting of the name of Abraham was, This (ſaith he) was the only end which was ſet before him during his whole life, to ſee my kingdom floriſh. For he deſired me whē I was abſent: you deſpice me being preſet. That which Chriſt affirmeth in this place as touching Abraham alone, appertaineth vnto all the ſaints: but this doctrine is more weighty in the perſon of Abraham, becauſe he is the father of all the whole church. Therefore whoſoeuer is deſirous to be reckoned in the number of the godly, let him receiue with ioy conuenient the preſence of Chriſt, which Abraham did moſt earneſtly deſire. For in the worde *reioyced* is expreſſed his vehement and earneſt affection.

Now muſt we vnderſtand the oppoſition. When as the knowledge of Chriſt was as yet ſo obſcure, Abraham was ſo inflamed with the deſire therof, that he preferred the enioying therof before all good things whatſoeuer: therfore how filthie is their vnthankfulneſſe, who deſpice him being opēly reuealed vnto thē, & ſo cōſequently reiect him? *Day* doth not ſignifie in this place (as Auguſtine thought) eternitie, but the time of Chriſt his kingdom, after ꝑ being clothed with fleſh he appeared vnto the world, that he might fulfill ꝑ functiō of a redeemer. But now the queſtion is how Abraham ſaw the manifeſtation of Chriſt euen with the eies of faith: for this ſeemeth not to agree with the other ſaying of Chriſt, many kinges and prophetes haue wiſhed to ſee the things which you ſee, and haue not ſeen thē. Luk. 10. 24. I anſwere that faith hath her degrees in the beholding of Chriſt: wherby it commeth to paſſe that the olde propheres ſawe Chriſt a farre off, as he was promiſed vnto thē: & yet coulde they not behold him as if he had been preſent, likeas he reueiled himſelfe familiarly and throughly when he came downe from heauen vnto men.

Furthermore we are taught by theſe wordes, that as God did not ſuffer the deſire of Abraham to be fruſtrate, ſo hee will not at this day ſuffer any man in vaine to deſire to come vnto Chriſt, but he will ſatisfie his deſire. Therfore in that he doth not giue himſelfe to be enioyed of many, the cauſe therof is mans frowardnes, becauſe there is but a fewe that deſire him. The ioy of Abrabam doth teſtifie that he counted the knowledge of the kingdome of Chriſt, an vnſpeakable treaſure: and to this end is he ſaid to haue reioyced when he ſaw the day of Chriſt, that we may know ꝑ there was nothing wherof he made greater account. This fruite of faith doe all the faithfull reape that beeing content with Chriſt alone, in whō they are fully & perfectly bleſſed, they haue quiet and merie conſciences. And truly no man knoweth Chriſt aright, ſaue he that giueth him this honour, that hee ſtay himſelfe wholy vpon him. Some do expound it thus, that Abraham after he was dead, did perceiue the preſence of Chriſt, when he appeared vnto the worlde: and ſo they make the time of the deſire and the time of the ſeeing diuers times: It is true in deed that the comming of Chriſte was reuealed vnto the holy ſpirits after death, for whom they looked during their whole life: but I cannot tell whether ſo ſubtile an expoſition will agree with the wordes of Chriſt or no.

57 Fiftie yeeres. They goe about to refute the ſaying of Chriſt as a thing vnpoſsible, in that he maketh himſelfe equall with Abraham who dyed many yeres agoe, being himſelfe as yet not 50. yeres olde. And although Chriſt were not yet foure and thirtie yeeres of age, yet they do graunt him more age, leaſt they ſhoulde ſeeme to deale too preciſely & ſtraightly with him, as if he ſhould ſay, thou wilt not make thy ſelfe ſo olde, that thou canſt boaſt that thou art fiftie. Therefore thoſe who doe cõiecture that his face was more ſhrieueled then his age required, or that mention is not made in this place of the yeeres according to the aſcending and deſcending of the Sun, they both buſie themſelues about nothing: and the vaine ſurmiſe of Papia who taught that Chriſte liued aboue fiftie yeeres, is in no caſe to be receiued.

58 Before Abraham was made. Becauſe the vnbeleeuers doe iudge only according to the carnal ſight, Chriſt telleth them that he hath ſomwhat that is greater and higher then mans ſhape, which beeing hidden from the ſenſes of the fleſh, is onely ſeene with the eyes of faith. In this reſpect he affirmeth that he might haue been ſeene of the holy fathers before he did appeare in the fleſh. Yet he vſeth other wordes, *before* (ſaith he) *Abraham was borne, I am.* But in theſe wordes he exempteth himſelfe from the common ſort of men, and challengeth to himſelfe an heauenly and diuine power, the feeling and perceiuing wherof was ſpread abroad from the beginning of the worlde, throughout all ages. Although theſe wordes may be expounded two manner of wayes: for ſome do thinke that this may agree with the eternall Godhead of Chriſt ſimplie, and they compare it with that place of Moſes, *I am that I am.* Exod. 3. 14. But I doe ſtretch the ſame further: becauſe the power and grace of Chriſt, inaſmuch as he is the redeemer of the worlde, was common to all ages. Therfore it agreeth with that ſaying of the Apoſtle, *Chriſt yeſterday, & to day, and for euer,* Heb. 13. 8. For the text ſeemeth to require that it ſhould be ſo. He had ſaid before that Abraham did earneſtly deſire his day: becauſe the Iewes would not beleeue that, he addeth that he was euen then alſo. Furthermore, the rendring of the reaſon ſhall not bee ſtrong enough vnleſſe we vnderſtand, that hee was euen then knowen to be the mediatour, by whom God ſhould be pacified. And yet notwithſtanding in that the grace of the mediatour was of force in all ages, this depended vpon his eternall Godhead. Therefore this ſaying of Chriſt containeth an excellent commendation of his diuine eſſence. Furthermore, wee muſt marke the ſolemne forme of his aſſeueration *verily, verily.* Neyther doe I miſlike that, in that Chryſoſtome thinketh that there is great weight in the preſentenſe of the verbe. For he ſaith not, I was, or I haue beene, but *I am*: whereby he ſignifieth an equall and the ſame ſtate from the beginning of the world vntil the end therof, neither ſaith he, before Abraham was: but, before he was made, attributing vnto him a beginning.

59 Therefore they tooke vp ſtones. It is to bee thought that they did this as if according to the appointment of the law, Chriſt were to be ſtoned. VVhence we gather how great the madneſſe of raſh zeale is. For they haue no eares to know the matter, but they haue handes readie to commit ſlaughter. But I doe not doubt but that Chriſt deliuered himſelfe by his ſecrete power, but yet vnder the ſhowe of humilitie. For he would

would not plainely shew foorth his diuinitie, but wouldе leaue somewhat for humane infirmitie. VVhereas some bookes haue that *he passed so through the midst of them*, *Erasmus* coniectureth not vnaduisedly that this was taken out of the 4. Chapter of Luke. And this also is worth the noting, that the wicked Priestes and Scribes, hauing driuen away Christ, in whom dwelleth all the fulnesse of the Godhead, doe keepe possession of the externall temple. But they are sore deceiued, when as they thinke that they haue a temple which is voide of God. So at this day the Pope and his adherents, seeing that hauing driuen away Christ they haue polluted the church, they boast foolishly of the false visure of the Church.

Chap. 9

1 *And as Iesus passed by, he saw a man that was blinde from his birth.*
2 *And his Disciples asked him saying, Master, who sinned, this man or his parents, that he was borne blinde?*
3 *Iesus answered, neither did this man sin, nor his parents, but that the workes of god may be made manifest in him.*
4 *I must worke the workes of him that sent me, while it is day: the night commeth, when no man can worke.*
5 *As long as I shall be in the worlde, I am the light of the worlde.*

1 *He saw a man that was blinde.* In this Chapter the Euangelist describeth the giuing of sight to a blinde man, mixing therewithall a doctrine which setteth foorth the fruite of the myracle. *From his birth.* This circumstance amplifieth the power of Christe. For the blindnes could not be cured with mans remedies, which he had suffered tyll hee came to mans state, hauing brought the same from his mothers wombe. And hereupō was offered vnto his Disciples an occasion to mooue a questiō, whose sinne was punished with this blindnesse. First of all, seeing the scripture doth testifie that all afflictions whereunto mankinde is subiect doe proceede from sinne: so often as we see any man in miserie, it cannot be, but that this cogitation must needes come into our minde, that the discommodities wherwith he is oppressed, are punishments laid vpon him by the hand of God. But here we are wont to erre three maner of wayes: for seeing that euerie man is a most sharpe iudge against other men, there are but a few that can vse the like seueritie, as it is meet, against themselues. If my brother be in aduersitie, I doe by and by acknowledge Gods iudgement: if God doe more sharplye chasten mee, I winke at mine owne sins. But euery man ought to begin with himselfe in weighing punishments, that hee may spare none lesse then himselfe. VVherefore if we wil be equal iudges in this case, let vs learn to be quick eyed rather in our owne euils then in other mens. The second errour is in immoderate rigour: because so soone as any man is touched with the hand of God, we expound this to bee deadly hatred, makyng haynous

offences

offences of ſmall faultes, and are almoſt out of hope of his ſaluation: but on the contrarie wee are ſcarce giltie in our owne ſight of a ſmall faulte, when as we haue commited a moſt greeuous crime. Thirdly, we offend, in that we think generally that all thoſe are condemned, on whō God doth lay his croſſe for their tryal. That which we haue ſaid of late is certaine and ſure, that all miſeries doe proceede from ſinne: but god doth puniſh thoſe that be his for diuers cauſes. For as he doth not puniſh the ſinnes of ſome in this world: dut deferreth the puniſhments vntill the life to come, that they may be the ſharper: ſo he handleth the faithful ſomtimes more hardly, not becauſe they haue offēded more greeuouſly: but that he may hereafter mortifie the vices of the fleſh. Yea, ſometimes not reſpecting their ſinnes, he doth proue their obedience, or els teach them patience. As wee ſee that holy Iob was oppreſſed with miſerie abone all other men, and yet was hee not vrged with his ſinnes: but God had reſpect vnto another thing: namely, that his godlines may be the better declared euen in aduerſitie. Therfore they are peruers interpreters, which do aſſigne all aduerſities indifferently vnto ſinnes, as if the manner of puniſhments were equall, or God did not reſpect another thing in puniſhing of men, then euery mans deſarts. VVherefore we muſt note two things in this place, ſ judgement doth begin for the moſt part at the houſe of God. 1. Pet. 4. 17. and that therfore he doth ſharply puniſh his owne children whē they haue offended, paſsing ouer the wicked, and that his whips are much more ſharpe in correcting the faultes of the Church. Secondly, that ther be diuers ends why he doth afflict men. For he did no leſſe make Peter and Paule ſubiect to the hangman, then the moſt cruell murtherers. VVhence we gather that in the puniſhmentes of men there are not alwayes cauſes extant which can bee pointed out with the finger. And whereas the diſciples according to the common ſenſe, doe demaund what manner of ſinne that was which god did puniſh in the blinde man ſo ſoone as he was borne, they doe that not ſo much out of ſeaſon, as when they aske whether hee ſinned before he was borne or no. Although this ſo abſurd a queſtion was taken from that common ſurmiſe and friuolous opinion, which was then common amongeſt all men. For it appeareth euen out of other places of the ſcripture, that they beleued that ſame flitting of the ſoule out of one body into another, wherof Pythagoras did dreame. Here may we ſee what a deepe Labyrinth mans curioſitie is, eſpecially when boldnes is adioyned thereunto.

They ſaw ſome that were borne lame, ſome ſpurre blinde, ſome ſtarke blinde, ſom hauing a monſtrous body. VVheras it became them to reuerence the hidden iudgements of God, they would haue an euident cauſe in his workes, they did ſo fall away vnto thoſe childiſhe toyes through their raſhnes, that they thought that the ſoule whē one life was paſt, did flit into a new body, & did ther ſuffer the puniſhments which were due vnto the life before ſpent. Neither are the Iewes aſhamed at this day, to toſſe ſuch a filthie doting in their ſynagogues, as if it were an heauenly oracle. By which example we are taught to take good heed, leaſt that if we enquire after the iudgements of God beyond the meane of ſobrietie, the wandering errour of the minde doe carry vs away, and throwe vs headlong into moſt horrible dungeons. This was moſt monſtrous,

that

that the elect people of God, in whom the light of wiſdome was kindled by the lawe and the Prophetes, ſhould yeelde vnto ſuch a groſſe and forged tale. And if ſo be it God did ſo ſharply puniſh their boldnes, there can be nothing better then this modeſtie, in conſidering the workes of God, that our minds may breake foorth into an admiration, ſo often as we know not the reaſon thereof, and our tongues may cry out, Iuſt art thou O Lord, and righteous are thy iudgements, although they cannot be comprehended. That which the diſciples aske concerning the ſinnes of the parents is not vnneceſſarie. For although the innocent ſonne be not puniſhed for the fathers faulte, but the ſoule which hath ſinned, it ſhall dye. Ezech. 18. 20. yet is not that threatning in vaine, that the Lord doth caſt the offences of the fathers into the boſomes of the children, and taketh vengeaunce euen vppon the thirde and fourth generation, Exod. 20. 5. Therefore the wrath of God remaineth oftentimes through many ages euen vpon one houſe: and like as he bleſſeth the poſteritie of the faithfull for their ſake, ſo he doth alſo caſt off the wicked ſtocke, appointing, according to his iuſt iudgement, the fathers together with the children vnto like deſtruction. Neither can any man by this meanes complaine that hee is puniſhed vndeſeruedly for another mans offence: becauſe where the grace of the ſpirite is wanting, euill crowes muſt needes bring foorth euill egges. This was the occaſion that moued the Apoſtes to doubt whether the Lord had puniſhed any fault of the parents in their ſonne, or no.

3 *Neither hath this man ſinned.* Chriſte doth not ſimplie acquit the blinde man and his parents of all fault: but doth only denie that the cauſe of the blindnes is to be ſought in ſinne. And this is that whiche I ſaid before, that God hath ſometimes ſome other purpoſe, when he layeth ſorrowes and miſeries vpon men, then to puniſh their ſinnes. Therfore whenas we know not the cauſes of afflictions wee muſt reſtraine curioſitie, leaſt we be both iniurious vnto God, and malicious towarde our brethren.

For Therfore Chriſte ſheweth another reaſon why this man was borne blinde, *that in him the workes of God might be declared.* He ſaith not one worke, but in the plurall number, workes: for ſo long as he was blinde, there was ſhewed in him a token of Gods ſeueritie, whereby the reſt might learne to feare and humble themſelues. There followed afterward the benefite of deliuerance, wherein appeared the wonderfull goodneſſe of God: wherefore Chriſt his drift was by theſe wordes to ſturre vppe the mindes of his diſciples to hope for the myracle. Yet neuertheleſſe he teacheth generally, that this cauſe ought to be counted in the Theater of the worlde iuſt and lawfull enough, when God doth glorifie his name. And there is no cauſe why men ſhould chide with God, when hee maketh them inſtruments of his glory on both ſides, whether hee appeare merciful or ſeuere.

4 *I muſt worke.* He doth now teſtifie that hee was ſent to this ende, that he may declare the glory of God in reſtoring ſight to the blinde. Furthermore, he borroweth a ſimilitude from the common cuſtome of life. For when the Sunne is ryſen, man riſeth vnto labour, but the night is appointed to reſt in, as it is in the Pſalme 104. 22. Therefore hee calleth the time that was appointed him of his father, wherein he was to

do

do the work giuen him in charge, the day. So that euery one that is called vnto any publike function, muſt apply him ſelfe to doe that whiche his office doth require, as vnto workes which are to be done in the day time.

Furthermore, we muſt gather thence a generall rule, that the life of euery man is vnto him as a day. VVherefore as the ſhortneſſe of the day doth prick forward workemen vnto diligence and induſtrie, leaſt the darknes of the night do ouertake thē when they are but newbegun to worke: ſo ſeeing that we ſee that there is but a ſhort time of life graunted vs, let vs be aſhamed to waxe ſluggiſh in idleneſſe: finally, ſo ſoone as God by calling doth giue vs light, wee muſt not linger leaſt the opportunity do eſcape vs.

5 *So long as I ſhalbe in the world.* I expound this to haue beene added by a preuention: for it might haue been thought to be an abſurd thing, that Chriſte ſhoulde appoint vnto himſelfe a time to worke in, as if it were to be feared, leaſt the night ſhoulde oppreſſe him as it did other men. Therefore hee doth ſo ſeparate him ſelfe from other men, that yet notwithſtanding he ſaith that he hath an appointed time, wherein he muſt worke. For he compareth himſelfe vnto the Sunne, whiche although it lighten the earth with the brightneſſe thereof, yet when it ſetteth, it taketh away the day with it. Therefore he giueth vs to vnderſtande that his death ſhall bee as the ſetting of the Sunne: not becauſe it ſhall extinguiſh or darken his light: but becauſe it ſhall take him out of the ſight of the world. Neuertheleſſe he teacheth that when hee was brought foorth in the fleſhe, hee was then the true bright ſhining day of the world. For although God had lightened all ages, yet Chriſt brought foorth by his comming, a new and vnwonted brightneſſe. VVhereupon he bringeth in, that this time was moſt apt and fit to ſet foorth his fathers glory, as a moſt cleere day, wherein God woulde more euidently reueale himſelfe in marueilous workes. But here ariſeth a queſtion becauſe there appeared greater power of God after the death of Chriſt both in the fruite of doctrine, and alſo in the myracles: and Paule 2. Cor. 4. 6. doth apply this properly vnto the time of his preaching, that God who from the beginning of the world commaunded light to ſhine out of the darkneſſe, did then ſhine by the Goſpel in the face of Chriſte.

And Chriſte doeth at this time no leſſe ſpread abroade his bright beames in the worlde then when he was openly conuerſaunt amongeſt men. I anſweare, that after that Chriſt had fulfilled the courſe of his function, he wrought no leſſe mightily by his miniſters, thē by himſelfe when he was in the world. In deede that is true: but firſt of all that is no let, but that he ought to haue done that himſelf which was enioyned him by his father, at ſuch time as he was reuealed in the fleſh to that ende. And ſecondly, it hindereth no whit, but that his corporall preſence, was the true and ſingular day of the world, the brightnes whereof was ſpread abrode throughout all ages. For whence had the holy fathers in times paſt, and whence haue we at this day light & day, ſaue only becauſe the giuing and reuealing of Chriſt hath alwaies ſent out farre and wyde his bright beames to make a continuall day? VVhereupon

vpon it followeth, that whoſoeuer haue not Chriſt to be their direcer, they wander groping in darkeneſſe confuſedly, and without order, like blinde men. Neuertheleſſe, we muſt note this ſenſe, that like as the Sunne doth open vnto the eyes of men, the moſt beautifull ſtage of the heauen and earth, and all the order of nature: ſo God hath reuealed in his ſonne the principall glory of his workes.

6 When he had ſaid this, he ſpit vpon the earth, and made clay of the ſpittle, and laid it vpon the eyes of the blinde.

7 And ſaid vnto him, Goe, waſh in the poole of Siloa, which is, if thou interprete it, ſent: he went therfore and waſht, and came ſeeing.

8 Therfore the neighbours, and theſe that had ſeen him before, becauſe he was a begger, ſaid, is not this he that ſate and begged?

9 Otherſome ſaid, truly this is he. And otherſome ſaid, he is like him. But he ſaide, I am hee.

10 Therfore they ſaid vnto him, how are thine eyes opened?

11 He anſwered and ſaid, The man that is called Ieſus, made clay, and put it vpon mine eyes, and ſaid vnto me, goe into the poole Siloa, & waſh: and after that I went, and waſhed, I did ſee.

12 Therfore they ſaid vnto him, where is hee? hee ſaid, I know not.

6 Hee ſpit vpon the earth. Chriſt his purpoſe was, to reſtore ſight to the blinde: but he goeth about the matter in ſuch a ſort, as at the firſt ſight may ſeeme very abſurd: for by annointing his eyes with clay, hee doth after a ſort double his blindneſſe: who would not haue thought that hee did either mocke the miſerable man, or els that he toyed like a man that was diſtract? But his meaning was by this meanes to prooue the faith and obedience of the blinde man, that he might be an example vnto all men.

This was no ſmall token of faith, that the blinde man hauing embraced the bare worde, doth beleeue aſſuredly that he ſhould haue ſight reſtored vnto him: and vpon this hope hee maketh haſt to goe thither whyther he was bidden. And alſo this is an excellent commendation of obedience, that he doth ſimplie obey Chriſt, although many things do perſuade him to the contrary. And this is alſo a declaration of a true faith, when as a godly minde being, contented with the plaine worde of God, doth promiſe vnto it ſelfe that thing which ſeemeth to bee otherwiſe vncredible. The readineſſe of obedience doth followe faith immediately, ſo that hee doth quietly ſubmit himſelfe to bee gouerned by God, whiche is perſwaded that he will be vnto him a faithfull guide. It is queſtionleſſe that the ſuſpition and feare of mocking did come into the blinde mans mynde: but it was an eaſie matter for him to breake through all impediments, ſeeing he was perſwaded that it was ſafetie it ſelfe to followe Chriſt. If any man obiect, that the blinde manne knewe not what Chriſte was, that hee might gyue vnto him due honour as vnto the ſonne of GOD, I confeſſe that indeede: but becauſe hee dyd beleeue that he was ſent of God, ſubmitting himſelfe vnto him, & not doubting but ỹ he ſpake the truth, he ſeeth nothing in him

but

but that which is diuine. Yea in that hee did addict himselfe wholy vnto Christ in so small knowledge, his faith deserueth so much the more praise.

7 *Wash in the poole Siloa.* It is certaine that there was no vertue either in ỹ clãy, or in ỹ water of Siloa, to cure his eyes: but Christ did not once only adorne his myracles with these externall signes freely: either that hee might accustome the faithfull vnto the vse of signes, or that hee might shew that all thinges are subiect to his will, or that he might declare that there was as much power in all creatures as he woulde giue them. Yet some doe demaund what the clay made of dust and spittle doth signifie: and they expound this to haue been a figure of Christe: because the dust doth betoken the earthly nature of the flesh, and the spittle which came out of his mouth, the diuine essence of the worde. But I omit this Allegorie, because it hath in it selfe more subtiltie then soundnesse, being contented with this simplicitie, that like as man was first created of clay, so Christ did vse clay in framing his eyes againe, shewyng the same power in a part of the body, which the father declared in making the whole man: or peraduenture his intent was by this signe to declare, that it was no harder a matter for him, hauing remooued the impediment, to open the eyes of one that was blind, then for any man to wype away clay: and againe, that it was in his power to stoppe the sight of eyes, in like sort as if any man should stoppe vp the eyes with clay: which latter thing pleaseth me better. Peraduenture he commaunded him to wash in the poole of Siloa, that he myght vpbraide vnto the Iewes, that they themselues were to blame, because they did not perceiue the power of God which was present with them: like as Esaias doth chide the men of his time in the eight Chapter, and sixt verse, because setting at nought the waters of Siloa, which ran calmely, they desire the swift and violent riuers. And also it seemeth to me that the same reason did persuade Elizeus to commaund Naaman the Assyrian to wash in Iordan. If we beleue Ierome, the waters which did spring out of the mount Sion at certaine houres, did make this poole. The Euangelist setteth downe of set purpose the interpretation of the word *Silea*, because that well beeing nigh vnto the Temple did dayly put the Iewes in minde of Christ who was to come: whom yet notwithstanding they despiced being offered vnto them. Therefore the Euangelist setteth out vnto vs the grace of Christe that he alone doth lighten our darknes, & giue sight to the blind. For the estate of our nature is depaynted in the person of this one man: namely, that all of vs are depriued of light and vnderstanding euen from our mothers wombe: and secondly, that wee must seeke remedie for this euill only at Christe his hands.

And note that although Christe was present then, yet woulde hee not haue the signes neglected, to reproue the blockishnesse of the nation, which did only retaine a vaine shadow of the signes, the substance being abolished. Herein appeareth also the wonderfull goodnes of Christ, that he being the Phisition came of his own accord vnto the blind man, and doth not wayte for his prayers in helping him. And truly seeing that we are naturally turned away from him, we are vtterly vndone, vnlesse he meet vs before he be called, and preuent vs with his mercie, which are drowned

drowned in the forgetfulnes of light and life.

8 Therfore the neighbours, and those that had seene him. Not only the neighbours did know the blinde man, but also all the inhabitants of the citie, because he was a begger and was wont to sit at the gate of the Temple: and such do cause the common people to looke vpon them. This knowledge of the man did cause the fame of the myracle to bee spread the farther abroade. But (as vngodlinesse is wittie in darkening the workes of God) many men thought that it was not the same man, because there appeared in him a new power of God, so that the more excellent the maiestie of Gods workes is, they finde the lesse credite amongest men. But their doubting did serue greatly to prooue the myracle, because it came to passe hereby, that the blind man did the more extol the grace of Christ by his own testimony. Therfore the Euãgelist gathereth al these circumstances not in vaine, whereby the truth of the myracle did more plainely appeare.

11 And after that I went and washed. Such happie successe of obedience teacheth vs, that hauing ouercome all hinderances, we must goe forwarde stoutly, whyther soeuer the Lorde doth call vs: and let vs not feare but that that shall come to good passe what soeuer wee take in hande so long as he is our ayder and guide.

13 They bryng hym that had beene sometimes blynde vnto the Pharisees.

14 And it was the Sabbeth, when Iesus made claye and opened his eyes.

15 Therefore the Pharisees also asked him againe, howe hee had receiued his sight. And hee sayde vnto them, Hee put clay vppon mine eyes, and I washed, and doe see.

16 Therfore some of the Pharisees said, This man is not of God, because he keepeth not the Sabbeth. Other some said, how can a man that is a sinner doe these myracles? And there was a dissention amongest them.

17 They say vnto hym that had beene sometimes blinde, what sayest thou of him, because hee hath opened thine eyes? And he saide, hee is a Prophete.

13 They bring him. The narration whiche shall followe immediatly, doth declare, that the wicked are so farre from profiting in the workes of the Lord, that the more they are vrged with the power therof, the more doe they vomit out the poyson which they had inwardlye conceiued. The sight which was restored to the blinde man ought to haue made euen stonie mindes softe: at least the Pharisees beeing stricken with the newnesse and greatnesse of the thyng, ought to haue pawsed so long, vntyll suche time as they coulde enquyre whether it were a worke wrought of God or no: but the hatred of Christ drieueth them headlong vnto such madnesse, that they doe by and by condemne that which they heare he had done. The Euangelist nameth the Pharisees, not because the other sectes did beare with Christe, but because this secte was more couragious to defende the present state, then the other.

Hypocrisie is alwayes cruell and proude: therefore seeing that they dydswel with a false opinion of holinesse, the doctrine of þ gospel woũded them chiefly, which condemned all their feigned righteousnesse: and

they did eſpecially fight for their owne power and kingdome vnder colour of defending the lawe. VVheras the Euangeliſt recordeth that the multitude brought the blinde man vnto the Phariſees, it is vncertaine for what ende and purpoſe they did this: there was ſcarſe anye that dyd not know, how enuiouſly the Phariſees were ſet againſt Chriſt. Therefore it may be, that many flatterers did for their ſakes of ſet purpoſe aſſay to darken the glory of the myracle. Notwithſtanding (as I thinke) this ſeemeth to bee more like to bee true, that the greater part of the people ſuſpending their owne iudgement (as it falleth out ſometimes) did meane to make thoſe dayesmen and iudges, that were gouernours.

In the meane ſeaſon being blinde of their owne accorde, they bring darknes vpon themſelues in the Sun, that it may darken his light. This is the diſordered religion of the common people, that it doth worſhip the wicked tyrants of the Church vnder colour of diuine reuerence: & contemneth God himſelfe aſwell in his worde as in his workes, at leaſt it doth not vouchſafe to haue any reſpect vnto him.

14 And it was the Sabboth. Chriſt did chooſe the Sabboth day of ſet purpoſe, which would giue matter of offence vnto the Iewes. He had alreadie ſufficiently tryed in the man ſicke of the palſey, that they wold alſo be cauilling at this worke. Therefore why doth he not preuent the offence (which hee might haue done moſt eaſily) ſaue onely becauſe the defenſe which his enemies had taken in hand malitiouſly, woulde ſerue to the ſetting foorth of the power of God? The Sabboth day was vnto them in ſteede of a whetſtone to ſharpen them to enquire of the whole matter. And what doe they gaine I pray you by the queſtion, which they asked diligently and carefully, ſaue onely that the trueth of the myracle appeareth more plainely? VVe muſt learne by this example, that we ought to nettle the enemies of the Goſpell: and that thoſe men doe altogether dote, who doe in ſuch ſort reconcile the world vnto Chriſt, that they doe condemne all manner of offences: ſeeing that Chriſt did rather willingly & wittingly prouoke the wicked. Therfore we muſt hold that rule which he preſcribed els where, that we muſt contemne the blinde and the leaders of the blinde. Mat. 15. 14.

15 The Phariſees alſo asked him. The people had heard this confeſſion proceed before frō the mouth of the blind man: now are the Phariſees alſo made witneſſes therof, who might obiect that the cōmō people had no leſſe raſhly receiued a rumour without any head, then it was raſhly rayſed. And firſt of all omitting the queſtion of the fact (as they ſay) they doe only diſpute concerning the lawfulneſſe thereof: for they doe not denie but that Chriſte reſtored ſight to the blinde: but they finde a fault in the circumſtance of the time: and doe denie that it is a woorke of God, ſeeing the Sabboth was broken thereby. But they ſhould firſte haue decided this queſtion whether a diuine worke were the breaking of the Sabboth or no. And what is it that will not ſuffer them to ſee this, ſaue onely becauſe beeing blinded with wicked affection, and malitiouſneſſe, they can ſee nothing? Furthermore, they had beene alreadie ſufficiently taught by Chriſte, that thoſe benefites which God giueth vnto men do no more diſagree with the Sabboth then doth circumciſion,

eumciſion. And the woordes of the lawe doe commaunde men to ceaſe from their owne workes, and not from the workes of God. Therefore in that they take an errour, which had been ſo ſtrongly refuted alreadie, for a manifeſt truth, it is to bee imputed vnto obſtinate wickednesſe: at leaſt they erre for no other cauſe saue onely, becauſe it pleaſeth them ſo to doe. So the Papiſtes doe not ceaſe to bring in oftentimes, friuolous and rotten cauils which haue byn anſwered an hundreth times. Therefore what muſt we doe? To wit, when wee haue opportunitie we muſt refute ſo much as in vs lyeth their wickednesſe, who burden and ſlaunder the Goſpel with falſe enuie. If no defence, howe iuſt ſoeuer it be, can ſtoppe their mouthes, wee muſt not be weary but muſt courageouſly tread vnder foote this wicked deſire whiche they haue to ſpeake euill, wherewith they goe about to oppreſſe vs. They take vnto themſelues *maximes* which wee doe willingly graunt vnto them, that they are not to bee hearde who doe depart from the Church, and breake the vnitie of faith. But they doe ſlyte paſſe ouer that whiche was chiefly to be diſcuſſed, and which we haue plainely expounded in a thouſande places, that the Pope with his traine are nothing leſſe then the Churche, that ỹ hotchpotch cõpounded of ſo many corrupt inuentions, and infected with ſo many feignings of ſuperſtitions, doeth much differ from ſincere faith. But they ſhall neuer bring to paſſe with their furious wantonneſſe, but that the truth which wee haue ſo often and ſo ſoundly teſtified, ſhall at length haue the vpper hande. In like ſort the Phariſees did take a maxime againſt Chriſt, which the people did approue, that hee was not of God whoſoeuer did not keepe the Sabboth day: but they did vniuſtlie and falſely obiect that a worke of God, was the breaking of the Sabboth day.

16 How can a man that is a ſinner. A ſinner is taken in this place as in many other places, for a wicked perſon and contemner of God. Wherfore doeth your maſter eate with publicanes and ſinners, that is, with wicked and vngodly men, whoſe wickednesſe is openly knowen? For the enemies of Chriſt did gather by the breaking of the Sabboth, that he was a profane man, and one that was voide of all religion. On the other ſide, thoſe that be indifferent and iudge more iuſtly, do think that hee is a godly and religious man, becauſe he was furniſhed with excellent power of God to worke myracles. Although this argument ſeemeth to be ſcarſe ſtrong enough. For God doth promiſe that euen the falſe Prophetes ſhall ſometimes worke myracles: and we know that Satan doth imitate the workes of God, like an Ape, that he may deceiue thoſe that do not take heede. Yea, Tranquillus reporteth that when Veſpaſian was in Alexandria, and did ſit in the midſt of the market place to giue iudgement, he was requeſted by a blinde man that he would annoynt his eyes with his ſpittle: and that Serapis had ſhewed him this remedie in ſleepe. Veſpaſian becauſe he would not raſhly ſet himſelfe to bee mocked of all men, could hardly and with much adoe be perſwaded to doe this: yet when as his friendes were very importunate vpon him, he granted the blind man his requeſt, and ſo his eyes were opened ſodainly. Who will therefore reckon Veſpaſian amongeſt the ſeruants of God, or adorne him with the praiſe of godlineſſe?

I anſwere, that amongeſt the godly and ſuche as feare God, myracles

are vndoubted marks of the power of the holy Ghoſt: but that it commeth to paſſe by the iuſt iudgement of God, that Satan doth deceiue the vnbeleeuers with falſe myracles, as it were with deluſions. I thinke that that is no lie which I did of late recite out of *Suetonius*: but I doe rather aſcribe this vnto the iuſt vengeance of God, that ſeeing that the Iewes did contemne ſo many and ſuche excellent myracles of Chriſte they were at length deliuered into the handes of Satan, according as they had deſerued. For they ſhould haue gone forward in the pure worſhip of God, by the myracles of Chriſt, they ſhould haue been confirmed in the doctrin of the law, & haue riſen vp vnto the Meſsias himſelfe, who was the ende of the lawe. And trulie Chriſt did manifeſtly teſtifie by giuing ſight to the blinde that hee was the Meſſias. Are not thoſe men, which refuſe to acknowledge God in his workes, ſeeing they doe not only through ſluggiſhneſſe, but alſo through malicious contempt refuſe him, worthie to be giuen ouer of God vnto the ſubtiltie of Satan? Therefore let vs remember that we muſt ſeeke God with the ſincere affection of the hearte, that hee may reueale himſelfe vnto vs by the power of his ſpirite: that wee muſt obediently heare his worde, that he may decipher out the true Prophetes, by no deceiuing myracles. So ſhall it come to paſſe that myracles ſhall profite vs, and wee ſhall not bee ſubiect to the ſeducinges of Satan. As touching theſe men, although they doe well in this, that they ſpeake reuerently of the myracles, wherein the power of God appeareth, yet doe they not bring a reaſon ſtrong enough to prooue that Chriſt is to bee accounted a Prophete of God. Neither yet would the Euangeliſt haue their anſwere to bee accounted an Oracle, hee doth only bring to light, the wicked ſtubbornenesſe of the enemies of Chriſt, who catching at ſomewhat maliciouſly, wherewith they may finde fault, being admoniſhed, they doe no whytte yeelde.

And there was a diſſention amongeſt them. Diſſention is the worſt & moſt hurtfull euill that is in the Church: how is it then that Chriſte doeth ſowe matter of diſcorde euen amongeſt the very Doctors of the Church? VVe may eaſily anſwere, that the onely intent and purpoſe of Chriſte was to bring all men vnto God the father, ſtretching out his hand as it were. But the diſſention did ariſe and proceede from their wickedneſſe, who had no deſire to come vnto God. Therefore they doe as it were cut the church in peeces by diuiſion, whoſoeuer will not obey the truth of God. But it is better that men doe diſagree amongeſt themſelues, then that they ſhould all fall away together with one conſent frō godlineſſe. Therfore ſo often as diſſention appeareth, wee muſt alwaies conſider whence it ſpringeth.

17 *They ſay vnto him that had beene blinde,* The more diligently they enquire, the more mightily doth the truth of GOD ſhewe it ſelfe: For they do as if a man would quench a flame with his blowing. Therfore ſo often as wee ſee the wicked aſſay all thinges that they may at length oppreſſe the trueth of God, there is no cauſe why we ſhould be afraid, or be too carefull for the euent, becauſe they ſhall doe nothing els by this meanes, but kindle the light thereof. Furthermore, in that they demaund of the blinde man, what hee thinketh, it is not therfore, becauſe they paſſe for his iudgement, or ſet an heyre by it: but becauſe they

they hope that the man being ſtriken with feare will anſwere according as they woulde haue him. In which point the Lord deceiueth them. For truly ſeeing that a man of the common ſort, ſetting nought by their threatnings doth boldly affirme that Chriſte is a Prophete, the grace of God is to be thanked for this, ſo that this boldneſſe is as it were an other myracle. And if ſobeit hee confeſſed ſo couragiouſly and freely that Chriſt was a Prophete: who did not as yet vnderſtand that he was the ſonne of God, how ſhamefull is their vnbelief, who being diſcouraged with feare, doe either denie him or keepe ſilence, whenas they know that he ſitteth at the right hand of God the father, and that he ſhal come thence to iudge the whole world? Therefore ſeeing that this blind man did not choake a ſmall ſparkle of knowledge, wee muſt endeuour that there may a free and perfect confeſſion ſhine againe from that perfecte brightneſſe which hath ſhined into our heartes.

18 Therefore the Iewes beleeued not him, that he had been blind and had receyued his ſight, vntyll they called the parents of him that had receiued his ſight.

19 And they asked them ſaying, Is this your ſonne, who you ſay was borne blind? therefore how doth he now ſee?

20 His parents anſwered them ſaying, we know that this is our ſonne, and that hee was borne blinde.

21 But howe hee nowe ſeeth we know not, or who hath opened his eyes, we know not: he hath age, aske him: he ſhall ſpeake of him ſelfe.

22 Theſe thinges ſaid his parents, becauſe they feared the Iewes. For the Iewes had alredy conſpired, that if any man ſhoulde confeſſe that he was Chriſte, he ſhould be caſt out of the Synagogue.

23 Therfore ſaid his parents, he hath age, aske him.

18 Beleeued not. VVe muſt in this place note two thinges, that they doe not beleeue that the myracle was done, and that being of their owne accorde blinded with a wicked hatred which they did beare againſt Chriſt, they ſee not that which is manifeſt. The Euangeliſt reporteth that they beleeued not. If the reaſon be demaunded, it is not to be douted but that their blindneſſe was voluntarie. For what doth keepe them from ſeeing a moſt manifeſt worke of god which was before their eyes: yea, that being more then conuict, they doe yet notwithſtanding not beleeue that which they knowe is true, ſaue only becauſe the inward wickedneſſe of their heart doth keepe their eyes faſt ſhut. Paule teacheth that the ſame is alſo fulfilled in the doctrine of the Goſpell: for he ſaith that it is not couered or obſcure, ſaue only to the reprobate whoſe minds the God of this world hath blinded. 2. Cor. 5. 3. 4. Beeing admoniſhed with ſuche examples, let vs learne not to lay ſtumbling blockes in our owne way, which may keepe vs from beleeuing. The Euangeliſt calleth the gouernours the *Iewes* by *Synecdoche*.

19 Is this your ſonne. Becauſe the matter would not frame the former way, they aſſay a newe way: but the Lord doth not onely myraculouſly euen here alſo diſturbe their endeuours: but turne them vnto a contrary ende. Furthermore, they do not demaund one particuler queſtion only, but they did pack more things together, that they may cut of all occa-

ſion of anſwering, But the parentes of the blind man doe only take the one halfe of the manifold and captious interrogation, whereunto they anſwere: they teſtifie that he was their ſonne, and that he was blinde from his mothers wombe. Hereupon it followeth that hee doeth not ſee naturally, but that his eyes were opened myraculouſly. But they paſſe ouer this latter thing, becauſe it was odious: by which their ſilence they bewray their vnthankefulneſſe. For truely ſeeing they had ſo great a benefite of God powred vpon them, they ſhould haue beene feruently bent to praiſe and magnifie his name. But being afraid they do as much as in them lyeth bury the grace of God: ſaue only that they make their ſonne a witneſſe in their ſteede, that hee may both with leſſe enuie and greater credite, declare the whole matter as it was done. And although they doe wiſely inuent this middle meanes, whileſt they them ſelues eſchew danger, ϸ they may teſtifie concerning Chriſt, ouerthwartly by the mouth of their ſonne: yet is this no let but that by the mouth of the Euangeliſt the ſpirite may condemne their ſoftneſſe, becauſe they doe not in the meane ſeaſon their owne dutie. Therefore how much more vnexcuſable are thoſe who doe ouerwhelme Chriſte with his doctrine, his myracles, his power, and grace, and that by their vnfaithfull denyall.

22 *They conſpired.* This place teacheth that the cuſtome of excommunication was auncient, and vſed in all ages: neither was excommunication then newly inuented, but that that puniſhment which was vſed in times paſt againſt Apoſtataes, and the deſpicers of the lawe, was turned vnto the Diſciples of Chriſt. Therfore we vnderſtand that the ryte of excommunication did ariſe from the moſt auncient diſcipline of the Churche, and ſecondly that it began not of late, and that this is not a fault of one age only, that wicked men do corrupt the holy inſtitutions of God with their ſacriledge. God would that there ſhoulde be ſome forme of correction from the beginning, wherewith rebels might bee kept vnder. The high Prieſtes and Scribes did not only tyrannouſly abuſe this power to vexe the innocent withall: but they did alſo at length wickedly reſiſt God himſelf & his doctrine. Seeing that the truth of Chriſt was mightier, thē that they were able to reſiſt ϸ ſame by order and lawe, they did ſhake the lightnings of excommunications to oppres it. The ſame was done euen amongeſt the Chriſtians: for it canne ſcarſe be expreſſed what barbarous tyranny the falſe Biſhops did vſe in bringing vnder the common people, that none might bee ſo bold as to mutter, and we doe now ſee with what great crueltie they wreſt this dart of excommunication againſt all the worſhippers of God. But we muſt thus perſwade our ſelues, that whenas excommunicatiō is turned to a wrong end, it may ſafely be contemned. For whenas God did giue vnto his Church the law of excommunication, he did not arme tyrants or hangmen with a ſwoord to cut the throates of ſoules: but he preſcribed a rule how to gouerne his people: & that vpon this cōdition, that he himſelfe might be the chiefe gouernour, and might haue men to bee his miniſters and officers. Therefore let the falſe biſhops ſend out their lightnings as it ſhall pleaſe them: yet ſhall they make none afraide with their vaine crackes, ſaue only thoſe who beeing not as yet taught by the voyce of the chiefe ſheephearde, which is the true ſheepefolde, doe wan-

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der to and fro being doubtfull. To conclude if we see any that be not vnder and subiecte to Christe, it is most certaine they are depriued of the lawfull power of excommunication. VVee must not feare least they exclude vs out of their congregation, out of which Christe who is our life and health is banished. But rather if we couet to be ioyned vnto Christe, we must willingly depart out of the Pope his synagogues: so farre off is it that the feare of casting out must hinder vs. And although the ryte of excommunicating was so wickedly corrupt in the old church yet would not Christ haue the same extinguished by his comming: but hee restored it to the puritie thereof, that it might againe bee of force amongest vs. So although there raigne at this day a most filthie profanation of this holy discipline, in Papistry, we must rather reclaime the same vnto his auncient integritie with great diligence, then abolish it. Things are neuer so well framed in the world, but that the most holy lawes of God doe degenerate into corruptions through mans fault and follie. Satan shoulde haue too great libertie, if hee coulde bring to nought, whatsoeuer hee doth corrupt. VVee should haue at this day no Baptisme, no Supper, and finally, no religion, whereof hee hath left no parte free from his pollutions.

24 Therfore they called the man againe that was blinde, and saide vnto him, Giue the glory to God: we know that this man is a sinner.

25 Therfore he answered and saide, I knowe not whether hee bee a sinner or no: one thing I know, that whereas I was blinde I now see.

26 Therfore they saide vnto him againe, what did he to thee? howe opened hee thine eyes?

27 He answered them, I told you alreadie, and yee heard not: what will you heare againe? will you also be made his disciples?

28 Therefore they rayled on him, and said, be thou his Disciple: wee are Moses his Disciples.

29 VVee knowe that God spake vnto Moses: but wee knowe not whence this fellowe is.

30 The man answered, and said vnto them, truly in this is a wonder, that yee know not whence he is, and he hath opened mine eyes.

31 And we know that God heareth not sinners: but if any man be a worshipper of God, and doe his will, him he heareth.

32 From the beginning hath it not been heard, that any man hath opened the eyes of him that hath been borne blinde.

33 Vnlesse this man were of God, hee coulde doe nothing.

24 Therefore they called him the second time. It is questionles that being enforced with shame they called the blinde man, whom they had tryed before to bee too firme and constant. So that the more vehemently they striue against God, they doe oftentimes intangle themselues the more, and tye themselues the faster. But they doe so question with him, that they may make him say as they say. This is a beautifull Preface whenas they doe exhort him to giue the glorie vnto God: but they doe by & by imperiously commaund him that he should not answere as hee thought, and according to his meaning. Therefore vnder colour of the name of God they do require at his handes seruile obedience.

Giue the glory to God. Although this their requeſt may be referred vnto the circumſtance of the cauſe, that the blinde man doe not darken the glory of God, by attributing vnto man the benefit which hee had receiued: yet do I rather ſubſcribe vnto their opinion, who thinke that it was a ſolemne forme, which they vſed, when they required an oath of any man. For euen Ioſua, 7.19 doth ſweare Achan by the ſame wordes when he wil wring out of him the true confeſſion of the garment which was ſtollen. And by theſe wordes they did teach men that God was not a little blaſphemed, if any man ſhold vnder colour of his name deceiue. And truly ſo often as we are to ſweare, we muſt remember this preface, that the truth may be no leſſe precious vnto vs, thē the glory of God. If this were ſo, men ſhould ſweare with farre more reuerence: now becauſe a great part (not thinking that GOD is denyed, when his name is called vpon to defend and maintaine a lye withall) doe come raſhly and contemptuouſly to ſweare: all thinges are ſtuft with periuries. In the meane while we ſee how hypocrites, euen whileſt they pretende the greateſt reuerence of God, do not only deceiue, but euen impudently mock alſo. For they proceed to get the blind man to ſweare to their wordes, & that wickedlie not without great reproch of God. God doth by this meanes bring their wicked counſels to light, howſoeuer they goe about with diuers colours to paint them, and with feigned ſhadowes to couer them.

25 *I know not whether he be a ſinner or no.* The blind man ſeemeth ſomwhat to digreſſe through feare, from his free teſtimonie, neither muſt we thinke that he doubted any thing of Chriſt, as the words do ſound: but I doe rather thinke that hee ſpake tauntingly that hee might the more nettle them. He had confeſſed before that he was a Prophet: when as he ſawe that he preuailed not, ſuſpending his iudgement concerning the perſon, he ſetteth before them the thing it ſelfe. Therfore this graunting wanteth not a mocke.

26 *Therfore they ſaid vnto him againe.* Seeing that wee ſee the wicked ſo earneſt in their wicked actions, let vs bee aſhamed of our ſluggiſhneſſe, that we are ſo cold in doing the buſines of Chriſt. And ſeeing ỳ they do euerie where hunt after matter to cauill at, that they may darken the miracle, the Lord doth excellently driue away their endeuours, by the vnuincible conſtancie of the blind man. For he doth not only ſtand ſtoutly in his opinion: but doth alſo chide them freely & ſharplie, becauſe they doe goe about with asking many queſtions to couer the truth whiche was knowen and manifeſt,

Furthermore he caſteth in their teeth the peruerſe hatred of Chriſte, when he ſaith, *will yee bee his diſciples?* For his meaning is that although they ſhalbe an hundreth times conuict, yet are they poſſeſſed in ſuch ſort with a malitious and deadly affection, that they will neuer yeeld. This is wonderfull boldneſſe, that a baſe perſon and obſcure fellow, yea one that for his begging was almoſt nought ſet by, doth freely prouoke the fury of all the Prieſtes againſt him. If only a ſmall preparation of faith, did make him ſo bolde when he was come vnto the battle, what excuſe will they make who beeing great preachers of the Goſpell in time of tranquilitie, are dumbe in time of danger? Furthermore, this interrogation is alſo made in ieſt: for ỳ meaning therof is, that they were moued by

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ſome euill will, and not with the ſincere deſire of the truth, to vrge and aske this queſtion ſo diligently.

28 *Therefore they rayled on him.* It is like that whatſoeuer raylinges the force of furious wrath did miniſter vnto them, they did ragingly caſt out the ſame againſt him: and this was one of many, that they called him a reuolt from the law. For in their iudgement he could not be a diſciple of Chriſte, but he muſt fall away from the lawe of Moſes: they make theſe two things as cõtrarie one to the other. And this is to looke vnto a moſt beautifull colour, in that they are afraide to departe from the doctrine of Moſes. For this is a true rule of godlineſſe, that we muſt heare the prophetes, by whom God did ſurely ſpeake: leaſt faith bee carryed about with euery doctrine of man. From this true principle doe they fet the certaintie which they haue of the lawe of Moſes: but they lye when they ſay that they are Moſes his diſciples, when they are turned away from the ende of the lawe. So hypocrites are wont to pull God in peeces when they will pretende his name. If Chriſt be the ſoule of the lawe as Paule teacheth Rom. 10.4. VVhat ſhall the lawe be when it is ſeparated from him, but a dead body? By this example are we taught that God is not heard aright, ſaue onelie when the hearer giueth good eare vnto his voyce, that he may perceiue what he meaneth & ſpeaketh. VVhẽ as they ſay that *they cannot tell whence Chriſt is*, this is not referred vnto his countrie or the place where he was borne: but vnto his Propheticall office. For they obiect that they haue no knowledge of his calling, that they may receiue him as cõming from God.

30 *Truly in this is a wonder.* He toucheth them by the way, becauſe being nothing moued with ſuch a ſinguler myracle, they feigne that they know not the calling of Chriſt: as if he ſhould ſay, that it is vnſeemely that ſuch a token of Gods power ſhould be counted as nothing, & that the calling of Chriſt being ſo proued and teſtified, ſhould yet notwithſtanding purchaſe no credite amongſt them. And to the end hee may the more vrge theyr ſluggiſhneſſe or wickedneſſe, hee amplifieth the excellencie thereof by that, that ſince man can remember it was neuer hearde that man did any ſuch thing. VVhereupon it followeth that they are malitious & vnthankfull, which winke willingly at a manifeſt worke of God. Therefore he gathereth that he was ſent of God, whiche was furniſhed with ſo great power of the ſpirite to purchaſe credite to himſelfe and to his doctrine.

31 *And we know that God heareth not ſinners.* They are deceiued which think that the blind man ſpake thus according to the opiniõ of the cõmon people. For this word *ſinners* is taken in this place alſo for a wicked and vngodly perſon, as a little before. And this is the continuall doctrine of the ſcripture, that God heareth none ſaue thoſe that call vpon him truly and with a ſincere heart. For ſeeing that faith alone openeth vnto vs the gate vnto God, it is certaine that all the wicked are driuen away from comming vnto him: yea he doth teſtifie that he doth abhorre their prayers, as he doth loath their ſacrifices. For hee biddeth his children come vnto him by a ſinguler priuilege, and it is the ſpirit of adoption alone, which cryeth in our heartes, Abba father. Rom. 8.15. To be briefe, no man is rightly prepared to pray vnto God, ſaue he which hath

an heart purged by faith. As for þ wickedas they doe profane the name of god in their prayers, ſo they doe rather deſerue to be puniſhed for this their ſacrilege, then to obtaine any thing that may be for their welfare. Therefore this is a good reaſon which the blinde man bringeth in, that Chriſt came from God, ſeeing he was ſo readie to graunt his petitions.

34 They anſwered and ſaid vnto him, thou art altogether borne in ſinne, and teacheſt thou vs? And they did caſt him out.

35 Ieſus hearde that they had caſt him out: and when he had found him, he ſaide vnto him, beleeueſt thou in the ſonne of God?

36 He anſwered and ſaid, who is he Lord that I may beleeue in him?

37 And Ieſus ſaid vnto him, thou haſt both ſeene him: and hee that ſpeaketh with thee, is hee.

38 And he ſaid, I beleeue, Lord. And he worſhipped him.

39 Then ſaid Ieſus, I am come to iudgement into this world, that they which ſee not, may ſee: and that thoſe which ſee may be made blinde.

40 This heard ſome of the Phariſes which were with him, and ſaid vnto him. Are we alſo blinde?

41 Ieſus ſaid vnto them, if you were blind, you ſhould haue no ſinne: but now yee ſay, we ſee: Therefore your ſinne remaineth.

34 Thou art borne in ſinne. I doe not thinke but that they alluded vnto his blindneſſe: as it is a common cuſtome amongeſt proude men to vexe thoſe that are in aduerſitie, and miſerie. Therefore they mock him as if hee had come out of his mothers wombe with the marke of his wickedneſſe. For this was a common opinion amongeſt the Scribes that the ſoules after that one life was paſt, did flit into newe bodies and did there ſuffer puniſhment for their former ſinnes. VVhereupon theſe men ſet downe this, as a manifeſt truth, that he that was born blind was then polluted and corrupt with ſinnes ſo ſoone as he was borne. VVee ought to learne by this corrupt iudgement, that we muſt not alwayes meaſure euery mans ſinnes by the whips of God. For the Lorde (as wee ſaw before) hath diuers ends for which he layeth miſeries vppon men. And beſides this that theſe hypocrites doe mocke this miſerable man, they do alſo refuſe reprochfully, all his holy and good admonitions: as this is a thing too common, that no man can abide to be taught of him who he deſpiſeth. Furthermore, ſeeing that we muſt alwaies heare god, by whomſoeuer he ſpeake vnto vs: let vs learne to deſpice no man, that God may alwayes find vs meek & redie to be taught, although he vſe a moſt ſimple man & one whereof there is no account made to teache vs by. For there is no worſe plague, then when pride ſtoppeth our eares, ſo that we cannot vouchſafe to heare thoſe which giue vs profitable & good counſell. And God doth oftentimes chooſe vile & baſe perſons of ſet purpoſe, to teach vs and admoniſh vs, that hee may bring downe our loftines.

They did caſt him out. Although it may be that they did caſt him out of the temple by violence, yet I doe thinke that the Euangeliſt meaneth otherwiſe, that they did excommunicate him, & ſo his caſting out was couered with ſome colour of the law. And this agreeth better with the

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text: becauſe if he had been caſt out only reprochfully, & matter had not bin of ſuch weight, that the fame ſhold haue come vnto Chriſt. Now in that Chriſt hearde of it, I doe thereby conieƈture that they did it with ſome ſolemne ryte as if it had been ſome earneſt matter. By this example are we taught, how little the curſings of the enemies of Chriſt are to be cared for. If we be caſt out of that congregation wherin Chriſt reigneth, that horrible iudgement is giuen vpon vs, that we are deliuered vnto Satan, becauſe we are baniſhed from the kingdome of the ſonne of god. But we muſt of our own accord flie frō that place, wher Chriſt ruleth not by his worde and ſpirite, if no man do expell vs: ſo far off is it that we muſt feare that tyrannous iudgement, wherewith the wicked do mocke the ſeruants of Chriſt,

35 *And when he had found him.* If hee had been kept ſtill in the Synagogue, it had been to be feared leaſt being eſtranged from Chriſte hee ſhould haue been drowned in deſtruƈtion dayly with the wicked: now as he wandered without the temple, Chriſte met him, Chriſte receiueth him, being caſt out by the Prieſtes, and embraceth him: he raiſeth him vp lying proſtrate, he offereth life vnto one that was condemned to death. And this ſame haue we alſo tryed in our time. For when as in the beginning *Luther* and ſuch like did reprehende the groſſer abuſes of the Pope, they had ſcarſe a ſlender taſt of Chriſtianitie: after that the Pope did caſt our his lightnings againſt them, and they were caſt out of the Romiſh Synagogue, Chriſt reached out his hande vnto them, and was throughly knowen vnto them. So there is nothing better for vs, then to bee fartheſt from the enemies of the Goſpell, that Chriſt may come nearer vnto vs.

Doeſt thou beleeue in the ſonne of God? Hee ſpeaketh vnto a Iewe, who hauing been inſtruƈted of a childe in the doƈtrine of the law, had learned that God had promiſed the Meſsias. Therefore this interrogation importeth as much as if Chriſte did exhort him, to follow the Meſsias and to addiƈt himſelfe wholy vnto him. Although he vſeth a more honorable name then they were wont to vſe as then: for the Meſsias was only accounted the ſonne of Dauid at that time.

36 *VVho is he that I may beleeue?* By this anſwere of the blinde man it appeareth, that although he knewe as yet no certaine or manifeſt thing concerning Chriſt, yet was he redy & eaſie to be taught. For theſe words import as much as if he did ſay, I am readie to imbrace him, ſo ſooneas he ſhalbe reuealed vnto me. And we muſt note that the blinde man is deſirous to be taught of Chriſt who was a Prophete: for hee was alreadie perſwaded that Chriſt was ſent from god. VVherfore he doth not raſhly ſubmit his faith vnto his doƈtrine,

37 *And thou haſt ſeene him.* The blinde man coulde be ſet no farther forwarde by theſe woordes of Chriſte, ſaue only vnto a bare, colde, and hungrie porcion or parcell of faith: for Chriſte maketh no mention either of his power, or why he was ſent of his farher, or what he broughte vnto men. But this is the principal thing in faith, to know that by the ſaƈtifice of his death ſinnes are purged, and that wee are reconciled vnto God: that his reſurrection is the tryumph ouer death beeing ouercome: that wee are renewed by his ſpirite, that beeing dead vnto the fleſhe and ſinne, wee may liue vnto righteouſneſſe: that hee is the onely

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mediatour: that his ſpirit is the earneſt of our adoption: and finally that all the parts of eternall life are in him. But the Euangeliſt doth either not recite all the communication which he had with Chriſt, or els he doth only giue vs to vnderſtand that the blinde man gaue Chriſt his name, that he might hereafter begin to bee his diſciple. I do not doubt but that Ieſus his mening was to haue him to know that he was chriſt. that he might bring him from this beginning of faith vnto a more full knowledge of him.

38 *And hee worshipped him.* The queſtion may be whether hee gaue vnto Chriſt the honour that is due vnto God or no. The worde which the Euangeliſt vſeth, ſignifieth nothing els, ſaue this, that by bowing the knee and other ſignes, he did teſtifie ſome worſhippe and reuerence. I thinke that hereby is meant ſome rare and vnwonted thing: namely, that the blind man gaue farre more honor to Chriſt then to a man or a prophete. And yet notwithſtanding I doe not thinke that he was come ſo farre then, that he knew that Chriſt was God reuealed in the fleſh. Therfore what meaneth this worſhipping? Seeing that the blind man was perſwaded that Ieſus was the ſonne of God, beeing as it were in a traunce by reaſon of wondering, hee dyd throwe downe himſelfe before him.

39 *I am come to iudgement. Iudgement* cannot be ſimply taken in this place for the puniſhment, which is laid vpon the wicked and the deſpicers of God, becauſe it is extended vnto the grace of illumination. Therefore Chriſt calleth it iudgemẽt, becauſe it reſtoreth things which were cõfuſed and ſcattered abroade into ſome lawfull order: yet notwithſtanding his meaning is, that this is done by the wonderfull counſell of God, and contrarie to the common ſenſe of men. And truly mans reaſon iudgeth that nothing can be more vnconuenient, then that thoſe ſhoulde bee made blinde by the light of the world which doe ſee. Therefore this is one of the ſecrete iudgements of God, whereby he caſteth downe mans pride.

Furthermore, we muſt note that the blindneſſe which is here mentioned, doth not ſo much come frõ chriſt, as through mans fault. Neither doth any mans owne nature properly make him blind: but ſeeing ṕ the reprobate deſire nothing els but to quẽch his light, it muſt needs be that the eyes of their minde which are infected with wickednes & frowardneſſe, muſt be blinded with the light offered vnto them. To be briefe, ſithence Chriſte is of his owne nature the light of the worlde, this is a thing that is accidentall, that ſom are made blinde by his comming. Yee may this queſtion be asked againe, ſeeing all men are generally condemned of blindneſſe, who are thoſe that ſee? I anſwere, that that was ſpoken tauntingly by a conceſſion, becauſe the vnbeleeuers, althogh they be blinde, doe yet notwithſtanding thinke that they are very ſharpe and quicke of ſight, and being puffed vp with this confidence, they doe not vouchſafe to heare God, and the wiſedome of the fleſh hath a fayre ſhew without Chriſt: becauſe the world doth not comprehende what true wiſdome is. Therefore Chriſt ſaith that thoſe men doe ſee, who are carried with their owne ſenſe and fantaſie, deceiuing themſelues and others vnder a fooliſh hope of wiſdome, accounting their vaine imaginatiõns wiſdome.

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Such men become blinde ſo ſoone as Chriſte appeareth in the brightneſſe of his Goſpell : not only becauſe their fooliſhneſſe whiche lay hid before in the darkneſſe of infidelitie, is diſcouered, but becauſe being deeper drowned in darkneſſe, through the iuſt iudgement of God, they looſe that little light, which remained in them. All men truly are born blinde : yet there ſhine ſome ſparkles as yet in the darkneſſe of corrupt and depraued nature, that men may differ from bruit beaſtes. Nowe if any man being puffed vp with a proud confidence and truſt which he hath in his own reaſon, do refuſe to ſubmit himſelf to God, hee ſhall ſeeme wiſe without Chriſte : but the brightneſſe of Chriſte ſhall make him fooliſh: Becauſe the vanitie of mans minde beginneth then to appeare, when as the heauenly wiſedome commeth abroade. But Chriſte his meaning was to expreſſe by theſe words (as I haue ſaid before) ſome greater thing. For hypocrites doe not ſo ſtubbornly reſiſt God before ſuch time as Chriſt doeth beginne to ſhine : but ſo ſoone as the light commeth neerer them, they rebell againſt God with open warre, and as if they were his open enemies. Therefore this frowardneſſe & vnthankfulneſſe cauſeth their blindnes to be doubled, & that God doth eyther put out, or altogether pluck out in his iuſt iudgement, their eyes which were before depriued of the true light. Now doe we know the ſumme of this place, that Chriſt came into the worlde that hee may illuminate the blinde, and bring thoſe vnto madneſſe which ſeeme to themſelues to be wiſe.

And in the former place he maketh mention of giuing ſight, becauſe this is the proper cauſe of his comming. For hee came not to iudge the worlde, but rather to ſaue that which was periſhed : as Paule 2. Cor. 10. 6. when he ſaith that God hath vengeance in readineſſe, againſt all the rebellious: he addeth alſo that this puniſhment ſhall take place, after that the obedience of the godly ſhalbe fulfilled. Neither ought this vengeance to be reſtrained vnto the perſon of Chriſt, as if hee did not the ſame dayly by the miniſters of his Goſpell. VVerefore we muſt take good heede, leaſt any of vs doe pull downe vpon his own pate this horrible puniſhment through a fond opinion of wiſdome : but experience teacheth vs how truly Chriſt vttered this ſame ſentence. For we ſee many men ſmitten with the ſpirite of giddineſſe and furye, for no other cauſe, ſaue onely becauſe they cannot abyde the riſing of the ſunne of righteouſneſſe. Adam liued at that time, and he was endued with the true light of vnderſtanding, when he loſt that diuine good thing by deſiring to ſee more then was lawfull for him. Nowe if when wee are drowned in blindnes, and being thus humbled of the Lord, wee do yet neuertheleſſe flatter our ſelues in our darknes, and ſet our phrenſie ſenſe and vnderſtanding againſt the heauenly wiſedome, it is no maruell yf Gods vengeance waxe heauie vppon vs, ſo that wee bee made double blinde.

This puniſhment was laid vpon the wicked vnder the lawe (for Ieſayas is ſent to make blinde the old people, that in ſeeing they may not ſee. *Make blinde the hearte of this people, and aggrauate their eares &c.* Ieſaias 6. 9. And the more fully the brightneſſe of the diuine light did ſhew forth it ſelfe in Chriſt then in the Prophets, ſo much the more manifeſtly & plainely ought this example of making blinde to appeare: as at this day the

the noone day light of the Goſpell, doth driue the hypocrites headlong into extreame madnes.

40 Certain of the Phariſees had heard. They did by and by perceiue that they were wounded with that ſaying of Chriſt: and yet they ſeem not to haue byn of ỹ worſt ſort. Becauſe thoſe which were his opē & deadly enemies did more abhor Chriſt then that they would adioyne themſelues vnto him: but theſe men could abide to heare Chriſte, but all in vaine: becauſe no man is a fit diſciple of Chriſtes, ſaue only he that hath put off himſelfe: from which thing theſe men are farre. Furthermore, this interrogation did ſpring from indignation, becauſe they thought they had open iniurie done vnto them, if they were reckoned amongeſt thoſe that are blinde: and alſo it hath a ſhow of a proud contempt of the grace of Chriſt, together with a mocke. As if they ſhould ſay, Canſt not thou therefore become famous without our reproch? Shall we ſuffer this that thou ſhalt purchaſe vnto thy ſelfe honour, by our ſhame? And whereas thou promiſeſt newe light to the blinde, get thee hence and be packing with thy benefit: for we will not pay ſo deare for our lightning, that thou mayeſt hereby proone that wee haue beene blinde hytherto. Hereby it appeareth that hypocriſie is alwayes proud and poyſonfull. It is a point of pride, in that being content with themſelues, they will loſe nothing of that which they haue: of poyſonfulnes, in ỹ whē their diſeaſe is ſhewed them, they are netled, as if they were ſore hurt, and doe chide Chriſt. Hence commeth the contempt of Chriſt & of the grace which he offereth. There is great force in this worde (*alſo*): becauſe their meaning is, that although all the reſt be blinde, yet is it vnmeete that they ſhould be reckoned amongſt the common ſort. It is a vice too familier with thoſe which are placed aboue other men, that being almoſt drunkē with pride they doe forget that they are men.

If you were blinde. Theſe wordes may haue a double meaning, eyther that ignorance did ſomewhat extenuate their fault, vnleſſe being manyfeſtly conuict they would ſtriue of ſet purpoſe againſt the truth, or that the diſeaſe of ignorance which was in them was medicinable, if ſobeit they would acknowledge it. The wordes of Chriſt which we ſhall haue in the fifteenth Chapter, do confirme the former ſentence, *If I had not come and ſpoken vnto them they ſhould haue no ſinne, &c.* But becauſe] it followeth heere in the text, *that they ſay that they ſee:* to the end the oppoſites may the better anſwere one another, this ſeemeth the better to agree, if you expound him to be blinde, who knowing his blindneſſe, doth ſeek remedie for his diſeaſe. After this ſort the ſumme ſhalbe, if you did acknowledge your griefe it ſhould not be altogether vncurable: but now becauſe you thinke that you are ſound, yee cōtinue deſperate. V When as he ſaith that they haue no ſinne, whiche are blinde, hee doth not ſo excuſe ignorance as if it were innocent and without the giltineſſe of a fault: his meaning is only that it is a readie remedie for the diſeaſe when it is throughly perceiued: becauſe when the blinde man is deſirous to be delinered, God is ready to help him. And they are vncurable, who being amazed in their miſeries, doe deſpiſe the grace of God,

Chap. 10.

Chap. 10.

1 *VErily, verilie I ſay vnto you, hee that entreth not into the ſheepefolde by the dore, but climbeth vp ſome other way, he is a theefe and a robber.*

2 *And hee that entreth in by the dore, hee is the ſheepehearde of the ſheepe.*

3 *Vnto him the porter openeth, and the ſheepe heare his voyce, and he calleth his owne ſheepe by name, and leadeth them out.*

4 *And when he hath ſent out his owne ſheepe, hee goeth before them, and the ſheepe follow him: becauſe they know his voice.*

5 *But a ſtranger doe they not follow, but flie from him: becauſe they knowe not the voyce of ſtrangers.*

6 *This ſimilitude ſpake Ieſus vnto them: and they vnderſteode not what theſe thinges were whiche hee ſpake vnto them.*

1 *Verily, verily I ſay vnto you.* Becauſe Chriſte had to deale with the Scribes and Prieſtes who were accounted the paſtours of the Churche: if he woulde haue his doctrine receiued, it was requiſite that they ſhould be diſpoyled of the honour of this title. And furthermore, the ſmall number of thoſe that beleeued might haue muche diſcredited his doctrine. Therefore he auoucheth that they are not al to be accounted ſheepheardes or ſheepe, which vſurpe an outwarde place in the Church: but that the lawfull paſtours are knowen frō the reprobate, & the true ſheepe are knowen from the falſe by this marke, if he be the only marke whereat they doe all ayme, the beginning and the end. This admonition hath beene for all ages profitable, and is at this day moſte neceſſarie.

There is no plague more hurtfull to ꝑ church, then whē wolues creepe in, in ſhepheards clothing. VVe know alſo what great occaſiō of offence it giueth when baſtardes or degenerate Iſraelites, do boaſt themſelues to bee the children of the Church, and vnder this colour do mocke ꝑ faithfull. The Churche hath been almoſt throughout all ages ſubiect to both theſe euilles: but there is at this day nothing whiche doeth more trouble the ignorant and weake, then when they ſee the greateſt enemies of the Goſpel haue the ſanctuarie of GOD in poſſeſſion. For they are not eaſily perſwaded that that is the doctrine of Chriſte, which the Paſtours of the Churche doe ſo valiauntly and ſtoutly gainſtand.

Againe, becauſe the greater part is ledde about through diuers errours by falſe doctrines, whyleſt euery one of them looketh vnto and waiteth for another, no man almoſt ſuffereth himſelf to be brought into the right way. Therefore vnleſſe wee wyll wilfully lay open our ſelues vnto VVolues and Theeues, wee muſt take good heede that wee bee not deceiued with viſured Paſtours or ſheepe. The name of the Churche is honourable, and that for good cauſes: but the more reuerence it deſerueth, the more diligentlye muſte wee marke

the

the difference betwene the true Church and the falſe. Chriſt doth in this place flatly denie that thoſe are to be accounted paſtours, whiche boaſt themſelues to be ſuch, or that thoſe are to be accounted ſheep whiche make boaſt of the outward markes. Hee ſpeaketh of the Iewiſhe Churche: and ours is not much vnlike vnto it in this reſpect. VVe muſt alſo marke the ende of his purpoſe, whereof I haue ſpoken: namely, that weake conſciences be not afraide or faint, when as they ſee thoſe enuiouſly bent againſt the Goſpell, who reigne in the Churche in ſteede of Paſtours, that they doe not therfore ſtart backe from the faith, becauſe they haue but a few of the cõmon ſort of chriſtians to be theyr ſchoolefellowes in hearing the doctrine of Chriſt.

Hee that entreth not in. They deale fooliſhly in my iudgement which doe ſubtillie diſcuſſe euery part of this parable. Let it therefore be ſufficient for vs to holde this ſumme, that ſeeing that Chriſte maketh the Church like to a ſheepfolde, wherin God gathereth together all his children, he compareth himſelfe to the dore, becauſe there is no entrance into the Church, ſaue only through him. Hereupon it followeth that thoſe are good ſheepheardes, which lead men ſtraightway vnto Chriſt: that thoſe are truly gathered into Gods ſheepefolde, that they may bee reckoned in his flocke, who addict themſelues to Chriſt alone. And all this is referred vnto doctrine. For ſeeing that all the treaſures of wiſdome and knowledge are hid in Chriſte Col. 2. 3. Hee which turneth aſide from him vnto any other, doth neither keepe the way, nor enter in by the dore.

Now whoſoeuer will not refuſe to haue Chriſt to be his teacher, hee ſhall eaſily acquit himſelf of that doubt (which maketh ſo many to ſtand in doubt) which is the church, and who are to be heard in ſteed of ſheepheards. For if thoſe who are called ſhepheards do aſſay to lead vs away from Chriſte, we muſt flie from them, as Chriſt commandeth vs, as frõ theeues and wolues: neither muſt we linke our ſelues or haue any fellowſhip with any other flocke, ſaue with that which cõſenteth together in the pure faith of the Goſpell. For this cauſe Chriſt exhorteth his diſciples, to ſeparate themſelues from the vnbeleeuing multitude of all the whole nation, that they do not ſuffer themſelues to be ruled by the wicked Prieſtes, and that they permit not themſelues to be deluded with vayne names.

3 *To him the porter openeth.* If any man liſt to vnderſtande God, I doe not gainſtand him. Yea Chriſt ſeemeth in this place to ſet the iudgemẽt of God againſt the falſe opinion of men, in allowing paſtours: as if hee ſhould ſay, the world truly doth for the moſt part delight in ſome, and doth willingly honour them: but God in whoſe hand the gouernment is, doth acknowledge and allow none other ſaue thoſe whiche leade his ſheepe this way. In that he ſaith, that the ſheepe are called by name, I referre it vnto the mutuall conſent of faith: becauſe the ſcholler and the teacher are coupled together with one ſpirite of God, that the teacher may goe before, the ſcholler may come after. VVhereas ſome do thinke that the priuate knowledge which the ſheepheard ought to haue of euery particuler ſheepe, is hereby expreſſed, I know not whether it be firme enough or no.

4 *Becauſe they know his voice.* Although he ſpeake in this place of the mi-

miniſters, yet will he not ſo much haue them heard, as God when hee ſpeaketh by them. For we muſt marke the exception which he putteth, that he alone is a faithfull paſtour of the Church, who gouerneth his ſheepe vnder Chriſt his guiding. And we muſt note the reaſon, why the ſheepe are ſaid to followe: becauſe they knowe to diſcerne the ſheepe-heardes from wolues by the very voyce: This is the ſpirite of diſcretion whereby the elect doe know the truth from the falſe inuentions of men. Therefore in the ſheepe of Chriſt, there goeth before the knoweledge of the truth: then there is added thereunto an earneſt deſire to obey, that they may not only know what is truth: but receiue the ſame with all their heart. And hee doth not only commend the obedience of faith for this cauſe, becauſe the ſheepe do come quietly together when they heare the ſheepheards voyce: but alſo becauſe the doe not giue eare to ſtrange voyces, neither are they ſcattered abroad when any man calleth them or rebuketh them.

6 *This ſimilitude.* Behold why they did refuſe the light of Chriſte, being puft vp with the light of wiſedome: for they are ouer dull in a matter not very hard. In theſe wordes, *They vnderſtood not what theſe thynges were, &c.* the reading is diuers amongſt the Grecians, ſome bokes haue it worde for worde, *They vnderſtood not what things he ſpake.* The other which I haue followed is more perfect, although the ſenſe come all to one ende. The third is, that they did not acknowlege him to be the ſonne of god, who ſpake of himſelfe: but this is not vſed very much.

7 *Therfore Ieſus ſaid vnto them againe, verily, verily I ſay vnto you, that I am the dore of the sheepe.*

8 *All which came before mee, are theeues and robbers: but the sheepe hearde not them.*

9 *I am the doore: if any man enter in by mee, he shalbe ſaued: and hee shall goe in, and goe out, and shall finde paſture.*

10 *The theefe commeth not, ſaue only to ſteale, and kill, and deſtroy, I came that they may haue life, and that they may haue it more abundantly.*

7 *I am the doore.* Vnleſſe this expoſition had been added all the whole ſpeech had been allegoricall. Now doth he more plainely expounde that which was the chiefeſt thing in the ſimilitude, when he affirmeth that he is the doore of the ſheepe. And the ſumme is this (as wee haue ſaide) that the head of all the ſpirituall doctrine wherewith ſoules are fed, is contained in him. Wherupon Paul one of the ſhepheards. 1. Cor. 2. 2. eſteemed not to know any thing ſaue Ieſus Chriſt. For theſe words import aſmuch, as if Chriſt had teſtified that it was he alone vnto whome we muſt be gathered. Therfore he biddeth all thoſe that deſire to be ſaued, come vnto him. Wherby he giueth vs to vnderſtand, that all theyr labour is but loſt, whoſoeuer do ſtriue to come vnto God leauing him: becauſe there is but one gate that ſtandeth open, and all other entrances whatſoeuer are ſtopt.

8 *All which came before mee.* It is worde for worde, All howe many ſoeuer. And thoſe which reſtraine this vnto Iudas of Galilee and ſuch, myſſe the marke in my iudgement very much, and are farre from Chriſt his meaning. For he doth generally ſet all falſe doctrines againſt the

Goſpell, and all falſe Prophetes againſt the godly teachers.

Moreouer, this ſentence is extended euen vnto the Gentiles and that not vnfitly, that whoſoeuer from the beginning of the world haue profeſſed themſelues to bee teachers, and haue not ſtudied to gather the ſheepe vnto Chriſte, they haue abuſed this title to deſtroy ſoules. This doth in no caſe appertaine vnto Moſes & the Prophetes, who dyd only intende this, to eſtabliſh the kingdome of Chriſte. For wee muſt note, that in the wordes of Chriſt, contrarie thinges are conferred together. But there ſhall bee ſo ſmall diſagreement founde betweene the lawe and the Goſpell, that the lawe is nothing els but a preparation vnto the Goſpel.

To conclude, Chriſte doeth teſtifie that all doctrines whereby the worlde was led away from him, were ſo many deadly plagues: becauſe without him there is nothing but horrible ſcattering abroad. In ỹ meane ſeaſon we ſee what account God maketh of antiquitie, & what account we ought to make thereof ſo often as it is, as it were, ſet againſt Chriſt. For leaſt any man ſhould be moued, becauſe there haue been teachers in all ages, who haue cared for nothing leſſe, then to directe men vnto Chriſt, Chriſt himſelfe doth expreſly ſet downe, that It skilleth not how many ſuch there haue been, or how long ago it was ſince they began to come abroad, becauſe this is to be conſidered, that there is but one only gate, which being left, they are theeues which dig through ỹ walles or make hoales.

But the sheepe hearde them not. Hee doth now more plainely confirme that, which he ſpake euen nowe, vnder the forme of an allegorie: namely, that they were not of the Church of God, which were led away out of the way by ſeducers. This is ſaid for this cauſe, firſt, leaſt when we ſee a great multitude of thoſe, which goe aſtray, we ſhould delight to periſh by their example: and ſecondly, leaſt we ſtumble when God giueth the reynes vnto ſeducers to deceiue manie. For doubtleſſe this is no ſmall comfort, or ſlender matter of hope, when as wee knowe that Chriſt hath alwayes defended his ſheepe amongeſt manifolde inuaſions and lyinges in wayte of wolues and robbers, with his faithfull ayd, leaſt any one ſhoulde fall from him. But here ariſeth a queſtion, when a man beginneth to be of the flocke of Chriſt. For wee ſee many wander through the deſart, and goe aſtray during the moſt part of their life, which are at length gathered vnto the folde of Chriſt. I anſwere, that the worde *sheepe* is taken two manner of wayes in this place: when Chriſt ſhall ſay heereafter, that he hath yet other ſheepe, he comprehendeth all the elect of God, who were then nothing like vnto ſheepe: he doth nowe vnderſtande the ſheep which are marked with their ſheepheards marke. VVee are by nature nothing leſſe then ſheepe, who are rather borne VVolues and Lions vntill the ſpirite of Chriſt doe tame vs, and make vs of wilde beaſtes and vntamed beaſtes, meeke ſheepe. So that according to the ſecrete election of God, we are alreadie in his heart ſheep, being not yet borne: we begin to bee ſheep in our ſelues, by that calling, whereby he gathereth vs into his ſheepfolde.

Nowe, as for thoſe that are called to be of the number of the faithfull, Chriſt affirmeth that they cleaue faſter vnto him, then that they can be

bee carryed about with euery blaſt of new doctrine. If any man obiect, that euen thoſe which had addicted themſelues vnto Chriſte may erre, and that that is proued by often experience, and that this function is not in vaine inioyned a good paſtour, Ezech. 34. ver. 12. to gather togeather the diſperſed ſheepe: I confeſſe in deede that this falleth out oftentimes, that thoſe which haue beene of the houſholde of faith, may be eſtraunged for a time: but this is not contrarie to Chriſtes meaning: becauſe in as muche as they erre, they doe after a ſort ceaſe to bee ſheepe.

Chriſt meaneth thus much ſimplie, that although all the elect of God be tempted with innumerable errors, yet are they retained in the obedience of pure faith, leaſt they ſhoulde bee laid open as a pray vnto Satan & his miniſters. And this is no leſſe a wonderfull woorke of God, when he gathereth togeather againe the ſheep which are a little wandered, then as if they ſhould ſtill continue ſhut vp in the ſheepefolde. That is alwayes and without ende true, that they are not ours, which go out from vs, 1. Iohn. 2. 19. but that thoſe which are of vs, do continue with vs vntill the ende. And this place ought to make vs greatly aſhamed. Firſt in that we are ſo little acquainted with our ſheepeheardes voyce, that there are ſcarſe a few which doe coldly marke the ſame: and ſecondly, in that we are ſo ſlowe and ſluggiſhe to heare the ſame. I ſpeake of the good who are at leaſt way tollerable: for a great many of thoſe which boaſt themſelues to be the Diſciples of Chriſt, do frowardly kick againſt him.

Furthermore, in that ſo ſone as the voyce of any ſtranger doth ſound we are carryied hyther and thither: this inconſtancie and lightnes doth ſufficiently bewray vs how little we haue profited in faith. But and if the number of beleeuers be ſmaller then is to be wiſhed, and ſecondly, if many of a fewe doe oftentimes fall away: the godly teachers haue a comfort whereon they may ſtay themſelues, that they are heard of the elect of God, who are the ſheepe of Chriſt. It is our dutie to doe our endeuour diligently, and by all meanes to goe about this, that all the whole worlde may growe together into the vnitie of faith, if it can bee poſſiblie brought to paſſe: in the meane while let vs bee content with our number.

9 *If any man enter in by mee.* An excellent comfort for the godly, that ſo ſoone as they haue once embraced Chriſte, they heare that they are without daunger. For Chriſt promiſeth vnto them ſaftie and proſperous eſtate. Secondly he expreſſeth two partes and pointes, that they ſhall goe ſafely whither ſoeuer they haue neede: and ſecondly, they ſhall be fed to the full. By going in and comminge out, the Scripture doth oftentimes ſignifie vnto vs all the actions of life: as wee ſay in Frenche *Aller et venir*, for to bee conuerſaunt. Therefore there is a double commoditie of the Goſpel ſet foorth vnto vs in theſe woordes: that our ſoules ſhall finde food in it, which doe otherwiſe pine away through hunger, & are only fed with winde: and ſecondly that it ſhall be vnto vs a faithfull fortreſſe and ſtrong holde againſt the inuaſions of wolues and theeues.

10 *For the theef cometh not.* By this ſaying Chriſt doth as it were awake vs,

leaſt the miniſters of Satan doe enuiron vs before we be aware, and are drowſie. For our too great ſecuritie cauſeth vs to ſtande open and naked on euery ſide vnto falſe doctrines. For whence commeth ſo great credulitie, and light beleefe, that they who ought to remaine ſtedfaſt in Chriſte are carried about through many errors, ſaue onely becauſe they doe not ſo beware and take heede of ſuche falſe teachers as they ought? Furthermore, our vnſatiable curioſitie is ſo delighted in newe and ſtraunge inuentions of men, that we runne wilfully like madmen vnto wolues and theeues. Therefore it is not without cauſe that Chriſte doth teſtifie that falſe teachers, how flatteringly ſoeuer they doe inſinuate thēſelues, doe alwayes offer deadly poyſon, to the end we may be the more bent to driue them away. Like vnto this is the admonition which Paule giueth. Colloſ. 2. 8. *Take heede leaſt any man ſpoyle you through philoſophie, &c.*

I am come. An other ſimilitude, for ſeeing that Chriſt hath hitherto called himſelfe a gate: and thoſe true ſheepheardes which gather their ſheep vnto this gate: he doth now take vppon himſelfe the perſon of a ſhepheard, and doth indeed affirme that hee is the onely ſhepheard, ſo that this honour and title doth properly appertaine vnto none other. For howe many faithfull ſhepheards of the Church ſoeuer there be, yet becauſe hee rayſeth them vp, furniſheth them with neceſſarie gifts, gouerneth them with his ſpirite, worketh in thē, they doe no whit hynder him from being the only gouernour of his Church, and being the only moſt excellent paſtour. For although he vſe their miniſterie, yet doth hee not ceaſe from executing the office of a paſtour by his power: and alſo they are maſters and teachers, ſo that they take nothing away from his dignitie and office.

Furthermore, this woorde *sheepheard*, when it is applyed vnto men is *ſubalternum* (as they call it) or placed vnder another. And Chriſt doth ſo impart his honour vnto his miniſters, that hee doth yet notwithſtanding remaine the only ſhepheard as well of them as of the whole flock. Nowe when as he ſaith, that he came that the ſheepe may haue life, his meaning is, that they are only ſubiect to bee carryed away and deuoured by theeues and wolues, which keepe not themſelues vnder his ſheephooke. And to the end he may make them the more bold, he affirmeth that life is continuallie by little and little encreaſed and confirmed in thoſe, which doe not depart from him. And truly the more that euerye man goeth forward in faith, the nigher he commeth vnto the perfection of life, becauſe the ſpirite encreaſeth in him which is life.

11 *I am the good sheepheard: a good sheepeheard layeth downe his life for his sheepe.*

12 *But an hyreling and hee that is not the sheepheard, whose the sheepe are not, seeth the wolfe comming, and forsaketh his sheepe, and flyeth: and the wolfe catcheth them, and scattereth them.*

13 *But the hyreling flieth, because hee is an hyreling, and careth not for his sheepe.*

14 *I am the good sheepheard: and I know my sheepe, and am knowen of mine.*

15 *As*

15 *As the father knoweth mee, and I knowe the father, and I lay downe my life for my sheepe.*

11 *A good sheepehearde layeth downe his life.* He declareth by that singular affection which he beareth toward his sheepe how truly he shewe th himselfe a shepheard toward them. Because he is so carefull for their safetie, that he spareth not his owne life: whereupon it followeth that they are more then vnthankfull, and an hundreth times woorthie to perish and to bee laide open vnto all manner of harme, who refuse to be kept by so bountifull, louing a shepheard. Furthermore, that is most true which Augustine saith, that in this place is set before vs, what is to be desired, what is to be fled, and what is to bee suffered in the gouernment of the Church. There is nothing more to be desired, then that the Churche may be gouerned by good and carefull sheepheads. Christ doth professe that he alone is a good shepheard, who first by himselfe and secondly by his instruments doth make the Church sound and safe. Therefore so often as thinges are set in good order, and fit men are made gouernours, there Christ playeth the sheepheard in deede. But there bee many Theeues and VVolues, who hauing on sheepeheardes, visures do wickedly despearse the Church: Christ affirmeth that suche are to be fled, by what name or title soeuer they be called, and howsoeuer they vaunt and bragge of their name. If the Church could be purged of hyrelinges, it should be in better case: but because by this meanes the Lord doth exercise the pacience of his faithfull children, and we are also vnworthie of that singuler benefite, that Christ shoulde appeare vnto vs in sincere pastours: they are to bee suffered, howsoeuer they be not allowed, and do mislike vs for good causes. By hyrelings vnderstand those who retaine and keepe backe pure doctrine, and which do rather preach the truth by occasion then of any true zeale, as saith Paule. Phil. 1.15. Such men are to bee hearde although they doe not serue Christe faithfully. For like as Christ wold haue the Pharisees hard, because they did sit in Moses his chaire. Mat. 23.3. so must we giue this honor vnto the Gospel, that we despice not the ministers thereof, although they bee not very good. And because euery little offence doth make the gospell vnsauery in our taste, least such daintines do hinder vs, let vs alwaies remember that which I said before, that if the spirite of Christ bee not of suche power and force in the ministers, that hee doe openly shew himselfe in them to be a sheepheard, then are we punished for our sinnes: and that in the meane season our obedience is tryed.

12 *But the hireling and hee that is not the shepheard.* Although Christ doth challendge the name of a shepheard to himselfe alone, yet doth he secretly graunt that it is in some respect common to the instruments in whom he worketh. For we know that many after Christ, were not afraid to shed their blood for the saferie of the Church, neither did the propheres which were before Christes comming spare their liues. But in his owne person he setteth before vs an absolute example, that he may prescribe a rule vnto his ministers. For how filthie and shamefull is our slouthfulnes, if our life be more precious vnto vs then the safety of the church, before which Christ did not preferre his owne life? And that which is said in this place of giuing the life for the sheepe, is as a sure and princi-

pall ſigne of fatherly affectiō. Chriſt his mening was firſt to teſtifie vnto vs how ſinguler a tokē of his loue towards vs he ſhewed in his death: and ſecondly to prouoke al his miniſters to folow his example. Notwithſtanding we muſt note the difference betweene them and him, that he gaue his life for the price of ſatisfaction: hee ſhed his blood to purge our ſoules: he offered his body for a ſacrifice whereby he might purge our ſinnes, and pacifie Gods wrath which was ſtirred vp againſt vs. But there cā be no ſuch thing in ỹ miniſters of the goſpell, who haue all need to be purged, and whoſe ſins are cleanſed by that only ſacrifice, and are reconciled vnto God. But Chriſte diſputeth not in this place of the efficacie of his death, or fruite thereof, that he may compare himſelfe with others: but that he may declare how he was affected toward vs: and ſecondly, that hee may inuite others to follow his example. In ſumme, as it was proper to Chriſt to purchaſe life vnto vs by his death, and to perfourme whatſoeuer the Goſpell doth containe: ſo it is the common office of all paſtours, to defend the Goſpell and doctrine which they preach with the loſſe of their life, & by ſealing the doctrine of ỹ goſpell with their blood, to teſtifie that they teach not in vaine, that Chriſt hath purchaſed life for them and others. Notwithſtanding here may a queſtion be moued whether he is to be accounted an hyreling or no, which doth auoide the inuaſion of the wolues for what cauſe ſoeuer he wil.

This queſtion was handeled in times paſt as if it had been in the preſent matter, when the Tyraunts did cruelly rage againſt the Churche. Tertullian and others in my iudgement, were too ſeuere in this point. The moderation which Auguſtine vſeth is farre better, who doth ſo ſuffer Paſtors to flie, if they do rather prouide for the common ſafetie by their flying, then betray the flocke committed vnto them by forſaking it. And he ſheweth ỹ this is done when as the Church is not deſtitute of fit miniſters, and the enemies doe ſeeke the paſtours life ſo particularly, that his abſence may mittigate their madnes. But & if the danger be cōmon, & it be rather to be feared, leaſt the ſhepheard be thought to flie not for any wil he hath to prouide, but for feare leaſt he looſe his life, he affirmeth that that is in no caſe lawfull: becauſe the example of his flight ſhall doe more harme, then his life can doe good hereafter. Let any man that is diſpoſed, reade the hundreth and foureſcore Epiſtle written vnto Honoratus the Biſhop. In this reſpect it was lawefull for Cyprian to flie, who was ſo little afraide of death, that he did valiantly refuſe to redeeme the life which was offered vnto him, by traiterous deniall. Only wee muſt hold this, that the Paſtour muſt preferre his flocke, and conſequently euery particuler ſheepe, before his owne life.

Whoſe the sheepe are not. Chriſt ſeemeth in this place to make all men hyrelings without exception, beſides himſelf alone. For ſeeing that he is the only ſhephearde, it is not lawful for any of vs to call the ſheep which he feedeth his owne. But let vs remember that thoſe, which are mooued with the ſpirite of Chriſt, doe account that their owne, which is their heades: and that not to the ende they may vſurpe vnto themſelues power, but that they may faithfully keepe that which is committed vnto them. For he that is truly ioyned vnto Chriſt, will neuer account that ſtraunge vnto him, which was ſo deare vnto Chriſte. That is it

which

Which he ſaith afterwarde, *that the hyreling doth flie*: becauſe hee careth not for the ſheepe: as if he ſhould ſay, that he is not touched though the flocke be ſcattered, becauſe he thinketh that it doth nothing appertaine vnto him. For he ꝑ regardeth the hyre and not the flock, how craftily ſoeuer he deale in time of the quiet eſtate of the Churche, hee will at length ſhew ſome manifeſt token of his falſhood, when he is to encounter with the aduerſarie.

14 And I know my sheepe. He doth againe commend his loue toward vs in the former member: for knowledge ariſeth of loue, and carrieth with it a care: notwithſtanding hee doth alſo giue vs to vnderſtande, that he careth not for thoſe which doe not obey the Goſpel, as he repeateth in the ſecond member, and confirmeth that which hee ſaid before, that his ſheepe doe alſo know him.

15 As the father knoweth mee. It is not appertinent, neither is it expedient to enter into theſe thornie ſpeculations, howe the father knoweth his wiſedome: becauſe that Chriſt doth ſimplie make hymſelfe the meane betweene God and vs in as much as he is the bond of our coniunction with him: as if he ſhoulde ſay, that it is as vnpoſsible that hee ſhoulde forget vs, as that the father ſhould caſt him off, or deſpice him. In the meane ſeaſon he requireth a mutuall dutie of vs: becauſe like as he beſtoweth all that habilitie which hee receiueth of the father to defend vs, ſo will hee haue vs to bee obedient, duetifull, and wholy addicted vnto him ſelfe: like as he is wholie the fathers and referreth all vnto him.

16 And I haue other sheepe, which are not of this folde: them must I also bring, and they shall heare my voyce, and there shall bee one sheepefolde and one sheepeheard.

17 Therfore doth the father loue me, because I lay downe my life, that I may take it againe.

18 No man taketh it from mee, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe. This commandement haue I receiued of my father.

16 I haue other sheepe. Although ſome men doe referre this vnto all in generall, as well of the Iewes as of the Gentiles, who were not as yet the Diſciples of Chriſt: yet do I not doubt but that he had reſpect vnto the calling of the Gentiles. For he calleth the gathering together of the olde people a ſheepefolde, which beeing taken from the other people of the worlde, did growe to bee the peculiar people of God and to bee one body. For God had ſo adopted vnto him the Iewes, that he did appoynt vnto them rites and ceremonies as certaine boundes, leaſt they ſhoulde bee myxed with the vnbeleeuers. Although the free couenaunt of eternall life made in Chriſt, was the doore of the folde. Therefore hee calleth thoſe, other ſheepe, which had not the ſame marke, but were of another ſort. The ſumme is, that the paſtorall office of Chriſt is not ſhut vp within the corners of Iurie, but that it reacheth father.

That which Auguſtine ſaith is true in this place, as within ꝑ Churche

there be many wolues, ſo without there be many ſheepe: but it agreeth not in all pointes with this place: where the outward face of the church is intreated of: becauſe the Gentiles who were for a time ſtraungers, were at length brought vnto the kingdome of God togeather with the Iewes. Notwithſtanding I confeſſe that it agreeth in this point, becauſe Chriſt calleth the vnbeleeuers ſheepe, who could be accounted nothing leſſe in themſelues then ſheep. And he doth not only by this word teach what they ſhalbe, but he doth rather refer it vnto the hidden election of the father, becauſe we are ſheep vnto God, before we can perceiue that he is our ſhepheard: like as in another place it is ſaid that we were his enemies at ſuch time as he loued vs. Rom. 5. 9. 10. In which reſpect Paul doth alſo ſay that we were knowen of God before we knew him. Gal. 4. 9.

Them alſo. His meaning is, that the election of God is ſtedfaſt and ſure, ſo that nothing can periſh which he will haue to be ſaued. For calling did at length in his time reueale the ſecrete counſell of God, wherby men are ordeined vnto life: and certainely it is effectuall, whyleſt that he doth regenerate vnto himſelf by his ſpirit, thoſe to be his ſonnes, who were before begotte of fleſh & blood. Notwithſtãding here ariſeth a queſtion how the Gentiles were brought to bee gathered vnto the Iewes. For it was not meete that the Iewes ſhould caſt away the couenant which god had made with the fathers ỹ they might offer thẽſelues to ſerue Chriſt: & againe, that it was not conuenient that the Gentiles ſhould take vpon them the yoke of the lawe, that being ingrafted into Chriſt they might become companions of the Iewes. Here muſt wee marke the diſtinction betweene the ſubſtance of the couenant and the externall additions. For the Gentiles coulde by no other meanes ſubmit themſelues vnto ỹ faith of Chriſt, ſaue only by imbracing that eternall couenant, wherein the ſaluation of the worlde was grounded. By this meanes were the Propheſies fulfilled: Straungers ſhall ſpeake the language of Canaan, Iſay 19. 18. And againe, ſeuen Gentiles ſhall catch holde on the cloake of one Iewe, and ſhall ſay, we will walke with you. Zach. 18. 23. And againe, they ſhall come from far, and go vp into the mount Syon. And therefore was Abraham called the father of many nations. Gen. 17. 5. becauſe they ſhould come from the Eaſt & VVeſt which ſhould ſit downe in the kingdome of God with him. Mat. 8. 11. And as touching the ceremonies, they are the middle wall whiche Paul ſaith was taken away. Ephe. 2. 14. So that wee were ioyned vnto the Iewes into the vnitie of faith as touching the ſubſtance: and the ceremonies were aboliſhed, leaſt there ſhould be any thing which might keepe them back from ioyning hands with vs.

And there ſhall be one flock. That is, that al the children of god may grow into one body: as we doe all confeſſe one catholike faith, and one body muſt of neceſſitie haue one head onely. There is one God (ſaith Paule) one faith, one baptiſme. Therefore we muſt be one as we are called into one hope. Eph. 4. 4. And although this flock doth ſeeme to be diuided into diuers fouldes, yet are the faithfull which are diſpearſed throughout the whole world encloſed with common hedges: becauſe the ſame worde is preached vnto all, the ſame ſacraments are in vſe, there is the ſame forme of prayer, and thoſe thinges which are requiſite in the profeſſion

profession of faith. Marke the meanes wherby the flocke of God is gathered togeather: namely, when there is one shepheard of all, and his voyce is hearde. The meaning of which wordes is this, when as the Church is subiect to Christ alone, is subiect to gouernment, and taketh heed vnto his doctrine, then is the estate thereof well ordered. If the Papistes can shew vs any such thing amongst them, let them inioy that title of the Churche whereof they boast so muche, but and if Christe bee silent there, his Maiestie be troden vnder foote, his holy ordinaunces be mocked: what other thing is their vnity, but a diuelish conspiracie, which is worse and more execrable then all disorder and flattering abroade? Therfore let vs remember that we must alwayes begin at the head. For which cause, when as the Prophetes doe describe the restoring of the church, they doe alway ioyne Dauid the king with God as if they should say, that there is neither any church, where God doth not reigne, neither any kingdome of God, where the honour of a shepheard is not ascribed vnto Christ.

17 *Therfore doth the father loue mee.* There is an other higher cause for which the father loueth the sonne. For the voyce was not heard in vain from heauen. That he was the welbeloued sonne in whom God was well pleased. Mat. 3. 17. But because hee was both made man for our sake, and the father loued him to this end that he might reconcile vs vnto himselfe: it is no maruell that he doth affirme that he is loued therfore: because our saluation is more deare vnto him, then his owne life. And this is a wonderful commendation of Gods goodnesse toward vs, and such as ought worthilie to cause vs to loue him wholy, in that hee doth not only powre vpon vs the loue which is due to his only sonne, but referreth it vnto vs as vnto the finall cause. And truly Christ had no need to put vppon him our flesh, that in it he might be beloued, but that by redeeming vs, he might be a pledge of his fathers mercy.

That I may take it againe. Because the death of Christe whereof the Disciples heard, might make thē not a little sorowfull, yea might greatly shake their faith, he comforteth them with the hope of his resurrection which should immediately ensue: as if he should say, that he woulde not die vpon this condition, that he may be swallowed vp of death, but that he may rise againe a conquerour straightway. And we must at this day so thinke vpon the death of Christ, that we doe therewithall remēber the glory of his resurrection. So that we do acknowledge him to haue been life, because hauing entred into combate with death, he hath ouercome the same mightily, and tryumphed victoriously.

18 *No man taketh it from mee.* The other comfort wherwith the disciples may vphold thēselues in the death of Christ is this: that he dyeth not against his will, but doth willingly offer himselfe for the sauegarde of his flocke. Furthermore, he doth not only deny that men haue power to put him to death, saue only in asmuch as he will suffer them: but he doth also exempt himselfe from all manner force of necessitie. We stand in another state, who must of necessitie die, because of sin. Christe himselfe was also borne a mortall man: but this was voluntarie submission, and not any bondage laid vpon him by some other. Therefore Christes intent was to fortifie his disciples, least that seeing him shortly after caried away to be put to death, they should haue bin discouraged, as if

if he had been oppreſſed of his enemies: but that they might acknowe-ledge that he did die to redeeme his flocke, through the wonderfull prouidence of God. There is a continuall profite in this doctrine, that the death of Chriſt is a continuall ſacrifice for our ſinnes therfore: becauſe it was a voluntarie ſacrifice, according to that ſaying of Paul, Rom. 5. 19. Theſe wordes, *I lay it downe of my ſelf*, may be expounded two maner of wayes, either that Chriſt putteth his life from him, hee himſelfe remayning perfect (as if any man ſhould put off his cloathes) or that hee dyeth of his owne accord.

This commandement. Hee calleth vs vnto the eternall counſell of God the father, to the end we may know that he was ſo carefull for our ſaluation, that he gaue vs his only ſonne, how great ſoeuer hee bee. And Chriſt himſelfe, who came into the world that he might ſhew himſelfe, obedient vnto the father, ſheweth that this is the only marke wherat he aymeth in all thinges, to prouide for vs.

19 There was a diſſention therefore againe amongeſt the Iewes for theſe ſayings.

20 And many of them ſaide, hee hath a Diuell, and is madde: why doe yee heare him?

21 Otherſome ſaide, theſe are not the wordes of one that hath a Diuell: can a Diuell open the eyes of the blinde?

22 And it was at Hieruſalem the feaſt of the dedication, and it was winter.

23 And Ieſus walked in the Temple, in the porch of Salomon.

24 Therefore the Iewes compaſſed him about, and ſaide vnto him. Howe long doeſt thou holde our ſoule in doubt? If thou be Chriſt tell vs freely.

25 Ieſus anſwered them, I haue tolde you, and yee beleeue not: the workes which I doe in my fathers name theſe teſtifie of me.

26 But yee beleeue not becauſe yee are not of my sheepe, as I ſaid vnto you.

27 The sheepe which are mine, doe heare my voice: and I know them, and they follow mee.

28 And I doe giue vnto them eternall life, and they ſhall not perish for euer: neither ſhall any man take them out of my hand.

29 My father which hath giuen them mee, is greater then all: and no man can take them out of my hand.

30 I and the father are one.

19 There was a diſſention. This was the fruite of Chriſte his Sermon, that he gathered vnto him ſelfe ſome diſciples: but becauſe his doctrine hath alſo many aduerſaries, there ariſeth thereupon a diſſention, ſo that they are diuided amongeſt them ſelues, who were before as it were one body of the Churche. For they did all with one conſent profeſſe, that they worſhipped the God of Abraham, and followed the lawe of Moſes.

Nowe ſo ſoone as Chriſte doth appeare, they beginne to diſagree becauſe of him. If that had beene a true profeſſion, Chriſte (who is the principall bond of charitie, & whoſe office it is to gather together thoſe things which are ſcattered abroade) ſhould not haue broken their agreement. But he did diſcouer the hypocriſie of manye by the light of his goſpell, who vnder a falſe colour did boaſt that they were the people of

God

God. Euen ſo at this day the frowardneſſe of many, doeth cauſe the Church to be troubled with diſſention, and contentions to waxe whot. And yet thoſe which trouble the peace, doe lay the blame vpon vs, and call vs Schiſmatikes and contentious perſons. For the Papiſtes doe chiefly lay this crime to our charge, that our doctrine hath diſturbed the quiet eſtate of the Churche. But and if they would meekely ſubmitte themſelues vnto Chriſte, and yeeld vnto the truth, all motions ſhoulde ſhortly bee pacified. But ſeeing that they doe fret and fume againſte Chriſte, and will not ſuffer vs to bee quiet vppon any other condition, vnleſſe the truth of God bee extinguiſhed, and Chriſt be baniſhed from his kingdome, they doe vniuſtly burden vs with the crime of diſſention, which all men ſee is to be imputed vnto them.

It is to bee lamented truly that the Church is pulled in peeces with inward and ciuill diſcorde: but it is better that there bee ſome which ſeparate them ſelues from the wicked, then that all doe agree togeather in the contempt of God. Therefore wee muſt alwayes in diuiſions marke who thoſe bee which departe from GOD and his pure doctrine,

20 *He hath a Diuell.* They ſlaunder Chriſte with as odious a ſlaunder as they poſſiblie can, that all men may be afraid, and refuſe to heare him. For the wicked, doe furiouſly, and with ſhut eyes, breake out into the proude contempt of God, leaſt they be compelled to yeelde vnto him, yea they prouoke others vnto the like madneſſe, that no worde of Chriſt may be heard with ſilence. But the doctrine of Chriſt is well enough able, to defende it ſelfe againſt all ſlaunders. And this doe the faithfull meane by their anſweare, when as they ſay that theſe are not the words of one that hath a Diuell. For it is as much as if they ſhould require that iudgement might be giuen according to the thing it ſelfe. For the troth (as the prouerbe is) doth ſufficiently defende it ſelfe. And this is the only ayde and ſtay of our faith, that the wicked ſhall neuer be able to bring to paſſe, but that the power and wiſdome of God ſhal ſhine in the goſpel.

22 *And it was at Ieruſalem the feaſt of the dedication.* As if he ſhold ſay, innouations: becauſe the temple which was polluted, was conſecrated againe by meanes of Iudas Machabeus: and then was it ordeined, that there ſhoulde be a yeerely feaſt and famous day of the new dedication: that they might, remember the grace of God, which made an end of Antiochus his tyrannie. And Chriſt appeared then according to his cuſtom in the Temple, that his preaching might bring foorth greater ſtore of fruite in a great aſſemblye of men. The Euangeliſt calleth Salomons porche the temple: not that it was the ſanctuarie, but onely an appurtenance of the temple. Neither doth he meane the olde porch which was ſometimes built by Salomō (which was quite pulled down by the Chaldeans) but that which peraduenture firſt the Iewes when they were returned from the captiuitie of Babylon, had called by that name, beeing built according to the patterne of that olde one, that it might haue the greater dignitie: and ſecondly Herode the builder of the new temple.

24 *Therefore the Iewes did compaſſe him about.* It is queſtionleſſe that they did ſubtillie ſet vpon Chriſt at leaſt thoſe ẏ were the principall authours of this counſell & purpoſe. For the cōmon people might without fraud

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deſire, that Ieſus would make it openly knowen, that he was ſent of God to be a deliuerer: but ſome there were which did go about craftily and captiouſly to ſtirre vp this voice in the multitude, that he might either be murdred in the tumult, or els that the Romans might lay hands vpon him. VVhereas they complaine that they ſtand in doubt, they doe thereby pretend that they did ſo vehemently deſire the promiſed redemption, that the deſire of Chriſt doth continually trouble & moleſt their mindes. And this is the true affection of godlines, that that can no where els be found, which can ſatisfie our minds and truly pacifie them, ſaue only in Chriſt, as he himſelfe ſaith, Come vnto me, all yee that are weary and loaden, and I will refreſh you, and your ſoules ſhall find reſt, Mat. 11.28.

Therfore thoſe that come vnto Chriſt muſt be ſo prepared, as theſe men do feigne themſelues to bee. But they doe vndeſeruedly accuſe Chriſt, as if he had not hytherto eſtabliſhed their faith: for they themſelues were to blame that they had not attained vnto ſound and perfect knowledge of him. But this is a perpetuall thing amongſt the vnbeleeuers, that they had rather wauer to and fro, then be grounded in the certaine and ſure worde of GOD. So wee ſee at this day manye men, who ſeeing, they ſhut their eyes of their own accord, they do ſpread abroade the clowdes of their doubting, whereby they may darken the cleare light of the Goſpel. And alſo we ſee many light ſpirits, who flying through friuolous ſpeculations, do finde no certaine ſtation and reſting place during their whole life. VVhen as they deſire Chriſt to make himſelfe knowen openly or *freely*, and boldly, their meaning is that he do not inſinuate himſelfe any longer, ouerthwartly, and as it were by certaine long circumſtances. So that they accuſe his doctrine of obſcuritie, which was notwithſtanding plaine and ſtrill enough, vnleſſe it had fallen amongſt deaf men. This hiſtory teacheth vs that wee cannot eſcape the deceits and ſlaunders of the wicked, if wee be called to preach the Goſpel. VVherfore we muſt watch diligently, & not be moued herewithall as with ſome new matter, when the ſame ſhall befall vs, whiche befell our maſter.

25 *I haue told you.* The Lord doth not diſſemble that he is Chriſt, and yet notwithſtanding he doth not teach them as if they were apt to learne: bot doth rather caſt in their teeth their malice and wickedneſſe, wherin they were become obſtinate: becauſe they had profited nothing hitherto, being taught by the word and works of God. Therfore he blameth them for that, that they did not know him, as if he ſhould ſay, my doctrine is eaſie enough to be vnderſtood of it ſelfe: and you are in the fault, becauſe you do wickedly and maliciouſly reſiſt God. Hee doth afterward ſpeak of works, that he may proue that they are guilty of double ſtubbornnes. For beſides his doctrine, they had an euident teſtimonie in his myracles, vnleſſe they had been vnthankfull vnto God. Therfore he repeateth that twiſe, that they did not beleeue, that he may manifeſtly proue vnto them, that they are wilfully deafe, when they ſhoulde heare his doctrine, and blind, when they ſhold behold his works, which is a token of extreeme and deſperate wickednes. He ſaith that he hath done workes in the fathers name, becauſe this was the ende thereof, that he might make the power of God knowen by them: whereby it might

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be made manifeſt that he came from God.

26 Becauſe you are not of my sheep. He ſheweth an higher cauſe why they doe neither beleeue his myracles, nor doctrine: namely, becauſe they are reprobates. And we muſt note Chriſt his purpoſe. For becauſe they did boaſt that they were Gods Church, leaſt theyr vnbeliefe ſhould any whit diſcredite the Goſpell, he pronounceth that the gift of beleeuing is ſpeciall, and truly it is neceſſarie that men be knowen of God that men may know him, as ſaith Paule, Galat. 4. 9. Againe, it muſt needes be that thoſe whome God regardeth not, muſt alwaies continue turned away from him. If any man murmur and ſay, that the cauſe of vnbeliefe is in God, becauſe it is in his power alone to make ſheepe: I anſwere that he is free from all fault, ſeeing that men do only of voluntarie wickednesſe reiect grace, God doth purchaſe vnto himſelfe ſo muche credit as is ſufficient: but wilde beaſtes doe neuer waxe tame, vntill ſuche time as they be chaunged into ſheepe by the ſpirit of God. They that are ſuch ſhall in vaine aſſay to lay the blame of their fiercenesſe and wildeneſſe vpon God, which is proper to their nature. In ſumme, Chriſte giueth vs to vnderſtande, that it is no maruell if there bee but a fewe that obey his goſpell, becauſe they are cruell and vntamed beaſtes, whoſoeuer are not brought vnto the obedience of faith by the ſpirite of God. Wherefore it is an vnmeete and abſurd thing, that the authoritie of the goſpell ſhould depend vpon the faith of men: but rather let the faithfull conſider, that they are ſo much the more bound vnto God, becauſe whereas others do continue in blindnes, they are drawē vnto Chriſt by the illumination of the ſpirite. Moreouer, the miniſters of the goſpel haue in this place wherewith they may comfort themſelues, if their labour bee not profitable to all men.

27 My sheepe. He proueth by an argument drawen from contraries that they are not ſheepe, becauſe they obey not the Goſpell. For God doth call thoſe effectually whom he hath choſen: ſo that Chriſts ſheepe, are tryed by faith And truly this name *sheepe* is therfore giuen vnto the faithful: becauſe they ſubmit themſelues vnto God to be gouerned by the hand of the chiefe ſhepheard, and hauing laid away their former wildneſſe, they ſhew themſelues eaſie to be guided and obedient.

This alſo is no ſmall cōfort for godly teachers, that howſoeuer the greater part of the worlde doth not hearken vnto Chriſte, yet hath hee his ſheepe, whom he knoweth, and of whom he is knowen againe. Let them endeuour ſo much as in them lyeth to bring the whole world vnto Chriſte his ſheepfold: but when it falleth not out as they would wiſh, let them be content with this one thing, that thoſe ſhalbe gathered together by their diligence, who are ſheepe. The reſt I haue expounded before.

28 And they shall not perish for euer. This is an vncomparable fruit of faith, that Chriſt commaundeth vs to be ſure, certaine, & voyde of care, when as we are gathered into his ſheepfold by faith. But wee muſt alſo note vnto what proppe this certaintie leaneth: namely, becauſe hee wil be a faithfull keeper of our ſaluation: for he doth teſtifie that it is *in his hand*. And if ſobeit this be not yet ſufficient he ſaith that it kept is ſafe by the power of the father. An excellent place, whereby we are taught that the ſaluation of all the elect is no leſſe ſure, then the power of God is inuincible,

uincible. Furthermore, Chriſte would not ſpeake this raſhlye and in vaine: but his meaning was to make vnto his a promiſe, which may remaine ſurely fixed in their mindes. Therefore we gather that this is Chriſt his drift in theſe wordes, that the faithfull and elect may be ſure of their ſaluation. VVe are compaſſed about with ſtrong enemies, and ſo great is our weakeneſſe, that we are not farre from death euery moment: yet becauſe *he is greater* (or mightier) *then all*, whiche keepeth that whiche is committed vnto him to keepe in our behalfe, there is no cauſe why we ſhould feare, as if our life were in daunger: we doe alſo gather heereby howe vaine the hope and confidence of the Papiſtes is which leaneth vnto freewill, vnto their owne power, and vnto the merites of workes. Chriſte doth teache thoſe that bee his farre otherwiſe, that they remember that they are in this worlde as in the middeſt of a wood amongeſt many robbers: and that beſides that they are vnweaponed, and alwaies as a pray, they do alſo acknowledge that they haue the matter of death ſhut vp in them: ſo that they doe walke in ſafetie, truſting vnto the keeping of God alone. Finally, our ſaluation is therfore certaine and ſure, becauſe it is in the hand of God, becauſe our faith is both weake, and we are too too readie and bent to fall. But God who hath taken vs into his hand, is ſtrong enough, ſo that hee is able to driue away all the engines of our enemies with the breath of his mouth alone. It is profitable for vs to looke vnto this, leaſt the feare of temptations doe diſcourage vs. For Chriſt did intende to ſhewe ſome meanes, howe the ſheepe mighte bee ſafelye conuerſaunt amongeſt wolues.

And no man can take them out of my fathers hande. The copulatiue is heere put in ſteed of the illatiue. For Chriſte gathereth out of the inuincible power of God, that the ſaluation of the godly is not ſubiect to the will of their enemies: becauſe then muſt God of neceſſitie be ouercome, who hath vs vnder the tuition of his hand.

30 *I and my father are one.* His intent was to preuent the ſcoffes of the wicked: for they might obiect that the power of God did nothing appertaine vnto him, ſo that he might promiſe vnto his Diſciples the ſure ayde thereof. Therefore hee doth teſtifie that hee and his father are ſo ioyned togeather, that hee and his ſheepe ſhall neuer want his ayde.

The old writers abuſed this place, that they myght proue that Chriſt was conſubſtantiall with the father. For Chriſt doth not diſpute concerning the vnitie of ſubſtance: but concerning the agreement whiche he hath with the father: namely, that whatſoeuer Chriſte doth it is confirmed by the power of the father.

31 *Therfore the Iewes tooke vp ſtones againe to ſtone him.*

32 *Ieſus anſwered them, I haue ſhewed you many good workes from my father: for which of them doe yee ſtone mee?*

33 *The Iewes anſwered him, ſaying, We do not ſtone thee for thy good workes ſake, but for thy blaſphemie: and becauſe thou whereas thou art a man, doeſt make thy ſelfe a God.*

34 *Ieſus anſwered them, Is it not written in your lawe, I haue ſaide yee are Gods?*

35 If hee called them Goddes, vnto whom the worde of GOD was ſpoken, and the ſcripture cannot bee broken:

36 Doe yee ſay that hee doth blaſpheme, whom the father hath ſanctified, and ſente vnto the worlde, becauſe I ſaid, I am the ſonne of God?

31 Therefore the Iewes tooke vp ſtones againe. As Godlines doth enflame him with the zeale of God in defending his glory whome the ſpirite of God doth gouerne: ſo vnbeliefe is the mother of fury: and the Diuell doth ſo pricke forward the wicked, that they deſire nothing but ſlaughter. This end and iſſue doth ſhew with what minde they asked Chriſt: for the open confeſſion, whereof they feigned themſelues to be deſirous doth by and by make them mad: and yet notwithſtanding it is not to be doubted but that when as they were thus violently carryed to oppres Chriſt, they did it vnder colour of iudgement: as if they did this according to the preſcript of the law, where GOD commaundeth that falſe prophetes be ſtoned Deut. 13,5.

32 Many good workes. Chriſt doth not onely in this place denie that there is any cauſe why they ſhould thus rage: but he doth accuſe them of vnthankfulneſſe, becauſe they did ſo vniuſtly recompence Gods benefites. He ſaith that hee had deſerued well at their handes, not for one worke or two only, but that he had been beneficiall vnto them in many thinges: Secondly, he proueth vnto them that they were not onely vnthankefull vnto him, but rather to God, when he calleth himſelfe the fathers miniſter, who hath brought his power to light, that it might bee knowen vnto them. For when he ſaith *from the father*, his meaning is, that God was the authour thereof. The ſumme is this, God his intent was to bee made knowen vnto you by mee, he hath beſtowed excellent benefites vpon you by my hand: trie mee as muche as you will, I haue done nothing amongeſt you, but that which is worthie of thankes and prayſe. Therefore it muſt needes bee that you will furiouſly perſecute in mee now, the giftes of God. And the interrogation is more forceable to pricke their conſciences withall, then if he had ſpoken ſimplie affirmatiuely.

33 Not for thy good workes ſake. Howſoeuer the wicked doe make open warre with God, yet will they neuer offend without an honeſt colour. Therefore when as they rage againſt the ſonne of God, beeing not yet content with this crueltie, they doe of their owne accord accuſe him, and make themſelues patrones and reuengers of Gods glory. Wherefore it is neceſſarie that a good conſcience bee vnto vs a braſen wall, whereby wee may be able to beate backe the reproches and ſlaunders, wherewith we are ſtrongly aſſaulted. For howſoeuer their wickedneſſe be brauely painted, and howſoeuer they ſlaunder vs and cauſe vs to be euill thought of for a time, if we feight in Gods cauſe, he wil not denie himſelfe, but will defende his truth. But becauſe the wicked doe neuer want cloakes and colours to burden the ſeruants of God, and there is alſo added thereunto moſt hard impudencie, ſo that when they are ouercome they ceaſe not to ſpeake euill: wee haue neede of meekeneſſe and patience to hold vs vp and vnderproppe vs vntyll the ende.

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The ſcripture referreth this woorde *blaſphemie* which is generally taken amongeſt profane writers for euery rayling, vnto God, when any poynt of his Maieſtie is derogated and ſlaundered.

Becauſe thou whereas thou art a man. There be two ſorts of blaſphemies either when God is diſpoyled of his owne honour, or when any thing is forged vpon him which is vnmeete for, or contrarie to his nature. Therefore they hold and auouch that Chriſt doth both blaſpheme, and commit ſacrilledge, becauſe he being a mortall man doth vſurpe to himſelfe Gods honour. And this had been in deed a true definition, if Chriſt had been nothing els but man: they doe only offend in this, that they do not vouchſafe to behold his diuinitie which appeared in the myracles.

34 Is it not written. Hee refuteth the crime that was laide to his charge, not by denying that he was the ſonne of God: but by defending that this was well ſaid. Although he doth rather applie this his anſwere vnto the perſons, then throughly expound the matter it ſelfe. For hee thought it ſufficient for him at this preſent, to refute their wickedneſſe. Hee doeth rather by the way inſinuate, then plainely expreſſe in what ſenſe he calleth himſelfe the ſonne of God. And the argument which he vſeth is not taken from things that are equal, but from the greater to the leſſer. The ſcripture calleth them Goddes on whom the Lorde hath laid an honourable function: therfore he is farre more worthie of this title of honor whom God hath ſeparated, to excel all other men. Vpon which occaſion it followeth that they are wrong & malicious interpreters, which admit the former, and doe take an occaſion of offence in the latter. The teſtimonie which Chriſt citethis in the Pſa. 82. 6. Vvhere God chideth þ kings and iudges of the earth, who abuſe their gouernment and might tyrannouſly to their owne luſt, to oppreſſe the miſerable, and to commit all manner wickedneſſe. And he vpbraideth them, that beeing vnmindefull whence they had ſo great dignitie, they doe profane the name of God. Chriſt applieth this vnto this preſent matter, that they are called Gods, becauſe they are Gods miniſters to gouerne the worlde. In the like reſpect the ſcripture doth alſo call the Angels Gods, becauſe by the the glory of God ſhineth abroade in the worlde. Vvee muſt note this phraſe *vnto whom the worde of God was ſpoken*, for his meaning is, that they were appointed by the certaine commaundement of God. Vvhence we gather, that empyres and gouerments did not raſhly begin, neither yet through mans errour, but that they were appointed by the will of god: becauſe he will haue ciuill order kept amongſt men, and haue vs gouerned by authoritie & lawes. In which reſpect Paule ſaith, Ro. 13. 2. that they rebel againſt God whoſoeuer do reſiſt the power: becauſe ther is no power but of God. If any man obiect, that other callings are of God alſo, and that he alloweth them, and that yet notwithſtanding husbandme, and neatheardes, and coblers are not called Gods: I anſwere, that this is no generall thing, that all thoſe ſhoulde be called Gods, who are called vnto ſome certaine kinde of life: but Chriſt ſpeaketh of kinges, whome God hath extolled vnto an higher degree, that they may rule and excell. To be briefe, let vs know that Magiſtrates are called gods for this cauſe becauſe God hath committed vnto them the gouernment. Vnder this worde *lawe*, Chriſt doth camprehend all the doctrine, wherby GOD did gouerne the old Church. For becauſe the Prophetes were only interpreters

interpreters of the lawe, the Psalmes are also worthilie accounted an addition or appurtenance of the lawe. *That the scripture cannot be broken,* importeth as much as that the doctrin of the scripture cannot be violate.

36 Whome the father hath sanctified. All the godly haue a certaine common sanctification: but Christ challengeth to himselfe in this place a farre more excellent thing: namely, that he alone was separated from all other, that in him the power of the spirite, and the maiestie of God might shew themselues: like as he said before (chap. 6. 27.) that he was sealed by the same father. And this is properly referred vnto Christ his person in as much as he was reuealed in the flesh. Therefore these two are ioyned togeather, that he was sanctified, and sent into the world. But we must also vnderstand to what ende and vpon what condition hee was sent: namely, that he might bring saluation from God, and that he myght in all respectes prooue and shewe himselfe to be the sonne of God.

You say that he doth blaspheme. The Arrians did in times past wrest this place, that they might proue that Christ was not God by nature, but that he had the diuinitie as it were at the will and pleasure of another. But this errour may easily be refuted: because Christ doth not in this place dispute, who he is in himselfe, but what hee ought to bee knowen to be by his myracles in mans flesh. For doubtles we can neuer comprehend his eternall diuinitie, vnlesse we embrace him, in as much as he was giuen by the father to bee a redeemer. Moreouer we must remember that whiche I touched before, that Christ doth not plainly and openly (as amongest his Disciples) testifie who hee is, but doeth rather stande vppon the refuting of the slaunder and cauill of his enemies.

37 If I doe not the works of my father, beleeue me not.

38 And if I doe them, although you beleeue not mee, beleeue the workes: that you may know and beleeue, that the father is in me, and I in him.

39 Therfore they sought againe to apprehend him: and hee escaped out of their hande.

40 And hee went againe beyond Iordan, into the place where Iohn did first baptise, & stayed there.

41 And many came vnto him and said, Iohn truly did no myracle: but what thinges soeuer Iohn said of him were true,

42 And many beleeued in him there.

37 If I doe not the workes. Least the Iewes shoulde obiect that he did in vaine make his boast of sanctification, and whatsoeuer did depende thereupon, he doth againe repeate these myracles, wherein hee had shewed a most manifest token of his diuinitie. And it is a kind of graunting: as if he should say, I will not haue you vpon any other condition bounde to beleeue mee, then if the thing it selfe appeare manifestly: you may freely reiect me, if God doe not openly testifie of me. Hee calleth those works the fathers, which were in deed diuine, wherein there appeared greater power, then that they coulde bee ascribed vnto man.

38 And if I doe the workes of my father. Hee sheweth that they were openly guiltie of wicked and sacrilegious contempt, because they giue no

honour vnto the manifeſt workes of God. And there is a ſecond graunting, when he ſaith, although I ſuffer you to doubt of the doctrine, at leaſt it ſhall not be lawfull for you to denie that the workes which I haue ſhewed are of God. Therefore you doe openly reiect God and not man. And in that he ſetteth knowledge before faith, as if it were inferiour in order, he doth it for this cauſe, becauſe he had to doe with vnbeleeuing and froward men, who doe neuer yeeld vnto God, vnleſſe they be ouercome and enforced by experience. For the rebellious will knowe before they can beleeue. And yet notwithſtanding God doth ſo farre foorth beare with vs, that the knowledge of his workes may and doth prepare vs vnto faith. But the knowlege of God & of his hydden wiſdome, doth follow faith in order: becauſe the obedience of faith openeth vnto vs the gate of the kingdome of heauen.

The father is in mee. He repeateth the ſame thing which hee had ſaide before in other wordes, I and the father are one. This is the drift of al, that in his adminiſtration he differeth not from his father. *The father*, ſaith he, *is in mee*: that is, the diuine power doth ſhew it ſelfe in me. *And I am in the father.* That is: I doe nothing without his direction and authoritie, ſo that there is a mutuall coniunction betweene mee and the father. Neither doth he ſpeake in this place of the vnitie of the eſſence, but of the reuealing of the diuine power in Chriſtes perſon, whereby it did appeare that he was ſent of God.

39 *Therefore they ſought to take him,* VVithout doubt that they might pull him out of the temple to be ſtoned by and by: for doubtleſſe their furie was not aſſwaged with the wordes of Chriſt. In that he ſaith that hee eſcaped out of their handes, this could by no other meanes come to paſſe, ſaue only by the wonderfull power of God. VVhereby wee are taught that we are not laide open vnto the luſt of the wicked, whiche God doth reſtraine with his bridle ſo often as he thinketh good.

40 *Hee went beyond Iordan.* Chriſt went ouer Iordan, leaſt hee ſhould fight continually without any great fruite. Therefore he hath taught vs by his example, that we muſt vſe opportunitie. Concerning the place wherunto he departed, reade the 2. chap. ver. 28.

41 *And many came vnto him.* This concourſe doth ſhew that Chriſte ſought not the wilderneſſe, to the end he might foreſlowe his office, but that he might erect the ſanctuarie of God in the wildernes, ſeeing that Ieruſalem (which was his owne ſeate) had obſtinately refuſed him. And truly this was an horrible vengeance of God that ſeeing that the temple which was choſen of God was a denne of theeues, the Church of God was gathered together in a baſe place.

Iohn truly. They gather that Chriſte was more excellent then Iohn becauſe he wrought ſo many notably myracles, whereas Iohn did no myracle: not that we ought alwayes to iudge by myracles, but becauſe myracles being ioyned vnto doctrine are of no ſmall importance, as we haue ſometimes alreadie ſaide. Furthermore, this ſpeeche is vnperfect: for they compare Chriſte with Iohn, but they doe onely expreſſe the one member. Secondly, they take this for a thing which all men do graunt, that Iohn was a great prophet of God, and that he was endewed with the ſingular grace of the ſpirit, Therfore they reaſon fitly, that Chriſt was to be preferred before Iohn: becauſe this came to paſſe only

only by the certaine prouidence of God, that Iohn who was otherwise the greateſt Prophete, ſhould yet notwithſtanding bee ſet foorth by no myracle: whereby it is proued, that there was reſpect had of Chriſte in that, that there might the more account bee made of him. *And whatſoeuer thinges.* It ſeemeth that they ſaid not thus, but that it is added by the Euangeliſt, that hee might teache vs that they were perſuaded by a double reaſon to beleeue in Chriſt: becauſe they did in deed ſee that the witneſſe which Iohn bare of him was true, & the myracles did purchaſe vnto him more dignitie.

Chap. 11.

1 *AN d there was a certaine man ſick called Lazarus of Bethania the towne of Marie and Martha her ſiſter.*

2 *And it was Mary that anointed the Lord with eyntment, and wiped his feete with her hayre, whoſe brother Lazarus was ſicke.*

3 *Therefore his ſiſters ſente vnto him, ſaying, beholde, hee whome thou loueſt is ſicke.*

4 *And when Ieſus hard this, he ſaid, this ſicknes is not vnto death: but for the glory of God, that the ſonne of God may be glorified through it.*

5 *And Ieſus loued Martha and her ſiſter, and Lazarus.*

6 *Therefore after that hee heard that hee was ſicke, he abode then in the place where he was two dayes.*

7 *Then afterwarde he ſaide vnto his diſciples, Let vs goe into Iury againe.*

8 *His diſciples ſay vnto him, Maſter, the Iewes ſoughs euen now to kill thee, and doeſt thou goe thither againe?*

9 *Ieſus anſwered, are there not twelue houres of the day? If any man walke in the day time, he ſtumbleth not: becauſe hee ſeeth the light of this world.*

10 *But and if any man walke in the night, hee ſtumbleth, becauſe he hath no light.*

1 *And there was a certaine man ſicke.* The Euangeliſt paſſeth ouer vnto another hiſtorie, which conteineth a moſt famous myracle. For beſides that Chriſt did ſhewe a ſinguler token of his diuine power in rayſing Lazarus from death, he hath alſo ſet before our eyes a liuely image of the reſurrection to come. And this was as it were the laſt act & concluſion: for the time of his death did now draw neere. It is no maruell therefore if he did eſpecially ſet foorth his glory in that worke, the remembrance whereof he would haue deeply imprinted in their minds, that it might be a certaine ſealing of all the former thinges. Chriſt had rayſed vp other that were dead, but nowe he ſheweth his power vpon a rotten and ſtinking carkaſſe. The circumſtances which ſerue in this myracle to ſet foorth the glory of God, ſhall bee noted in their place and order. In that he ſaith that Lazarus was of *Bethania the towne of Mary & Martha*, it is likely that this was expreſſed, becauſe Lazarus was not ſo famous amongeſt the faithfull as were his ſiſters. For theſe holy women were wont to lodge Chriſt, as it appeareth out of Luk. 10. 38.

The Monkes and ſuch bablers in time of Papiſtrie did too groſly erre, who made of *Caſtellum* (that is a little towne or ſtreete) a Caſtle. It proceedeth from like ignorance that they feigne that this Mary the ſiſter of Lazarus, was that infamous and wicked woman, whereof Luke maketh mention. 7. 37. The annoynting was the cauſe of the errour: as if it did not manifeſtly appear that Chriſt was oftentimes annoynted, and that in diuers places. The ſinnefull woman of whom Luke maketh mention, annoynted Chriſt at Ieruſalem where ſhe liued. And Mary did the ſame thing at Bethania afterward in her ſtreete. And the pretenſe which the Euangeliſt vſeth, *annoynted*, muſt not be referred vnto the time of the thing done, which we haue now in hande, but vnto the time when the Euangeliſt did write, as if he ſhould ſay this is Mary which she did afterwarde powre out the oyntment, which cauſed the murmuring amongſt the diſciples.

2 *Beholde, hee whome thou loueſt is ſick.* A ſhort meſſage, but yet ſuch that Chriſt might gather out of the ſame what the two ſiſters meant, for vnder this cõplaint they do modeſtly inſinuate their praiers. that he would helpe them. For we are forbidden to vſe a long forme of prayer: yet the ſumme is this, that we muſt caſt our cares, and what miſeries ſoeuer doe vexe vs into God his boſome, that he may ſend remedie for them. So doe theſe women deale with Chriſt. They doe familiarly lay before him their griefe, and doe hope to be releaſed thereof. We muſt alſo note that they conceiue hope to obtaine helpe, by the loue of Chriſte. And this is a continuall rule of praying aright: for where the loue of God is, there is certaine and preſent health: becauſe he loueth not, and forſaketh.

4 *And when Ieſus heard this.* His meaning was by this anſwere to deliuer his Diſciples from care. leaſt they ſhoulde be greeued, becauſe they ſawe him ſo careleſſe in his friend his daunger. Therefore leaſt they ſhoulde be in the meane ſeaſon carefull, hee ſaith that the ſickneſſe is not vnto death: but he rather promiſeth that it ſhalbe vnto him a new matter of glory. Furthermore, although Lazarus were dead, yet becauſe Chriſte reſtoreth him ſhortly after vnto life, reſpecting this end, he ſaith that the ſickneſſe is not vnto death. The other member, *for the glory of God*, is not ſo ſet againſt it, as if this were a perpetuall argument. For wee know that euen whileſt the wicked do periſh, the glory of God doeth no leſſe manifeſtly appeare in their deſtruction, then in the ſaluation of the godly. But Chriſt dyd properly in this place ſpeake of the glory of god which was ioyned with his office.

Furthermore, there appeared no fearefull power of God in the myracles of Chriſte, but that which was ſweete and bountifull. Therefore ſeeing that he affirmeth that there is no perill of death, when hee will ſhew foorth his glory and the glorie of his father, wee muſt conſider wherefore, and to what end he was ſent of his father: namely, that hee may ſaue, & not deſtroy. Furthermore, this ſpeech is of great importance, *for the glory of God, that the ſonne of God may be glorified.* For we doe gather thereby, that God will bee ſo knowen in the perſon of his ſonne, that what honour ſoeuer he requireth to be giuen vnto him, may be giuen vnto his ſonne.

Therefore we had before chap. 5. 23. He that honoureth not the ſonne, doth

doth not honour the father. VVherefore the Turkes and Iewes doe in vaine pretend that they worſhip God, ſeeing that they rayle vppon Chriſt and are enuiouſly bent againſt him: yea by this meanes they endeuour to pull away God from himſelfe.

5 *And Ieſus loued Martha.* Theſe things ſeeme at the firſt bluſh to bee contrary, that Chriſt tarryeth two dayes beyonde Iordan, as not regarding Lazarus his life, and is yet ſaid to loue him and his ſiſters. For ſeeing that loue cauſeth carefulneſſe, he ought to haue runne vnto him. Furthermore, ſeeing that Chriſt is the only glaſſe of Gods fauour, wee are taught by this his delay, that we muſt not eſteeme the loue of God by the preſent eſtate of thinges. Hee doth oftentimes deferre his aide when he is requeſted, either that he may the more ſharpen the feruentneſſe of praying, or that he may exerciſe our pacience, and may alſo accuſtome vs to obey. Therfore let the faithfull ſo craue Gods helpe, that they doe alſo learne to ſuſpend their petitions, if at any time hee ſtretche foorth his hande more ſlowly to helpe them, then neceſsitie ſeemeth to requyre. For howſoeuer he linger, yet doth hee neuer ſleepe, nor forget thoſe that bee his. In the meane ſeaſon let vs be certainly perſuaded that he will haue all thoſe whom he loueth to be ſaued.

7 *Then afterward he ſaith.* He doth now at length declare that he cared for Lazarus, whan as the Diſciples thought hee had forgotten him, or at leaſt that he preferred other thinges before the life of Lazarus. Therefore he exhorteth them that paſsing ouer Iordan, they goe into Iurie.

8 *Maſter, euen now the Iewes ſought.* VVheras the diſciples terrifie Chriſt, they doe it peraduenture not ſo much for his ſake as in reſpect of themſelues, becauſe euery one is afraid of himſelfe: like as the daunger was common to them all. Therefore ſeeing that they withdraw themſelues from the croſſe, and are aſhamed to confeſſe ſo much: they pretend that they are carefull for their maſter, which hath a fairer ſhew. The ſame thing befalleth manie dayly: for they which foreſlowe their duetie for feare of the croſſe, gather to themſelues many cloakes and colours here and there to couer their ſoftneſſe withall, leaſt they ſeeme to defraude God of his due obedience without iuſt cauſe.

9 *Are there not twelue.* This place hath been diuerſly expounded. In that ſome haue thought that we are taught by theſe wordes, that the mindes of men are mutable, ſo that they take ſometimes new and other counſell euery houre, it is too farre from Chriſt his meaning: neither had I vouchſafed to recite it, vnleſſe it had been a common prouerbe. Therfore let vs be content with the naturall and plaine meaning. Firſt of all, Chriſt boroweth a ſimilitude frō ỳ night & day. For if any mā iourney in the darke, it is no maruell if he ſtumble oftentimes, or goe aſtray, or fall: But the light of the Sunne ſheweth in the day time, the way, that ther may be no danger. And the calling of god is like vnto the day light, which ſuffereth vs not to wāder or ſtumble. Therefore whoſoeuer doth obey the worde of God, and taketh nothing in hand without his commaundement, he hath him alſo from heauen to be his guide and directer, and vpon this hope he may ſafely take his way without feare: for (as it is in the Pſalm. 9. 11.) whoſoeuer walketh in his wayes, hee hath his Angels to keepe him, and by their guiding is hee defended, leaſt hee

daſh his foote againſt a ſtone. Therefore Chriſt truſting to this aide, goeth forwarde couragiouſly into Iurie, not fearyng ſtonyng: becauſe wee are in no daunger of going aſtray, where GOD, doing the dutie of ꝑ ſun giueth vs light, & doth gouerne our courſe. VVe are taught by theſe wordes, that ſo often as man doeth ſubmit himſelfe vnto his owne counſels without the calling of God, his whole life is nothing els but a wandering and erronious courſe: and that thoſe which ſeeme to themſelues to be moſt wiſe, when as they aske not the mouth of God, and haue not his ſpirite to be the gouernour of their actions, are blinde and goe grabbing in darknes: & that this is the only right way, if being well aſſured of the calling of God, we haue God alwayes to go before vs. The certaine hope of proſperous ſucceſſe, doth enſue this rule of framing the life: becauſe it cannot bee but that God doeth gouerne happily. And we haue more then neede of this knowledge, for the faithfull can ſcarſe ſet one foote forward to follow him, but Satan doth lay a thouſand ſtumbling blockes in their way, hee ſheweth them diuers daungers on euery ſide, and endeuoureth by all meanes to ſtop the way before them. But whenas the Lorde doth bid vs goe forward, hauing as it were lighted his light, we muſt goe forwarde couragiouſly, although many deathes doe ſtop the way, becauſe he doth neuer bid vs goe forwarde, but he doth therewithall encourage vs by adding a promiſe, ſo that we may certainly perſuade our ſelues, that that ſhal fal out well for vs, whatſoeuer we take in hande at his commandement. This is our charriot, whereinto whoſoeuer ſhall climbe, he ſhall neuer faynte for wearineſſe: yea if the lets be harder then that we can be carryed through them in a chariot, yet being furniſhed with theſe winges, wee ſhall alwayes find a way to get out, vntill we come to the marke: not becauſe no aduerſitie doeth befall the faithfull: but becauſe aduerſitie helpeth them forward vnto ſaluation. The ſumme is this, that the eies of God ſhalbe alwaies ouer thoſe to keepe them, who ſhall be obedient and readie to marke his becke.

Againe, we doe gather heereby that ſo often as men neglecting and deſpicing the worde of God doe raſhly flatter themſelues, and take in hand whatſoeuer pleaſeth them, all the courſe of their life is accurſed of the Lorde, and there is vengeance alwayes prepared for their boldneſſe and blinde luſt. And here Chriſt diuideth the day into twelue houres according to the olde cuſtome. For although the dayes doe differ in Sommer and VVinter, yet they had alwayes twelue houres in the daye, and twelue in the night.

11 Hee ſpake theſe thinges, and after this he ſaith vnto them, our friende Lazarus ſleepeth: but I goe to awake him.

12 Therfore his diſciples ſaid, Lord, if he ſleepe he ſhalbe ſafe.

13 Howbeit Ieſus ſpake of his death: but they thought that hee ſpake of naturall ſleepe.

14 Therefore Ieſus ſaid then plainely vnto them, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there, that you may beleeue. But let vs goe vnto him.

16 Then Thomas that was ſurnamed Didimus, ſaid vnto his felow diſciples, let vs go alſo that we may die with him.

17 Therefore

17 *Therefore Ieſus came, and founde that hee had lyen in the graue foure daies alreadie.*

11 *Our friend ſleepeth?* Becauſe hee ſaid before that the ſickneſſe was not vnto death, leaſt the diſciples ſhould bee too much troubled with a thing vnlooked for, he doth now alſo declare that he was dead, and putteth them in hope of his reſurrection. And their rudeneſſe is wonderfull, that they vnderſtand the ſaying of Chriſt of ſleepe. For although it be a metaphoricall kinde of ſpeech, yet is it ſo often vſed, and ſo common in the ſcriptures, that it ought to haue bin wel knowen vnto al the Iewes.

12 *If he ſleepe, he is ſafe.* VVhen as they ſay that ſleepe will be wholeſom for Lazarus, they do by this means by the way exhort Chriſt not to goe thyther. And yet doe they not craftily wreſt the wordes of Chriſte vnto their owne commoditie: but becauſe they thought hee ſpake of ſleepe, they doe willingly catch at that occaſion to eſcape daunger. Auguſtine and many after him, do cunningly play the Philoſophers in this worde *ſleepeth*: namely, that it is applyed vnto death for this cauſe, becauſe it is as eaſie a matter for God to rayſe the dead to life, as it is for vs to awake thoſe that ſleep. But we may gather out of the continual vſe of the ſcripture, that Chriſt thought no ſuch thing: yea ſeeing that this ſelfe ſame tranſlation is common alſo amongeſt the profane writers, it is without all doubt, that it came into vſe by no other means ſaue only becauſe the dead carkas lyeth without any ſenſe or feaſing, euen as the body of man when he ſleepeth. For which cauſe ſleepe is not vnfitly tearmed the image of death, & in Homer it is called the brother of death. Furthermore, whereas by this worde, the ſleeping of the bodies onely is ſignified, certaine mad felowes do moſt fooliſhly wreſt it vnto the ſoules as if being depriued of vnderſtanding they were in daunger of death. Furthermore, Chriſte ſetteth foorth his power in this, becauſe he ſaith he will come that he may awake Lazarus. For although the eaſineſſe of the reſurrection is not expreſſed by this woorde *ſleepe*, yet Chriſte ſheweth that he is the Lord ouer death, when as he ſaith that he awaketh thoſe whom he reſtoreth to life.

Therfore Ieſus ſaid thē plainely vnto them. This was the moſt ſinguler goodneſſe of Chriſt, that he could ſuffer ſo great groſſeneſſe in his Diſciples. And truely he deferred to endow them with greater grace of the ſpirit, for a ſeaſon, that being renued in a moment, the myracle might bee the greater. VVhen he ſaith, *And I am glad for your ſakes*, his meaning is that his abſence was profitable for them, becauſe his power ſhould haue byn more obſcure, if he had holpen Lazarus by and by. For the nigher the workes of God doe drawe vnto the ordinarie courſe of nature, the more baſe doe they waxe, and the glory thereof doth the leſſe appeare: which thing we doe dayly trie. For if hee reache foorth his hande by and by we do not lay holde vpon his helpe. Therefore to the ende the Diſciples might acknowledge, that the reſurrection of Lazarus was indeed a work of God, it was requiſite that it ſhould be deferred, that he might be moſt farre from all remedie that could come by meanes of man.

And we muſt remember that which I ſaide before, that the fatherly ſuf-

ferance of god is here repreſented in þ perſon of Chriſt. Therfore when as God doth ſuffer vs being ouerwhelmed, with griefs long time to languiſh, let vs know that hee doeth by this meanes prouide for our ſafetie. VVe truly doe grone being carefull and ſorrowfull: but the Lorde reioyceth in our welfare: and there appeareth in this poynt double gentleneſſe of his, that he doth not only pardon our faults, but doth ioyfully find meanes to redreſſe the ſame.

That you may beleeue. He doth not meane that this was the firſt beginning of faith in them, but a confirmation of the faith which was already begun, for as much as it was very ſmall and weake. Neuertheleſſe he telleth them that they would not haue beleeued, vnleſſe the hande of God had been openly ſhewed.

16 *Then Thomas.* Hitherto the diſciples endeuoured to pull backe Chriſte. Now is Thomas readie to follow: but without any confidence: he doth only arme himſelfe with Chriſt his promiſe, that he may follow him ioyfully and quietly. For theſe are wordes of diſtruſt, *Let vs goe that we may dye*, whereas it became them to be ſure of life. Furthermore, the relatiue (*him*) may bee expounded as well of Lazarus as of Chriſt: but and if you expound it to be ſpoken of Lazarus, it is a taunt: as if he had ſaide, what good ſhall we doe by comming thither? Vnleſſe peraduenture we cannot otherwiſe doe the dutie of friendes, vnleſſe we die together with him. Yet doe I rather allow the other ſenſe that Thomas doth not refuſe to die with Chriſt. But this (as I haue ſaid) floweth from a raſh zeale: becauſe he ſhould rather haue been encouraged by the faith of the promiſe.

18 *And Bethania was nigh to Ieruſalem, almoſt fifteene furlongs.*

19 *And many of the Iewes came vnto Martha and Mary, that they might comforte them for their brother.*

20 *Therfore when as Martha had hearde that Ieſus did come, ſhe came to meet him: and Mary ſate at home.*

21 *Therefore Martha ſaide vnto Ieſus, Lord, if thou hadſt been heere, my brother had not been dead.*

22 *But nowe I knowe alſo, that what ſoeuer thou ſhalt deſire of God, God will giue it thee.*

23 *Ieſus ſaith vnto her, thy brother ſhall ryſe againe.*

24 *Martha ſaith vnto him, I know that he ſhall riſe againe in the reſurrection in the laſt day.*

25 *Ieſus ſaith vnto her, I am the reſurrection and the life: he that beleeueth in me, though he were dead, yet ſhall he liue,*

26 *And euery one that liueth and beleeueth in mee, ſhall neuer die. Doeſt thou beleeue this?*

27 *Shee ſaith vnto him, truly Lord I beleeue, that thou art Chriſt the ſonne of God, which ſhoulde come into the worlde.*

28 *And Bethanie was.* The Euangeliſt doth diligently proſecute thoſe thinges which ſerue vnto the certaintie of the hiſtorie. He ſheweth how nigh Ieruſalem was vnto the towne of Bethanie, leaſt any ſhoulde maruell, that many of their friendes came thence to comfort the ſiſters, whō God would haue so beare witneſſe of the myracle. For although they

were

were moued with the dutie of curteſie,yet were they gathered together by the ſecrete counſell of God,to ſome other ende,leaſt the reſurrection of Lazarus ſhould be obſcure,or ſhoulde haue thoſe onely to beare witneſſe thereof,who were of his owne family. And here is proued the malicious vnthankfulneſſe of the nation, that this ſo manifeſt a token of Gods power being ſhewed in a famous place,in a great aſſemblie of people,and euen almoſt at the gates of the Citie (as vpon a ſtage) doth ſtraightway vaniſh out of their ſight. Yea the Iewes ſhutting their eyes maliciouſly,did of ſet purpoſe not ſee that which was before their eies. And truly this is no new or ſtrange thing,that men who doe alwayes too greedily gape after myracles,are altogether dull and blockiſh at the conſideration thereof. The diſtance of place which is here noted, was not two miles. For a furlong containeth ſixe hundred foote, that is an hundred and ſiue and twentie paſes.

19 *That they might comfort them.* This was the thing for which they came,but God had reſpect vnto another thing,as I haue alreadie ſaide. Furthermore,it appeareth that the houſe of Lazarus and of his ſiſters was full of dignitie,and honourably reuerenced. And becauſe it is a naturall thing that the death of friendes ſhould bring vnto men ſorrow & heauines, this dutie whereof the Euangeliſt maketh mention is not to be diſalowed: ſaue only that the corrupt exceſſe whiche reigneth as in other parts of the life,ſo in this,doth corrupt a thing which is of it ſelf not to be diſcommended.

20 *Therfore when Martha had heard.* Martha went out of the Towne, as wee ſhall afterward ſee,peraducenture not only for reuerence ſake: but that ſhe might receiue him more priuily: becauſe the daunger was freſhe in memorie, and the rage of the enemies was as yet ſcarſe wel appeaſed,which being ſomewhat pacified by the departure of Chriſt into Galilee,might breake out a freſh ſo ſoone as it was heard that hee was returned.

21 *Lord,if thou hadſt been heere.* She beginneth with a complaint: although ſhee doeth by this meanes modeſtly ſignifie vnto him what ſhee wold. For it is as much as if ſhe ſhold ſay,Thou couldeſt by thy preſence haue deliuered my brother from death, yea thou canſt euen now do it: becauſe God will denie thee nothing. And by ſpeaking thus,ſhe doth rather fauour her affection,then keepe her ſelfe vnder the rule of faith. I confeſſe indeede that theſe wordes did partly proceede from faith: but I ſay,that ther were certaine diſordered affectiõs mixed with thẽ,which carryed her beyond her boundes. For whence had ſhe this hope that her brother ſhould not haue died if Chriſt had been preſent? Truly it was not conceiued of any promiſe of Chriſte, therefore it remaineth that ſhe doth rather obey her owne deſires,then ſubmit her ſelfe vnto Chriſt. It is a poynt of faith that ſhee aſcribeth vnto Chriſte power and moſt ſinguler goodneſſe: but in that ſhe promiſeth herſelf more then ſhe had heard of Chriſt,that agreeth not with faith. For we muſt alwayes hold the mutuall conſent betweene the worde and faith,leaſt man doe forge vnto himſelfe any thing raſhly beſides the worde of God. Moreouer, Martha did ſticke too much in the corporal preſence of Chriſt. Therefore the faith of Martha being mixed with,and intangled with immoderate deſires,and not altogether voide of ſuperſtition,could not ſhine out

with perfect brightneſſe: ſo that there do only certaine ſparkles appeare in theſe wordes.

23 Thy brother ſhall riſe againe. This is wonderfull gentleneſſe of Chriſte, in that pardoning vnto Martha thoſe faultes whereof we haue ſpoken, he promiſeth vnto her more of his owne accord, then ſhe durſt preciſely and openly aske.

24 I know that he ſhall riſe againe. Now appeareth the too too greate fearfulneſſe of Martha, in that ſhee doth extenuate the ſaying of Chriſt. VVe ſaid euen now that ſhe went farther then was meete, when ſhee feined vnto her ſelfe, an hope after her owne imagination: now ſhee falleth into the contrarie vice, in that ſhee ſtood as it were trembling, when as Chriſte reached out his hande. VVherefore wee muſt take heed of both theſe thinges, that we take not vnto our ſelues friuolous hope heere and there as winde, being deſtitute of the worde of god, and againe that the Lord doe not finde our heartes eyther ſhut, or els too ſtraitly reſtrained when he openeth his mouth. But Martha meante to gather out of this anſwere ſome other thing, then ſhe durſt hope for out of the wordes of Chriſte: as if ſhe ſhould ſay, if thou meane the laſt reſurrection I doe not doubt but that my brother ſhall riſe againe in the laſt day, and with this hope doe I comfort my ſelfe: but I cannot tell whether it hath any farther meaning or no.

25 I am the reſurrection and the life. Chriſte doth firſt of al affirme that he is the reſurrection and life: that done, he doeth ſeuerally expounde both the members of that ſentence. In the former place he calleth him ſelfe the reſurrection: becauſe the reſtoring from death to life is former in order, then is the ſtate of life. But all mankinde is drowned in death. Therefore no man ſhall bee made partaker of life ſauc hee that ſhall firſt riſe from death. So that Chriſt doth teache that hee is the beginning of life, and he addeth afterwarde that the perpetuitie & continuaunce of life is a worke of his grace.

Furthermore the expoſitiō which foloweth immediatly doth manifeſtly declare that he ſpeaketh of the ſpirituall life: *He that beleeueth in me although hee ſhall bee dead yet ſhall hee liue.* VVhy, is Chriſt then the reſurrection? Becauſe he doth regenerate by his ſpirite the children of Adam, who were eſtranged frō God through ſin, that they may begin to lead a new life. VVhich thing I haue handeled more largely before in the Chap. 5.21. and 24. ver. And Paule vnto the Epheſians is the beſt interpreter of this place, Epheſians 2.5. and 5,8. Let them now bee packing who babble that men are prepared by the motion of nature to receyue the grace of God. It is as much as if they ſhoulde ſay that dead men doe walke. For in that men doe liue and breath, are endowed with ſenſe, vnderſtanding, and will, all that tendeth to deſtruction: becauſe there is no part or facultie of the ſoule, which is not corrupt, and turned away from that which is right. VVhereby it commeth to paſſe þ death reigneth euery where. For the eſtranging from God is the death of the ſoule. Therefore thoſe which beleeue in Chriſt, whereas they were before dead, they do begin to liue: becauſe faith is the ſpirituall reſurrection of the ſoule, & doth after a ſort quicken the ſoule it ſelf, that it may liue vnto God, according to that which is ſaid before. chap. 5.25. The dead ſhall heare the voyce of the ſonne of God: and they that ſhall

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heare shall liue. This is surely an excellent title and commendation of faith, that powring the life of Christe into vs, it deliuereth vs from death,

26 And euery one that liueth and beleeueth in mee. This is the expofition of the second member: namely, how Christ is the life: because he doth neuer suffer that life to fall away which he hath once gyuen, but preserueth it vnto the ende. For what should become of men in so greate frailtie of the flesshe, if hauing once obtained life they shoulde afterward be left vnto themselues? Therefore the continuall estate of the life must be grounded vpon the power of the selfe same Christ, that hee may finish that which he hath begunne. And the faithfull are saide neuer to dye, for this cause, because their soules being borne againe of the vncorruptible seed, haue the spirite of Christ abiding in them, whereby they are continully quickned. For although the body be subiect to death, because of sinne, yet that spirite is life for righteousnesse, Rom. 8.10. And in that the outwarde man is dayly corrupted in them, that is so farre from impayring theyr true life, that it euen helpeth forwarde the same: becausse the inwarde man is renewed from day to day, 2. Cor. 4.16. Yea death it selfe is in them a certaine setting free from the bondage of death.

Doest thou beleeue this? Christ seemeth at the firste sight to intreate of the spirituall life, for this cause, that hee may withdrawe the minde of Martha from her present desire. Martha did desire to haue her brother restored to life. Christ answereth that he is the authour of a better life: namely, because he quickneth the soules of the faithfull by his heauenly power. But I doe not doubt but that his meaning was to comprehende a double grace. Therefore he commendeth generally the spirituall life which he giueth vnto all those that be his, but he will giue some taste thereby of this power, which hee would afterward shewe in rayssing vp Lazarus.

27 Truly Lorde. To the end that Martha may proone that she did beleeue that which she had heard of Christ, that he is the resurrection & the life, she maketh answere, that she beleeueth that he is Christe and the sonne of God: so that indeed this knowledge comprehendeth in it selfe the summe of all good things. For we must alwayes mark to what end the Messias was promised, and what office the Prophetes doe attribure vnto him. And when as Martha confesseth that it was he that shoulde come, she confirmeth her faith with the prophesies of the Prophetes. VVhereupon it followeth that the full restoring of all thinges, and perfect felicitie is to behoped for at his hands, and finally that he was sent for this cause, that he may erect & set in order a true and absolute estate of the kingdome of God.

28 VVhen she had saide these thinges, she went and called her sister Mary secretly, saying, the master is present and calleth thee.

29 So soone as thee heard that, thee ryseth straightway, and commeth vnto him.

30 And Iesus was not yet come into the towne: but was in the place where Martha met him.

31 The Iewes therefore, which were with her at home, and did comfort her, seeing that Mary arose sodainely, and went out, they followed her, saying, shee goeth vnto the graue that shee may weepe there.

32 Therefore

32 Therefore after that Mary came where Ieſus was, when ſhee ſawe him, ſhee fell at his feete, ſaying vnto him, Lorde, if thou haddeſt beene heere, my brother had not beene dead.

33 Therefore ſo ſoone as Ieſus ſaw her weeping, and the Iewes whiche came with her, weeping: he groned in the ſpirite and troubled himſelfe.

34 And hee ſayde, where haue you laide him? They ſay vnto him, come and ſee.

35 Ieſus wept.

36 Therfore the Iewes ſaid, behold how he loued him.

37 And certaine of them ſaid, could not he which opened the eyes of one that was blinde, bring to paſſe that this man ſhould not die?

38 Then Ieſus groned againe in himſelfe, and came vnto the graue: and it was a caue, and a ſtone laid vpon it.

32 Called her ſiſter. It is likely that Chriſt ſtayed without the towne at the requeſt of Martha, leaſt he ſhould come into ſuch an aſſemblie of men. For ſhe feared daunger, becauſe Chriſt had but of late hardly eſcaped out of the middeſt of death. Therefore leaſt his comming ſhoulde be noyſed abroade any further, ſhe telleth her ſiſter priuilie. *The maſter is preſent.* This word *maſter*, doth ſhew what account theſe godly matrones did make of Chriſt, And although they had not profited ſo much as became them, yet was this a great matter, that they had wholy addicted themſelues to be his diſciples. And the ſodaine departure of Mary, that ſhe might come to meet him, doth not a little teſtifie how ſhe reuerenced him.

31 Therfore the Iewes that were with her. Although Chriſt ſuffereth Martha to returne home, that ſhe might draw aſide her ſiſter out of the companie, yet Chriſte did intend an other thing: namely, that he might haue the Iewes to ſee the myracle. They doe in no caſe thinke vpon this: but it was no new matter that men ſhould be brought thyther, as it were in darknes by the ſecret prouidence of God, whyther they went not. They thinke þ Mary goeth vnto the graue, as thoſe are wont to doe who ſeek to haue their ſorrow ſtirred vp. For this diſeaſe reigneth commonly euery where, that husbands being depriued of their wiues, and parents of their children, and again wiues of their husbandes, and children of their parents, or kinſfolkes, or friendes, doe increaſe ambitiouſly by all meanes poſsible their mourning: and it is a ſolemne thing to finde out diuers inuentions to this ende. So that indeede whereas the affections of men are alreadie inordinate, they prick them forward with newe prickes, to the ende they may the more vehemently and with greater force reſiſte God.

Furthermore, it was their dutie to pull backe Mary, leaſt by beholding the Sepulchre ſhe ſhould gather matter of mourning: but they dare not vſe ſo ſharpe a remedie: but euen they themſelues doe nouriſh the intemperancie of her grief, in that they beare her cõpanie. So that it falleth out oftentimes, that their conſolations are little worth, who beare with their friendes too much.

32 Shee fell downe at his feete. In that ſhe falleth downe at his feet, we doe thereby gather, that he was worſhipped in that houſe aboue the cõmon order and manner of men. For although they were wont to proſtrate themſelues before kinges and rulers: yet becauſe Chriſt had him

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selfe no princely or loftie thing in himselfe according to the flesh, Mary falleth downe at his feete for another ende. Neither would she haue doone so, vnlesse shee had beene perswaded that hee was the sonne of God.

Lord if thou hadst been here. Although she seemeth to speake honourably of Christ, after a sort, yet we haue of late declared what corruption is in these wordes. For doubtlesse the power of Christ whiche did repleniſh heaue & earth, ought not to haue bin restrained vnto his corporall presence.

33 *Hee groned in the spirite.* Vnlesse Christ had sorrowed togeather with them, he woulde haue stood rather with a fierce countenance, but when as he conformeth himselfe vnto them, euen vnto weeping, he declareth his agreement with them. For the Euangelist seemeth in my iudgement to expresse the cause of such affection, when he saith that he saw Mary and the rest weep. Although I do not doubt but that he had respect vnto some higher matter: namely, vnto the common miserie of man. For he vnderstood what commaundement the father had giuen him, and wherefore he was sent into the worlde: namely that he might deliuer vs frō all euilles. Vs he did this in very deed, so his meaning was to declare that he did it with an earnest affection of the minde. Therefore whenas he was about to rayse vp Lazarus, before he did help & remedie him, he doth testifie by the deepe groning of the spirit, by the feeling of griefe and teares, that he is touched with our miseries in like sort as if he felt them in himself. But how doth groning & perturbation agree with the sonne of God? Because it seemeth to some an absurd thing if we say that Christ was subiect to humane passions as some one of the number of men, they thinke that hee sorrowed and reioyced no other wayes, saue only because he receiued into himselfe these affections so often as he thoght good, by a secret dispensation. Augustine thinketh that the Euangelist said for confirmation of this opinion, that Christe troubled himselfe, whereas other men are carried by their affections, which doe tyrannously rule them to trouble their mindes. Therefore he thinketh that the meaning of the wordes is this, that Christe who was otherwise quiet in minde and free from all manner passions did of his owne accorde grone and sorrowe. But in my iudgement, this plainenesse agreeth better with the scripture, if we say, that when the sonne of God did put vpō him our flesh he did also willingly take vpō him mans affections, that he might not differ from his brethren in any thing, sinne only excepted. By this meanes the glory of Christ is no whit impayred, seeing that his submission is said to haue been only voluntarie, wherby it came to passe that he was like vnto vs in the affections of the soule. And after that he submitted himselfe from the beginning, we must not thinke that he was voide and free from them: and in this hath he proued himselfe to bee our brother, that we may know that we haue a mediatour, that can easily pardon our infirmities, & is readie to help them, which he hath felt in himselfe. If any man obiect, that seeing that humane passions are corrupt, it is not likely that they are common to the sonne of God with vs: I answere, that there is a great distance betwene vs and Christ. For our affections are corrupt, for this cause, because they runne headlong intemperately, neither keepe they any meane: but

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in Christ they were voide of all corruption, becauſe they were framed to obey God. Yea the affections of men are corrupt and froward two manner of wayes. Firſt, becauſe they are carried with a troubleſome motion, neither are they ordered according to the true rule of modeſty. Secondly, becauſe they doe not alwayes arite from a lawfull cauſe, or at leaſt are not referred vnto a lawfull ende. I call it intemperancie, becauſe no man reioyceth and ſorroweth ſo much as is ſufficient, and as much as God doth permit: and alſo there be many which doe rather refuſe to be brideled.

Furthermore, the vanitie of our minde cauſeth vs to lament and bee ſorrowfull for things of no importance, or for no cauſe: becauſe we are too much addicted vnto the world. There was no ſuch thing in Christ: for there was no paſſion of his, which did goe beyond his meane, there was none but that which was iuſt, and taken from reaſon and right iudgement. To the ende this may the more plainely appeare, it ſhall be good and profitable to diſtinguiſh betweene the firſt nature of man, as it was created of God, and this degenerate nature which is corrupt through ſinne. When God dyd create man he gaue him affections, but thoſe which were dutifull and obedient vnto reaſon: and in that they are now diſordered and rebellious, it is an accidentall fault.

Nowe Chriſte did take vppon him humane affections, but without diſorder, whereby it commeth to paſſe that hee whiche obeyeth the paſſions of the fleſh, hee doth not obey GOD. Chriſte troubled himſelfe and he was vehemently moued: but yet ſo, that he contained him ſelfe within the bounds of his fathers will. To be briefe, if you conferre his paſſions with ours, they ſhall no leſſe differ, then faire and cleere water which runneth pleaſantly, doth differ from ſudly and muddy fomes. Furthermore, the ſole example of Chriſt ought to bee ſufficient for vs to teach vs to refuſe the ſtony hardnes of the Stoicks: for whence muſt we fet the rule of principall perfection, but from him? And we muſt rather ſtudie, hauing corrected, and tamed the ſtubbornneſſe, wherewith our affections are intangled by reaſon of Adam his ſinne, to follow Chriſte as a guide, that he may bring vs into order. So Paule, 1. Theſſ. 4. 13. doth not require at our hands ſtonie blockiſhnes, but he commaundeth vs to moderate our mourning, that wee be not ſwallowed vp of ſorrow as the vnbeleeuers, who haue no hope: for euen for this cauſe dyd Chriſte take vppon him our affections, that through his power we may ſubdue what corruption ſoeuer is in them.

36 Beholde how hee loued him. John deſcribeth in this place vnto vs a double iudgement of Chriſt. For the former ſort of men which ſaid, behold how he loued him, although they think not ſo honourablie as became them to doe, in that they attribute nothing vnto him, but that which was humane, yet doe they ſpeake more iuſtly and modeſtlye of him then the other, who doe maliciouſly backbite him, becauſe hee deliuered not Lazarus from death. For although they commend the power of Chriſt (whereof the other ſpake nothing) yet they doe not this without a certaine vpbraiding. It appeareth ſufficiently thereby, that they knewe of the miracles which Chriſt had wrought: but yet their vnthankefulneſſe is ſo much the more filthie, in that they are not afraide to murmur, becauſe he did nowe ceaſe off in one point. In like

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fort men haue alwayes been vnthankfull vnto God, and proceede so to be: vnlesse he graunt all our desires. wee doe by and by breake foorth into complaining. Seeing that he hath been alwayes wont to help me hitherto, why doth he now forsake and disapoint mee? And heere reigneth a double disease: first, because we doe rashly desire that which is not expedient, yet wil we make God subiect to the desires of our flesh: and secondly, because we are importunate beggers, and run headlong through the feruentnesse of our wilfulnesse and rashnesse before the time.

38 When Iesus therefore had groned againe. Because Christ commeth not vnto the Sepulchre as an idle beholder, but as a champion preparing himselfe vnto the combate, it is no maruell if he grone againe. For the violent tyrannie of death which he was to ouercome, was before his eyes. There be some which expound it, that this groning did proceede from indignation, because this vnbeliefe whereof we haue spoken, did offende him. But the other way seemeth vnto me more fit: namely, that he did rather behold the thing it selfe thē the men. There follow diuers other circumstances which doe more set foorth the power of Christe in rayssing Lazarus from death: namely, the space of foure dayes, that ỹ graue was couered with a stone, which Christ commandeth to be taken away in presence of them all.

39 Iesus saith vnto them, take away the stone, Martha the sister of him that was dead, saith vnto him, he stinketh by this: for he hath been dead foure dayes.

40 Iesus saith vnto her, said I not vnto thee, that if thou beleeue thou shalt see the glory of God?

41 Therefore they tooke away the stone, where he was laid, that was dead: and Iesus lifted vp his eyes, and said, Father, I thanke thee that thou hast hearde mee:

42 And I did knowe that thou hearest mee alwayes, but because of the companie which standeth about, I haue saide it, that they may beleeue that thou hast sente mee.

43 When he had spoken these wordes, hee cryed with a loude voyce, Lazarus come foorth.

44 And hee that was dead came foorth, bounde hande and foote with bandes, and his face was bounde with a napkyn. Iesus saith vnto them, loose hym, and let him goe.

39 Lord he stinketh by this. This is a signe of distrust, because shee is not so fully persuaded of the power of Christe as becommeth her. The roote of this euill is, because she measureth the infinite and incomprehensible power of Christ with the sense of her flesh. For because there is nothing which agreeth lesse with life then rottennesse and stinke, Martha gathereth that hee was alreadie past remedie. So that when as peruers cogitations doe possesse our mindes, God is after a sorte driuen away from vs, so that hee cannot fulfil and accomplish his worke in vs. Truly there wanted no will in Martha to haue her brother lie in the graue continually: because cutting of all hope of his life from her selfe, shee doeth also endeuour to stoppe the way before Christe and keepe hym backe from rayssing him vppe: and yet shee intended nothyng lesse.

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This commeth to passe through the weaknesse of faith, that being drawen hyther and thyther, we fight with our selues, and whilest that reaching out the one hand we craue helpe of God, we put backe the same with the other whē it is offered vnto vs. Martha lied not, when she said, *I know that whatsoeuer thou shalt desire of God hee will giue it thee*: but a confused and intangled faith helpeth but a little, vnlesse when we are come vnto the matter it bee applyed vnto our vse. And in Martha may we see what manifold defects and wants there be in faith euen in the best. She came the first of all to meete Christe: this was no small testimonie of godlynesse: and yet doth she not cease to let him. Therfore to the end we may make way for the grace of God that it may come vnto vs, let vs learne to attribute farre greater power vnto him then our sences can comprehend. And if sobeit the first and only promise of God be not of sufficient force with vs, yet at least let vs stay our selues as did Martha, whē he confirmeth vs the second and third time.

40 *Did not I say vnto thee.* He reproueth the distrustfulnesse of Martha, because shee had not conceiued sufficient hope of the promise which she had heard. And it appeareth by this place that there was somewhat more saide to Martha, then Iohn doth set downe worde for worde: although (as I haue said) Christ meant thus much, when hee called him selfe the resurrection and the life. Therfore Martha is condemned, because she doth not wayt for some work of God.

If thou beleeue. This is said for this cause, not only becausse faith openeth our eyes, that we may see the glory of God shining in his woorkes: but becausse our faith maketh a way for the power and goodnes of god, that it may shew foorth it selfe towards vs, as is said, Psal. 81.11. Open thy mouth wide and I will fill it. Like as on the other side, vnbeliefe stoppeth the way before God, and doeth as it were keepe his handes fast shut: in which respect it is said in another place, Iesus coulde not shew any myracle there becausse of their vnbeliefe. Math. 13.58. Not that the power of God is tyed vnto the wil of men, but becausse so much as in them lyeth, they driue away the same with the let of their wickednesse, they are vnworthie that he should reueale himselfe vnto them. It commeth to passe oftentimes, that god doth ouercome such lets: yet notwithstanding so often as hee plucketh backe his hande from helpyng the vnbeleeuers, he doth it for this cause, becausse they doe not admitte and accept the same, beeing enuironed with the straytes of vnbeliefe.

Thou shalt see the glory of God. Note that the myracle is called the glorye of God wherein whilest God sheweth foorth the power of his hande, he glorifieth his name. Martha being at length content with this second saying of Christ, doth suffer the stone to be remoued: she saw nothing as yet: but becausse she heareth that the sonne of God, did not in vaine commaund them to doe this, she doth willingly depend vpon his commandement alone.

41 *And Iesus lifted vp his eyes.* This was a token of a mind that was well framed to pray: for to the ende a man may rightly call vpon god, he must be ioyned with him, which cannot be vnlesse being lifted vp aboue the earth, hee ascend vp into the very heauens. This is not done with the eyes: seeing that hypocrites who are drowned in the deepe

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filth and dregges of their fleſh,ſeeme with their ſterne countenance to draw heauen vnto them: but the children of GOD muſt ſincerelie perfourme that which they doe feigne. Neither yet muſt he that lifteth vp his eyes toward heauen there include God in his cogitation, who is euery where,and filleth heauen an earth: but becauſe mens mindes can neuer eſcape from and acquit themſelues of thoſe groſſe inuentions, but that they mall ſurmiſe ſome baſe and earthly thing of God, ſaue onely when they be lifted vp aboue the worlde: the ſcripture calleth vs thyther,and teſtifieth that heauen is Gods ſeate. As touchiug the lifting vp of eyes, it is no continuall ceremonie, which lawfull prayer cannot want. For the publicane that prayeth with his countenance turned towarde the earth,doth neuertheleſſe pearce the heauens with his faith. Yet that is a profitable exercite, whereby men awake and ſtirre vp them ſelues to ſeeke God. Yea,the feruentneſſe of prayer doeth ſo affect and moue the body oftentimes,that beſides meditation it doth willingly follow the minde. Certainely it is without all doubt that when Chriſte lifted vp his eyes towards heauen, hee was carried thither with ſinguler vehemecie. Moreouer,as he was wholy with the father: ſo he would alſo bring others vnto him beſides himſelfe.

I thanke thee. He beginneth with thankes giuing, although he asked nothing: but although the Euangeliſt doth not declare that he prayed in plaine words,yet is it queſtionles that there went ſome petition before: for otherwiſe he could not be heard. And it is to bee thought that hee prayed in time of thoſe gronings whereof the Euangeliſt maketh mention: for there is nothing more vnlikely then that he raged inwardly in himſelfe,as men amazed are wont to doe. Hauing now obtained Lazarus his life he giueth thankes vnto the father. Furthermore, in that he acknowlegeth that he receiued this power from his father,in this hee confeſſeth that he is only his fathers miniſter: for as he applyeth hymſelfe vnto mans capacitie,ſometimes defending openly his diuinitie, he challendgeth to himſelfe whatſoeuer is proper to God: ſometimes being content to beare the perſon of a man,he graunteth all the glory of the diuinitie vnto the father. The Euangeliſt reconcileth both thinges together in one worde very well,when he ſaith,*that Chriſte is heard of the father: and that he giueth thankes,that men may knowe that hee was ſent of the father:* that is,that they may confeſſe that hee is the ſonne of God. For becauſe the Maieſtie of Chriſt could not be comprehended in his highneſſe,the power of God,which appeared in his fleſh, carryed vp the rude and dull ſenſes of men by degrees vnto that highneſſe. For ſeeing that he would be ours wholy, it is no maruell if hee apply himſelfe vnto vs diuers wayes: yea, it is no maruell if hee doe abaſe himſelfe for our ſakes, who ſuffered himſelfe to be humbled for vs,

42 *I did know that thou didſt alwayes.* This is a preuention, leaſt any man ſhould think that he was not ſo highly in the fathers fauour,that he could readily worke what myracles ſoeuer he would. Therefore hee giueth them to vnderſtand that there is ſuch agreement betweene hym and the father,that he denieth him nothing: yea that hee had no neede to make any prayer,ſeeing that he did only that which hee knewe his father had commanded him to do. But to the end it might the better be

made knowen vnto men, that this was a worke of God, he called therfore vpon the fathers name. If any man obiect: VVhy did he not then rayse all the dead: we may easily answere, that there was a certaine meane appointed by the counsell of God for myracles, as muche as he knewe was sufficient to proue the Gospell,

43 Hee cryed with a loud voyce. In that he touched him not with his hand but did only call vpon him with his voyce, his diuine power did therein the better shew it selfe: and he doth therewithall set foorth vnto vs the hidden and wonderfull power and force of his worde. For howe doth Christ restore life to the dead saue only by the word? Therfore he shewed a visible token of the spiritual grace in rayling Lazarus, whiche we doe dayly trie by the fealing of faith, whileſt that he sheweth that his voyce doth quicken.

44 Bound with bandes. The Euangeliſt doth diligently reckon vp the kerchiffe, and bandes, to the ende wee may knowe that Lazarus came out of the graue in ſuch ſort, as he was laid there. The Iewes alſo retain this manner of burying at this day, that hauing wounde the bodie in a linnen cloath, they wrap the head apart in a kerchiffe. *Looſe him.* This thing remayned to amplifie the glory of the myracle, that the Iewes might alſo feele with their handes the worke of God, which with their eyes they had beholden. For Chriſt could haue made Lazarus ſhake off the bandes wherewith he was bounde, or haue cauſed them to fall away of their owne accord: but he did intende to haue the handes of thoſe that ſtood by him to bee his witneſſes. Thriſe ridicolous are the Papiſtes who gather auriculer confeſſion thence. Chriſte (ſay they) after that he had reſtored Lazarus to life, woulde haue his Diſciples to looſe him: therefore it is not ſufficient for vs to be reconciled to God vnleſſe the Church doe alſo forgiue our ſinnes. But whereby doe they coniecture that the diſciples were appointed to looſe Lazarus? Nay rather we gather that he commaunded the Iewes to doe this, to the ende he might take from them all occaſion of doubting.

45 Many therefore of the Iewes, which came vnto Mary, behelde what thinges Ieſus had done, and beleeued in him.

46 But ſome of them wente vnto the Phariſees, and tolde them what Ieſus had done.

47 Therfore the high Prieſtes and Phariſees gathered a councell, and ſaid, what doe wee? becauſe this man doth many myracles.

48 If we let him goe thus, all men ſhall beleeue in him: and the Romanes ſhall come and take away our place, and the nation.

49 And one of them called Caiphas, who was high Prieſt that yeere, ſaid vnto them, Yee know nothing:

50 Neither doe yee conſider, that it is expedient for vs, that one man die for the people, and that all the nation doe not perish.

51 And he ſaid not this of himſelfe: but for aſmuch as hee was chiefe Prieſt that yeere he propheſied, that Ieſus ſhoulde dye for the nation.

52 And not for the nation only, but that hee might gather togeather into one the children of God which were diſpearſed.

45 *Many therefore.* Chriſte did not ſuffer the myracle which hee wrought to bee vnfruitfull: becauſe by this meanes hee brought ſome vnto faith. For we muſt note that there is a double vſe of myracles: namely, that they may either prepare vs vnto faith, or confirme vs in the faith. The Euangeliſt toucheth the former in this place: for hee meaneth that thoſe of whom he ſpeaketh did maruell at, and reuerence the diuine power of Chriſte, ſo that they ſubmitted themſelues vnto him to be his diſciples: otherwiſe the bare myracle could not haue been ſufficient vnto faith. Therefore we muſt vnderſtand nothing els in this place by this worde *believed*, ſaue onely readineſſe to imbrace the doctrine of Chriſt. In the other which fortake Chriſte there appeareth deteſtable vnthankfulneſſe: or rather horrible madneſſe: wherby we gather how blinde and madde vngodlineſſe is. The reſurrection of Lazarus ought to haue ſoftened euen ſtonie heartes: but there is no worke of God, which vngodlineſſe doth not infect and marre with the bitternes of her poyſon. Therefore if men will profite by the myracles of God they muſt haue cleane heartes. For thoſe in whom there is no feare of God, although they ſee heauen and earth goe together, they will neuer ceaſe to refuſe ſounde doctrine. So you may ſee at this day, many enemies of the Goſpel, fight againſt the manifeſt and euident hand of god like mad men. Yet notwithſtanding they doe in the meane ſeaſon craue myracles at our handes: but to no other ende, ſaue this, that they may ſhewe themſelues to be monſters of men by reſiſting ſtubornely. And in that Chriſt is brought vnto the Phariſees, it is done for this conſideration, becauſe by reaſon of their hypocriſie they were more ſharpe ſet to reſiſt the Goſpel. In like ſort he doth afterward expreſſe thē by name, whenas he ſaith that there was a councell gathered together. They themſelues were a part of the prieſts: but the Euangeliſt nameth them ſpecially, becauſe they were as fannes to ſet on fire the fury of all the whole companie.

47 *Therefore the high Prieſtes gathered togeather.* There is no leſſe monſtrous blindneſſe deſcribed in this place in the prieſts. Vnleſſe they had beene more then dull and blockiſh, they ought to haue been touched at leaſt with ſome reuerence of Chriſte after ſo euident a token of his diuine power: nowe they meete togeather of ſet purpoſe to oppreſſe the glory of God (with the beholding whereof they become amazed). They doe not in plaine wordes make their boaſt, that they would make warre againſt God: but ſeeing that they cannot ſuppreſſe Chriſt, without the ſubuerſion of Gods power, they doe queſtionleſſe fight againſte this openly and without doubt with ſacrilegious boldnes. Infidelitie is alwayes proude and a contemner of God: but ſhe doth not ſtraightway breake out into this, that ſhe lifteth vp her hornes againſt God. But when as men haue long time wraſteled with God, this is ſtill the ende to endeuour like Giants to climbe vp aboue the heauens without anye feare of God. For they confeſſe that Chriſte wrought many myracles. And whence had hee ſo great power? Therefore they doe openly addreſſe thēſelues to ſuppreſſe the power of god which appeareth in ỹ myracles of Chriſt. In the mean while god is not ſlacke: But althogh he diſſembleth for a time, he laugheth at their fooliſh arrogancie, vntil ỹ time to

foorth his wrath do come, as it is Pſal. 2. 12.

What doe wee? In theſe wordes they accuſe their ſlouthfulneſſe: as if they ſhoulde ſay that it came to paſſe through their delay, that Chriſte creepeth farther: becauſe they are able by behauing themſelues ſtoutly, to breake off his courſe. This is the boldneſſe of the wicked, whereby they challenge to themſelues all thinges: as if it were in their hande to doe whatſoeuer ſhould ſeeme good in their owne eyes: and as if the ſucceſſe of the worke were ſubiect to their deſires. And if a man doe well weigh all thinges, they doe in this place ſet their owne induſtrie againſt the power of God, as if they coulde exceede God through theyr diligence.

If wee let him goe, VVhat if they doe not let him goe? Certainly (as I haue ſaid euen now) they are fully perſuaded that it is in their will to ſtop the way before Chriſt, that he may goe no farther, ſo they be diligent to withſtand him. If Chriſt had bin ſom ſeducer, it had bin their dutie to haue medled in the matter, leaſt he ſhould lead away the ſheepe from the Lordes flocke: but in that they confeſſe his myracles, they doe ſufficiently declare, that they cared not for God, whoſe power they doe ſo carcleſly and hautily contemne.

The Romans shall come. They couer their wickednes with a fayre colour: namely, the deſire which they had to preſerue the common wealth: this was the feare which troubled them moſt, leaſt their tyranny ſhould fall to the ground: but they feigne that they are carefull for the Temple, and worſhip of God, for the name of the nation, for the eſtate of the people. And wherefore was this? For doubtleſſe they doe not ſeeme to vſe ſuch colours that they may deceiue: they preach not vnto the people: they conſult together apart and in ſecrete. Seeing that they are all guiltie of the ſame falſhood in their owne conſciences, why doe they not vtter their counſels and meanings? Becauſe how groſſe and euident ſoeuer vngodlineſſe is, yet it hath alwayes almoſt hypocriſie to accompanie it. It doth ſo inwrap it ſelfe in croked boughtes and lurking corners that it deceiueth vnder the ſhew of vertue. It was their chiefe drift to ſhowe ſome ſhape of grauitie, moderation, and wiſedome, that they might deceiue others: but it is to be thought that they were alſo deceiued with that vaine viſure for as much as they feigned that it was a iuſt occaſion to perſecute Chriſt. So hypocrites, although their conſcience doth inwardly accuſe them, yet doe they make themſelues drunken with vayne inuentions, that they may ſeeme innocent in ſinning: neuertheleſſe they are manifeſtly contrary to themſelues. For at the beginning theſe men did confeſſe that Chriſt wrought many myracles: nowe they are afraide of the Romanes: as if there were not helpe enough and more then enough in the power of God, which ſheweth it ſelfe to be preſent in theſe myracles.

The Romanes shall come, The Euangeliſt meaneth that this was the ſumme of their deliberation, to auoide the daunger which did hang ouer their head. If (ſay they) the Romanes ſhall vnderſtande that there is any thing renued in our ſtate publike, it is to bee feared leaſt they will ſende an armie, and deſtroy both our nation, the Temple, and the worſhip of GOD. But that is a peruerſe conſultation, whiche is had

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about the auoiding of thoſe daungers which we cannot eſcape, vnleſſe we wil turne aſide from the right courſe. VVe muſt firſt of all ſee what God commaundeth, and will haue to be done: what euent ſoeuer ſhall befall vs, that muſt continue ſure and certaine. But thoſe men thinke it beſt to make away with Chriſte, leaſt any diſcommoditie doe befall them, if they ſuffer him to goe forwarde as he had begun. But what and if he were ſent by God? VVill they reiect a Prophet of God, that they may redeeme peace with the Romans? Theſe are their counſels, who doe not feare God truly and from their heart, they paſſe not what bee lawfull and right, or what be vnlawfull and wrong: becauſe they depend only vpon chaunce. But this is the onely way to take godly & good counſell, for to ſeeke and ſee what doth pleaſe God: ſecondly, to follow that couragiouſly, whatſoeuer he preſcribeth, and not to bee diſcouraged with any feare, although wee bee compaſſed about with a thouſand deathes. For our actions are continually to be directed not according to euery blaſt of winde, but according to the wil of God alone. VVhoſoeuer doth boldly deſpice daungers, or at leaſt hauing ouercome the feare of them, doth ſimplie pleaſe god, he ſhal at length haue an happy ende. For God doth bleſſe contrary to all hope, the conſtancie which is grounded in the obedience of his worde: as for the wicked, their cautions do them ſo little good, that the more feareful they are, the more doe they entangle themſelues in ſnares. In this hiſtorie we haue ỹ forme and ſhape of our age moſt liuely depainted out vnto vs. Thoſe that deſire to be accounted prudent and circumſpect, they haue this ſong oftentimes in their mouth, that we muſt take care for the common tranquillitie. and that that innouation which we goe about is not free from many daungers, after that they haue burdened vs with this falſe enuie they can finde no better way, then by burying Chriſte, to preuent all tumults. As if they ſhould haue good ſucceſſe with ſuch wicked contempt of the grace of God, whileſt that they intuent this remedie to pacifie tumultes withall, that the doctrine of ſaluation may be aboliſhed. Nay rather that ſhall befall the wicked whereof they are afraide: notwithſtanding howſoeuer the wicked doe obtaine that which they hope for: yet this is an vnmeete rewarde to pacifie the worlde by offendyng God.

Our place. It is vncertaine whether they ſpeake of the Temple or of their Countrie. They thought their ſafetie did conſiſt in both. For when the temple was pulled downe, the ſacrifices, the ſolemne worſhippe of God, and the calling vpon his name, did ceaſe. Therefore if they had any care of religion, it became them to be carefull for the temple. And againe, this was very profitable for maintenaunce of the eſtate of the Church, not to be carried away out of their countrie againe. They did yet remember the captiuitie of Babylon, whiche was a moſt ſharpe vengeance of God. Againe, that was common amongeſt them as a prouerbe, which is oftentimes repeated in the law, that it was a kinde of caſting off, if the Lorde ſhould caſt them out of that land. Therefore they gather, that the Church cannot continue in ſafetie, vnleſſe Chriſt be deſtroyed.

49 *One of them called Caiphas.* This was a ſhort conſultation, becauſe Caiphas did not ſuffer them to ſtande in doubt long. Furthermore,

hee aſſigneth one way to obtaine health, and ſafety that they ſlea an innocent? Behold into how great wickednes thoſe men breake out, who doe rather take counſell according to the ſenſe and reaſon of their fleſh without the feare of God, then according to the worde of God, and doe thinke that that will be profitable for them, which they cannot do without diſpleaſing the authour of all goodnes. For it is as much as if Caiphas ſhould ſay that they muſt prouoke the wrath of God, that thinges may goe well with them. VVherefore let vs learne neuer to ſeparate that which is profitable, from that which is lawfull: ſeeing that wee muſt hope for no good thing or ioyfull thing, ſaue only from the bleſſing of God, which is not promiſed vnto the wicked & rebellious, who ſeeke for helpe at the handes of the Diuell, but vnto the faithfull who walke plainely in the wayes of God. And yet this reaſon had ſome colour: becauſe the common commoditie ought alwayes to bee of more weight. But (as I ſaid euen now) the people is no more ſafe by the wicked death of an innocent, then the whole body of man, whileſt that the throate onely is cut, or the breaſt thruſt through with a ſwoord.

VVho was high Prieſt. Hee doth not call him high prieſt of that yeere, becauſe it was a yerely office only: but wheras it was ſold for money, it was giuen vnto diuers men, contrary to the preſcript of the law, God would not haue the honour ended vnleſſe the man did die: but when as thinges were all out of order, and turned topſie turuie, it came to paſſe that the Romanes did oftentimes chaunge the Prieſtes. Furthermore, the Euangeliſt ſaith that Caiphas ſpake not this of himſelfe, not that he ſpake that which he vnderſtood not, as a madde man, and one that is frenſie: (for he ſpake as he thought) but the Euangeliſt meaneth that there was a ſuperiour mouing of his tongue, becauſe God meant to ſhewe foorth by his mouth ſome greater matter then came into his minde. Therfore Caiphas was at that time as it were double tongued. For he vomited out that wicked & cruell counſell and purpoſe to put Chriſt to death, which he had conceiued in his minde: and God turned his tongue another way, that he might alſo vnder doubtfull words vtter a Propheſie. God would haue the heauenly oracle to proceede euen from the ſeate of the high prieſt, that the Iewes might be the more without excuſe. For although no mans conſcience of all that crue was touched, yet they perceiued afterward that their blockiſhnes deſerued no pardon. Neither yet did the wickedneſſe of Caiphas any whit hynder his tongue from beeing the inſtrument of the holy Ghoſte, becauſe God had rather reſpect vnto the Prieſthood which he himſelf had inſtituted, then vnto the mans perſon, and that was the reaſon, which I touched, that the voice comming from an high place, might be the better hearde, and might haue the more reuerence and weight. In like ſort did he bleſſe his people by the mouth of Balaam, whom he had endowed with the ſpirit of propheſie. But the Papiſtes are more then ridiculous, who doe thereby gather that that is to be accounted as an oracle, whatſoeuer itpleaſeth the biſhop of Rome to blunder out. Firſt of al, admit we graunt (which thing is in vaine) that he is alwayes a Prophet who is high prieſt, yet muſt they proue of neceſsitie, that the Biſhop of Rome is created by the commaundement of God. For the Prieſthoode of one man was aboliſhed by the comming of Chriſte, neither doe wee

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any where reade, that it was afterwarde ordeined, that any one man ſhould gouerne the Church. But admit we graunt them this ſecondly, that the title and honour of the high prieſt was tranſlated vnto the biſhop of Rome, we muſt marke what good this did the Prieſts, that they embraced Caiphas his propheſie. They conſpyre together to put Chriſt to death, that they may ſubſcribe vnto his iudgement. But let ſuch obedience be farre from vs, which may driue vs vnto horrible apoſtacie, by denying the ſonne of God. Caiphas doth with one voyce blaſpheme and alſo propheſie: thoſe which obey his ſaying doe contemne the propheſie and catch at the blaſphemie. VVe muſt take heed leaſt the ſame befall vs, if we giue eare vnto the Romane Caiphas, otherwiſe the ſimilitude ſhould be vnperfect.

Furthermore, I aske this queſtion, whether all the wordes of the high Prieſt be propheſies or no, becauſe Caiphas did once propheſie. But hee did afterward condemne the chiefeſt and principall poynt of our faith of blaſphemie: whence we gather, that that was extraordinarie whereof the Euangeliſt maketh mention now, & that it is prepoſterouſly take for an example.

51 *That Ieſus ſhoulde die.* The Euangeliſt doth firſt of all declare that the ſumme of our ſaluation conſiſteth in that, if Chriſt do gather vs together into one. For by this means he reconcileth vs vnto the father, in whoſe power the fountaine of life is. VVhence we doe alſo gather that mankinde is ſcattered abroade, and eſtraunged from God, vntill ſuch time as the children of God doe growe together vnder Chriſte their head. So that the communion of the ſaints is the preparation vnto eternall life: becauſe they abide all in death, whom Chriſt doth not gather vnto the father: as we ſhall ſee againe in the ſixteenth Chapter. Therefore is it that Paule Ephe. 1.10. teacheth that Chriſt was ſent, to the ende hee might gather together all things which are in heauen and earth. VVherfore if we will enioy the ſaluation which is brought vnto vs by Chriſt, we muſt remoue all diſſention and be at one with God, the Angels, and amongeſt our ſelues. The death of Chriſt was the cauſe of this vnitie and the pledge thereof, whereby he tooke all thinges vnto himſelfe: but yet we are gathered together dayly by the Goſpell into Chriſt his ſheepfolde.

52 *And not for the nation only:* The Euangeliſt his meaning is, that the reconciliation made by Chriſt is alſo extended vnto the Gentiles. But how are they called the children of God, whom the miſerable ſcatteryng abroade, wherein they wandered, did make the enemies of God? I anſwere (as I haue ſaide els where) that they were ſonnes and children in the breaſt of God, who were in themſelues wandering & loſt ſheepe yea nothing leſſe then ſheepe, but rather wolues and wild beaſts. Therfore he counteth them the children of God by their election, euen before they be called, becauſe they begin at length to be reuealed both vnto themſelues and vnto others by faith.

53 *Therefore from that day they tooke counſell to put him to death.*

54 *Therefore Ieſus walked no more openly amongeſt the Iewes: but went thence into a region nigh vnto the deſart, into a citie called Ephraim: and aboade there with his diſciples.*

55 *And the Iewes Easter was at hande: and many of the countrie went vp to Ieruſalem, before Easter that they might purifie themſelues.*

56 *Therefore they ſought Ieſus and ſaid amongeſt themſelues, as they ſtoode in the Temple, what thinke yee, that he came not vnto the feaſt.*

57 *And the Prieſtes and Phariſees had giuen a commaundemente, that if any did knowe, where hee were, he ſhoulde tell it, that they might take him.*

53 *They tooke counſell to put him to death,* The Euangeliſt ſaith that Chriſte fled againe, ſeeing that he knewe that his enemies did ſo furiouſly purſue him. Yet let vs remember that he did not ſo flie that hee myght withdrawe himſelfe from his fathers calling. For this was his only purpoſe to preſent himſelfe readie, to ſuffer death willinglye at the time which God had appointed. Furthermore, the counſell whereof the Euangeliſt maketh mention, was not ſo much concerning the death of Chriſte, as that they might finde ſome meanes howe to ſupreſſe him. This was alreadie decreed amongſt them, that he was to be made away: the other deliberation did onely remaine, how they might accompliſh, that which they had determined.

54 *Which is called Ephraim.* I thinke that the name of the citie which is heere ſet downe, was either corruptlie pronounced or els was ſome new name. For we know what great alteration was made in the tongue after the captiuitie of Babylon, and alſo howe much the faſhion of the lande was chaunged. When he ſpeaketh of the diſciples of Chriſt, hee meaneth not al thoſe which receiued his doctrine but thoſe which were continually with him, and were wont to liue together with him in the ſame houſe.

55 *Many of the countrie went vp &c. before Easter, that they myght purifie themſelues.* This was not flatly commaunded that they ſhould purifie themſelues before the offering of the Paſſeouer. Therefore the Euangeliſt ſaith not that they came all, but *manie*: It was not lawefull for any that was vncleane to eate: but I ſaye that they tooke vppe this ſanctifiyng of their own accord, and of ſome priuate affection, ſo that the other were not forbidden to eate, although they were not prepared by any ſuch rite, before the feaſt day. But the drift of the Euangeliſt is, to ſhew howe famous Chriſte was, and howe greatly hee was ſpoken of throughout all Iurie. For thoſe that meete together out of all partes in the Temple, are eſpecially bent to ſeeke Chriſte, and talke together concerninge him. They ſeeke him after the manner of menne, but yet by ſeeking hym they declare that the tyrannie of the Prieſtes was the cauſe that he did not appeare openly.

Chap. 12.

1 IEſus therefore, ſixe dayes before Easter came to Bethania, where Lazarus was, that had beene dead, whom he had rayſed vp from the dead.

2 Therefore they made him a banquet there, and Martha ſerued: but Lazarus was one of thoſe that ſate at meate with him.

3 Then

3 Then tooke Marie a pounde of eyntment of Spickeard precious, she annoynted the feete of Ieſus, and wiped them with her haire: and the houſe was filled with the ſauour of the eyntment.

4 Therefore one of his diſciples, Iudas Iſcariot Simons ſonne, whiche was about to betray him, ſaid,

5 VVhy was not this eyntmente ſolde for three hundred pence, and giuen to the poore?

6 This ſaid he, not that he cared for the poore: but becauſe he was a theefe, and had the bag, and did carry thoſe thinges which were giuen.

7 Therfore Ieſus ſaid, ſuffer her hath kept this vntill the day of my buriall.

8 For you haue the poore alwayes with you, but me yee haue not alwayes.

1 Ieſus, &c. came to Bethania. VVe ſee that their iudgement was ouer raſh, who thought that Ieſus would not come, whereby wee are taught that we muſt not make ſuch haſt, but with patient and quiet minds ſtay vntill the opportunitie come whereof wee know not. Chriſt came firſt to Bethania, that he might goe thence to Ieruſalem three dayes after. In the meane while his intent was to giue Iudas a fit time and place to betray him, that he might be a ſacrifice readie, at the appointed houre. Neither is he ignoraunt what ſhall befall him, but goeth willingly to be offered vp. VVhereas he came to Bethania ſixe dayes before Eaſter, we may gather out of Matthewe and Marke that hee ſtayed there foure dayes. Iohn doth not expreſſe the day wherein the banquet was made vnto him, wherein he was annoynted by Mary, but it is likely that this was done not long after his ariuall. Furthermore, in that ſome do think that this was not the annoynting whereof Matthew and Marke make mention, they are deceiued therin. The reſpect of ỹ time moueth them, becauſe before the two Euangeliſts ſay, that Chriſt was annoynted, they make mention of two dayes. But the anſwere is eaſie, and that double. Iohn ſaith not that Chriſt was annointed the firſt day hee came. So that this might haue been done when as he was redie to depart. Although (as I haue ſaid alreadie) the other coniecture is more lik to be true, that he was annoynted a day or two before his departure. For it is certaine that Iudas had barganed with the Prieſtes, before Chriſte had ſent two of his diſciples to prepare the paſſeouer: and it muſt needs be that there was one day betweene at the leaſt. The Euangeliſts adde, that he waited a fit time to betray Chriſte, after that he had his hire. Therefore in that, hauing made mention of two dayes, they adde the hiſtorie of the annoynting, they ſet downe that firſt which was done laſt. The reaſon is, becauſe that ſeeing they had recited the wordes of Chriſte: you know that after two dayes the ſonne of man ſhalbe betrayed: they now adde that which was before omitted, howe and vpon what occaſion hee was betrayed by the diſciple. It appeareth ſufficiently that he was annointed at Bethania. Matthew and Marke ſay that he ſupt then with Simon the Leper, Iohn doth not expreſſe the houſe: but he doth ſufficiently ſhewe that he ſupt at ſome other place then with Lazarus and Martha, whyleſt that he maketh Lazarus *one of thoſe that ſate at meate*: that is, that hee was inuited together with Chriſte. Neither is there any diſagreement in this that Matthew and Marke do ſay that his head was annoynted, and our Euangeliſt his feete. The annoynting of the head was ordina-

rie, whereupon Plinie counteth it a poynt of too much ryot, that certain did annoynt the ancles. The three agree together in this, that Mary did annoynt Christ plentifully, and powred out great store of ointmente. Therefore whereas Iohn speaketh of the feete, it is as much as if he had said, that all the whole body of Christ was annoynted euē vnto the feet. For there is an augmentation in this word *feet*, which appeareth better by that which followeth, when he addeth, that Mary did wipe his feete with her hayre, *And the house was filled with the smell.* It was no simple liquor drawen out of Narde, but a compounde confection made of smellyng things: therfore it is no maruel if all the house were filled with the smel.

4 *Therefore one of his Disciples saith.* The murmuring of Iudas followeth, which Matthew attributeth vnto the Disciples in generall, and Marke only to certaine of them. But that is an vsuall thing by *Synecdoche* to apply that vnto many, which belongeth only vnto one or a few. Although it seemeth to mee a thing like to bee true, that the murmuring began at Iudas alone, and that the rest were moued to consent vnto him, as it is an easie matter for diuers affections to be kindeled in vs by whisperings, as with fannes: and principally backbitinges (as we are too much bent vnto finister iudgements) doe take place in vs. But the too too great credulitie and rashnes in beleeuing, which the spirit of God reproueth in the Apostles, teacheth vs, and is vnto vs an example, that we be not too readie & credulous to heare malitious speeches.

5 *Why was not this ointment.* A pound of common oyntment cost but (as Plinie doth testifie) ten pence: but the same man affirmeth that the highest price of the best oyntment was three hundred & ten pence. The Euangelistes agree together in this, that this was the most costly oyntment, wherefore it is not without cause that Iudas doeth valewe it at an hundreth pence, which summe amounteth vnto fiftie poundes of French money, according to Budæus his account. Furthermore, forasmuch as all daintinesse almost, hath included in it a superfluous ryot, the greater the losse of the money was the more colour had Iudas for his murmuring: as if he should haue said, if Mary had bestowed som small cost, shee should haue some excuse: but now seeing that she hath wasted a great summe of money vpon a matter of no importance, hath she not done iniurie to the poore, who might haue been greatly relieued therewithal? Therfore her fact deserueth no pardon.

6 *Because he was a theefe.* The rest of the Apostles do condemne Mary, not of any euill affection, but rashly: but Iudas colloureth and couereth his wickednesse with an honest cloake, when he speaketh for the poore, for whom he cared not. By this example are we taught what a monstrous beast the desire to haue is: the losse which Iudas thought he had sustained, by hauing the matter of stealing taken from him, doeth driue him vnto so great outrage, that he feareth not to betray Christe. And it is likely that he had not onely lyed vnto others, that the poore were defrauded: but also that he flattered himselfe inwardly (as hypocrites are wont to doe) as if it had beene but a light offence to betraye Christ that he might thereby recompence the damage which he had receiued. This was one cause which moued him to betray Christ, that hee might pull againe vnto himself the pray which had escaped him by som maner of meanes. For the indignation which he had conceiued by reason

ſon of the gaine which he had loſt, cauſed him to determine to betray Chriſt. It is a maruell that Chriſte woulde chooſe ſuch a man to b his ſteward as he knew was a theef, for what other thing was this but to reach him an haulter to hang himſelfe withal? Mortall man muſt make no other anſwere in this place, but that the iudgementes of God are a deepe dungeon. Neuertheleſſe the fact of Chriſt muſt not be made a common rule, that we commit the caring for the poore or any other office to a wicked & vngodly man. For God hath giuen vs a law, wherein he hath ſet downe who thoſe be that muſt be called vnto the gouernment of the Church and vnto other offices, which law wee may not violate. Chriſt his eſtate was far vnlike vnto ours, who ſeeing that he was the eternall wiſdome of God, he ſuffered his ſecrete predeſtination to take place in the perſon of Iudas.

7 *Suffer her.* VVhenas Chriſt commandeth thē to let Mary alone, hee teacheth that thoſe men do wickedly & vniuſtly who moleſt their neighbours without cauſe, & procure cōtention about a matter of nothing. Chriſt his anſwere is longer in the other Euangeliſts, yet the ſumme is al one, The annointing, wherwith Iudas found fault, is defended by this reaſon, becauſe it was done to bury him. Therfore Chriſt doth not alow it to be an ordinarie worſhip, & which ought to be cōmonly vſed in the Church. For if he wold haue ſuch dutie done vnto him dayly, he would rather haue ſaid any thing, then that this was giuen to his buriall. And truly God careth not for externall pompe: yea ſeeing that hee ſeeth that mans nature is too much bent vnto carnall rites, he doth oftentimes cōmand vs to be ſparing & ſober in theſe things: wherfore they miſtake Chriſt very much, who infer out of his anſwer, that god is delighted in coſtly & gorgeous worſhipping, ſeeing that he did rather excuſe Mary, becauſe ſhe did vnto him an extraordinarie dutie, which ought not to be made a common rule of worſhipping God. *Againſt the day of my buriall, &c.* In that he ſaith that the oyntment was kept, his meaning is, that it was not powred out in vain, & out of ſeaſon, but according to ẏ circumſtāce of ẏ time. For that is ſaid to be ſaued or kept, which is laid vp ſafe, that it may be brought foorth in due time. For it is certaine that if any would haue burdened him before with ſumptuous dainties, he would not haue ſuffered him. And he ſaith not ẏ Mary did this according to ẏ cuſtome, but that ſhe might doe him the laſt dutie. Furthermore, the annoynting of the bodies was thē no vain ceremony: but rather a ſpirituall ſigne, to ſet before the eies of men, the hope of the reſurrection. The promiſes were as yet dark, Chriſt was not yet riſen againe, who is for iuſt cauſes called ẏ firſt fruits of thoſe that riſe againe, 1. Cor. 15. 20. Therfore the faithfull had neede of ſuche helpes, ẏ they might direct thē vnto chriſt, who was yet abſent. Therfore the annointing of Chriſt was not ſuperfluous thē, ſeeing that he ſhould ſhortly after be buried. For he is annointed as if he ſhould haue been laid in his graue. The diſciples knewe not thus much as yet: and without doubt Mary was inforced at a ſodaine, to doe that through the direction of the ſpirite, whereon ſhe thought not before. Chriſt applieth that vnto the hope of the reſurrection, which they did ſo much diſalowe, that the commoditie it ſelfe might reclaime them from wicked churliſhnes. But how ſoeuer Chriſt would haue the childhood of the old people to be gouerned with ſuch exerciſes, it were

an abſurd thing for vs to aſſay the like now: neither coulde we doe it without doing iniurie to Chriſt, who hath driuen away ſuch ſhadowes by his comming. Becauſe his reſurrection had not as yet fulfilled the figures of the lawe, it was requiſite that his buriall ſhoulde bee adorned with the externall rite: the ſmell of his reſurrection hath ſtrength enough of it ſelfe now, without nard and oyntments, ſo that it quickeneth the whole worlde. And let vs remember that in iudging concerning mens factes, we muſt ſtand to Chriſt his iudgement alone, before whoſe iudgement ſeat we muſt once ſtand.

8 *For yee haue the poore alwayes.* VVe muſt note that which I ſaide before, that the extraordinarie fact of Marie, is in this place diſtinguiſhed from the common worſhip of Chriſte. VVherefore they are Apes and not true followers, who couet to worſhip Chriſt with pomp and ſumptuous apparrell: as if Chriſte did allow that becauſe it was once done, and not rather forbid it to be done afterward. VVhereas he ſaith that he will not be alwayes with his Diciples, it muſt bee referred vnto the manner of his preſence wherewith carnall worſhip and coſtly honour can agree. For in that he is preſent with vs by the grace and power of his ſpirit, in that he dwelleth in vs, in that he doth alſo feed vs with his fleſh and blood, this appertaineth nothing vnto bodily worſhip. Therefore what pompe ſoeuer the Papiſts did inuent to worſhip Chriſt withall, they did beſtow it vpon him all in vaine, ſeeing that hee doth openly refuſe it. VVhereas he ſaith that the poore ſhall be alwayes with vs, although he toucheth therein the hypocriſie of the Iewes yet may we gather a profitable doctrine thence: that is, that the ſacrifices whiche God alloweth, and which ſmell ſweete, are thoſe almes deedes wherewith the pouertie of the poore is holpen, and that there is no other coſt rightly beſtowed in worſhipping of God.

9 *A great companie of the Iewes knewe that hee was there, and came, not for Ieſus his ſake onely: but that they myghte ſee Lazarus alſo whom hee rayſed vppe from the dead.*

10 *And the chiefe Prieſtes tooke counſell togeather to put Lazarus to death alſo,*

11 *Becauſe many of the Iewes did depart becauſe of him, and beleeued on Ieſus.*

12 *On the morrow a great multitude, which came to the feaſt, whē they had hard that Ieſus came to Ieruſalem,*

13 *They tooke braunches of Palme trees, and went out to meete him, and cryed, Hoſanna, bleſſed is he that commeth in the name of the Lord, kyng of Iſrael.*

14 *And when Ieſus had founde a yoūg Aſſe, he ſate thereon, as it is written,*

15 *Feare not daughter of Syon, becauſe thy kyng commeth ſitting vpon the colt of an Aſſe.*

9 *Therefore the multitude knewe.* The nigher the time of Chriſtes death did drawe the more requiſite was it that his name ſhould be prayſed & ſpoken of amongſt all men, to the ende this might be a preparation vnto more perfect faith after his death. The Euāgeliſt mētioneth eſpecially, that freſh myracle of Lazarus who was rayſed vp from death was moſt famous, and becauſe Chriſte did ſhowe therein a ſinguler token of his diuinitie, god would haue many to ſee the ſame. VVhen as he ſaith that they came not for Ieſus his ſake only, but alſo becauſe of Lazarus, hee meaneth

meaneth not for Lazarus ſake,as if they gaue him this honor apart,but that they might ſee a manifeſt token of Chriſt his power in Lazarus.

They tooke counſell togeather. This was more then furious madneſſe, to goe about to killhim,who (as it did manifeſtly appeare)was raiſed from death by God.But this is the ſpirite of gyddineſſe, wherewith Satan pricketh forward the wicked,ſo that they make no ende of their madneſſe,although God doe ſet the heauen, the earth, and the ſea agaynſt them.For this ſo wicked a conſultation is deſcribed for this cauſe, that we may knowe that the enemies of Chriſt were brought vnto ſo great ſtubbornneſſe,not through errour or madnes,but through furious wickednes,ſo that they were not afraid euẽ to make war againſt God himſelfe:and ſecondly,that we may know that the power of God was nothing obſcure in Lazarus his reſurrection. to extinguiſh the which,vngodlines could inuent no other remedie,but to make away an innocent man by cruell and deteſtable death. But ſeeing that it is Satans whole drift to ſuppreſſe,or at leaſt darken the workes of God: it is our dutie to be bent continually to meditate thereupon,

12 *The next day a great companie.* The other Euangeliſtes ſet downe this entrance of Chriſt more at large: yet this our Euangeliſt comprehendeth the ſumme of all. VVe muſt firſt of all note Chriſtes purpoſe: namely,that he came to Ieruſalem of his owne accorde, that hee might offer himſelfe to die: for it was requiſite that his death ſhould bee voluntarie,becauſe the wrath of God conceiued againſt vs could be appeaſed by no other meanes ſaue only by the ſacrifice of obedience. For hee knew what ſucceſſe he ſhould haue.Yet before he be crucified,he wilbe entertained and receiued of the people as a king, with ſome ſolemne rite: yea,he declareth manifeſtly that he beginneth his kingdome by going to die. Although his comming was celebrated by a great aſſembly of people,yet is it vnknowen to his enemies,vntill ſuch time as he proued himſelf to be the true Meſsias, by fulfilling the propheſies (which we ſhall ſee in their place). For he would omit nothing which might ſerue to the perfect confirmation of our faith.

A great multitude which came to the feaſt. Therefore ſtraungers were far more ready to do the dutie of godlines vnto the ſonne of God,then the citizens of Ieruſalem, who notwithſtanding ought to haue been an example vnto others. For they had the ſacrifices dayly: the temple was alwayes in their ſight, whiche thing ought to haue kindeled in their heartes the deſire to ſeeke God: there were the principall doctors of the Church,there was the ſanctuarie of Gods light. Therefore theyr vnthankfulnes was too filthie,that hauing had ſuch excerciſes from their childhood,they doe either refuſe or els neglect the redeemer promiſed them frõ the beginning.But this hath been a common vice almoſt in all ages,that men doe ſo much the more boldly deſpice God, the nigher & more familiarly he offereth himſelfe vnto them. But there was greater zeale and feruentneſſe in the other, who hauing left their houſes were come together to celebrate the feaſt day,ſo that they enquired diligently after Chriſt:& whẽas they heare ỹ he commeth into the Citie, they goe out to meete him,and to welcom him. Queſtionles they were raiſed vp to meet him in ſuch ſort,by ỹ ſecret inſtinct of the ſpirit.VVe do not reade that this was done before: but as earthly princes do call

their

their ſubiects vnto them by the ſounde of a Trumpet or the voyce of a Cryer, when they take poſſeſsion of their kingdomes: ſo Chriſte gathered together this people by the vehement motion of his ſpirit, that they might ſalute him as a king. VVhen as the multitude would haue made him a king in the wildernes, he withdrew himſelf priuily into the mountaine: for at that time they thought vpon no other kingdome, ſaue only ſuch a one, during which they might haue their bellyes well filled, lyke brute beaſtes. Therfore Chriſte coulde not yeeld vnto their fooliſh and diſordered deſire, vnleſſe he would deny himſelfe, and caſt off that function, which was enioyned him by the father. But he doth now chaleng ſuch a kingdome, as hee had receiued of his father. I confeſſe indeede that the common people, which went out to meete him, did not throghly know the nature of this kingdome: but Chriſte had reſpect vnto the time to come. Neuertheleſſe he ſuffered them to doe nothing, but that which did agree with the ſpiritual kingdome.

14. *Boughes of palme trees, and they went out to meete him.* The Palme tree was a token of victory and peace amongſt the menne of olde: but they were alſo woonte to vſe braunches of Palme trees, when they did aſcribe the empyre vnto any, or humbly craue pardon of one that was a conqueror. Notwithſtanding it ſeemeth that theſe menne tooke braunches of Palme trees in their handes, as a token of mirth and ioy, ſeeinge they did entertaine a new king.

They cryed Hoſanna. By this woorde they did teſtifie that they did acknowledge that Meſsias in Ieſus Chriſte, whoe was promiſed in tymes paſt to the fathers, and at whoſe hands they were to hope for redemption and ſaluation. For the hundred and eighteenth Pſalme, out of which this crye is taken, was made touchinge the Meſsias to this ende, that all the Saintes might feruentlye with continuall petitions deſire his comming, and receiue him with great reuerence, when hee was reuealed and giuen. Therefore it is like to bee true, yea truelye it may be gathered, that this prayer was aunciente euery where amongſt the Iewes, and ſo conſequentlye, that it was in euerye mannes mouth. Therefore theſe menne wiſhed well vnto Chriſte, the ſpirite of GOD goinge beefore theyr woordes, and they were choſen as cryers to make it knowne that the Meſsias was come.

This woord *Hoſanna* being compounded of two Hebrew wordes, ſignifieth aſmuch as *Saue*, or, *make ſafe*, I pray thee. The Hebritians pronounce it after another ſorte, namely *Hoſiah-na:* but it is an vſuall thinge for the pronunciation to be corrupted ſo often, as wordes are tranſlated into another tongue. Notwithſtanding although the Euangeliſts wrote in Greeke, yet retained they the Hebrewe worde, to the end they might the better declare that the multitude did vſe a ſolemne forme of praier, which was firſt delyuered by Dauid, and receiued continually from time to time amongſt the people of God, and was ſanctified peculyerly vnto that end and vſe, that they might bleſſe the kingdome of Chriſt. To the ſame end tendeth that, which followeth immediately, *Bleſſed is he that commeth in the name of the Lord.* For this is alſo an happy prayer, for the ioyfull and proſperous ſucceſſe of that kingdom, whereupon the felicity and reſtoring of the Church of God did depende. But becauſe Dauid ſeemeth

rather

rather to ſpeake of himſelfe, then of Chriſt in that Pſalme, we muſt reſolue this doubt firſt of all. Neyther is it any hard thing to do: for wee know to what end the kingdome was eſtabliſhed with Dauid and hys poſteritie namely, that it might be as it were a certeine entraunce into that eternall kingdome, which was to bee manifeſted at the appoynted time.

Neither was it for Dauid to ſtay in himſelfe, and the Lorde doth euer now and then turne the eies of al the godly vnto ſome other by the prophets. For whatſoeuer Dauid did ſay of himſelfe, it is referred for good cauſes vnto that king, which ſhuld ariſe according to the promiſe of his ſeede, to be a Redeemer. Hence haue we to gather a profitable admonition. For if we be members of the Church, the Lord dooth ſtirre vs vppe euen at this day vnto that ſelf ſame deſire, wherewith he would haue the faithfull to bee moued vnder the lawe: namelye with all our hearte to wiſh that the kingdome of Chriſt may flouriſh and haue good ſucceſſe: and not that onelye, but that by prayer wee doe teſtifie this: and to the end we may be the more encouraged to pray, wee muſt note that he ſetteth downe the woordes, which we ſhall vſe. VVoe bee therefore vnto our ſluggiſhnes, if we doe either extinguiſh with our coldnes, or choake with our lukewarmnes that feruentnes, which God ſtirreth vppe. In the meane ſeaſon let vs know that our prayers ſhall not bee in vaine, whiche we make through Gods direction and inſtruction. Onely let vs not be ſluggiſh, or weary in asking: he wil be a faithfull gouernor of this kingdome, that hee may defend the ſame by his inuincible power and ayde. The maieſty thereof will continue and ſtande, though we do ceaſe: but in that it doth not floriſh ſo gorgiouſly oftentimes, as it ought, but doth rather decay (as we ſee at this day horrible ſcattering abroad and diſorder, yea waſteneſſe of the ſame) it is certeine that that happeneth throgh our ſinnes. And in that there appeareth veryе ſmall or almoſt no reſtoring therof, or at leaſt that it goeth but ſlowly forward, let vs impute that vnto our ſlouthfulneſſe. VVee craue daylye of God, that his kingdome may come but ſcarſe one of an hundreth beggeth this in earneſt & feruently. Therefore we are iuſtly depriued of that bleſsing of God, which we cannot aforde to aske.

Moreouer we are taught by this word, that it is God alone that ſaueth and defendeth his Church: neither doth he challeng or commaunde any thing to be attributed vnto him, ſaue that which is his owne. Therefore when as (hauing our tongues by him directed, we craue that he wil preſerue Chriſt his kingdome, wee confeſſe that God himſelfe is the onelye authour of ſafety, that this kingdome may ſtande in his eſtate. He vſeth in this thing mens diligence, yet ſuch as he hath framed and made meete with his owne hand. Secondly he vſeth the helpe of menne to further or preſerue the kingdome of Chriſt in ſuch ſorte, that he alone doth begin and accompliſh all things through their meanes by the power of his ſpirite.

He that commeth in the name of the Lord. VVee muſt firſt marke what this phraſe meaneth, *To come in the name of the Lord.* Hee commeth in the name of the Lord, who intrudeth not himſelf raſhly, nor vſurpeth to himſelfe the honour falſelye: but being rightly called, hath GOD to be the guid and authour of his action.

This

This title belongeth vnto all ỹ lawfull miniſters of God. That Prophet commeth in the name of God, who being directed by the ſpirit of god, deliuereth that doctrine ſincerely vnto men, which he hath receiued from heauen. The king commeth in the ſame name, by whoſe hande god doth gouerne his people. But becauſe the ſpirit of ỹ Lord reſted vpon Chriſt, and he is the head of all, and becauſe whoſoeuer haue been appoynted to rule the Church, they haue been ſubiect to his power and gouernement: yea they are but ſtreames flowing from this fountaine: he is properly ſaid to haue come in the name of the Lord. Neither doth he only excel others in the degree of gouernment: but becauſe god doth wholy reueale himſelfe vnto vs in him. For in him dwelleth the Godhead bodily as ſaith Paule, Col. 2. 9. and hee is the expreſſe image of God: Finally, he is the true *Immanuel*. VVherefore he is ſaide to haue come in the name of God by a ſinguler kinde of right, becauſe God reuealed himſelf by him not in part (as before time by the Prophets) but in whole. Therfore we muſt begin with him, as at the head, whēas we wil ſpeake good of the miniſters of God.

Now becauſe the falſe Prophetes doe proudly boaſt of the name of God, and doe vaunt themſelues vnder this falſe colour (whereas notwithſtanding they are carried through the vehement motion of the Diuell to deſtroy the Church) we muſt vnderſtand the oppoſition, that the Lord may ſcatter them abroade, and bring them to naught. So that we cannot bleſſe Chriſt but we muſt curſe the Pope, and that ſacrilegious tyrannie which he hath ſet vp againſt Chriſte. Hee ſhaketh his curſes againſt vs as thunder bolts and lightning with great force: yet may we ſafely contemne them as vaine and proud wordes. On the contrarie, the holy Ghoſte ſetteth down in this place an horrible curſe, wherwith he may be drowned euen in the deepe pit of hell, with all his glory and pompe. Neither hath he need of any high Prieſt, to pronounce a curſe againſt him, ſeeing that Chriſt did once endow children with this power, when as hee confirmed their crie as the other Euangeliſts doe ſay.

14 And when Ieſus had found a young Aſſe. The other Euangeliſtes doe more diſtinctly ſet downe this part of the hiſtorie: namely, that Chriſt ſent two of his Diſciples to fet the Aſſe. It was enough for Iohn who writ the laſt of all, briefly to note the ſummes of the things which were handeled by the reſt alreadie. Hereby it commeth to paſſe that he omitteth many circumſtances, And the ſhow of contrarietie which troubleth many, is eaſily taken away. VVhereas Matthew ſaith, that Chriſte ſate vpon an Aſſe and her colte, it muſt bee taken as ſpoken by *Synecdoche*. Some doe thinke that he ſate firſt vpon the ſhe Aſſe, and afterwarde vpon her colt, & frō this their ſurmiſe they draw an allegorie, that he ſate firſt vpon the Iewiſh people, which had been long time accuſtomed to beare the yooke of the lawe: and afterward he made the Gentiles ſubiect vnto him as a wilde and young Aſſe. But that is ſimply true, that Chriſt did ride vpon an Aſſe, which was brought together with his damme: & hereunto do the wordes of the Prophet agree, who hath a repetition which is common enough amongſt the Hebritians, which expreſſeth one thing twice in diuers wordes, *vpon the Aſſe* ſaith he, *and vpon the colte of the Aſſe accuſtomed to the yoke*. Our Euangeliſt who ſtudieth to be briefe, omitting

omitting the former member doth only bring in the latter. Furthermore, the Iewes themſelues are enforced to expound the propheſie of Zacharie conteined in the nienth chapter & nienth verſe, which was thē fulfilled of the Meſsias. And yet they doe mocke vs, becauſe being deceiued with the ſhadow of the Aſſe, we giue the honour of the Meſsias vnto the ſonne of Mary. But our faith leaneth vnto farre other teſtimonies. Neither doe we whenas we ſay that Ieſus is Chriſt, begin heere, becauſe he came to Ieruſalem ſitting vpon an Aſſe. For there appeared in him ſuch glory as became the ſonne of God, as wee haue had before in the firſt chapter. And his diuine power appeared chiefly in his reſurrectiō. But we muſt not deſpice this confirmation, that God did by his wonderful prouidence as it were ſet open before all men as vpon a ſtage, the propheſie of Zacharie which was fulfilled: by that entrance. *I eare not.* In this ſentence of the prophete, as the Euangeliſt repeateth it, we muſt firſt note, that our mindes cannot be in quiet by any other meanes, and that we are not deliuered from feare & trembling by any other meanes, ſaue only when as Chriſt doth reigne amongſt vs. The Prophete vſeth other wordes (for he exhorteth the faithfull to be light and glad) but our Euangeliſte hath expreſſed howe our minds reioyce with true ioy: namely, when as we are deliuered from feare, wherewith all men are tormented vntill ſuch time as being reconciled vnto God, they haue that peace, which proceedeth from faith. Rom. 5. 1. Therefore we haue this goodneſſe through Chriſt, that being deliuered from the tyranny of Satan, the yoake of ſinne being broken, giltineſſe being diſſolued, death being aboliſhed, we doe freely make our boaſt, truſting to the ayde of our king, vnder whoſe tuition whileſt we are, we need not feare any daunger, not that we are void of feare ſo long as wee liue in the worlde, but becauſe that hope which leaneth vnto Chriſt, ſurpaſſeth all feare. VVhē as Chriſt was as yet farre off, the Prophete commaunded the godly of that time to be mery and ioyfull, becauſe he ſhould come, *Behold* (ſaith he) *thy king ſhall come*, therefore feare not. Now ſithence that he is come ſo that wee doe enioy his preſence, we muſt ſo much the more valiantly wraſtle with feare, that being ſafe from our enemies, wee may worſhip our king meekly and ioyfully. The Prophete ſpake in his time vnto Syon: becauſe the houſe and ſeate of the Churche was there, God hath now gathered vnto himſelfe a Church out of all the whole world: yet this promiſe is properly directed vnto the faithfull, who ſubmit themſelues vnto Chriſt, that he may reigne in them. In that he bringeth in Chriſt riding vpon an Aſſe, he giueth vs to vnderſtand that his kingdom ſhalbe void of worldly pompe, gorgeouſneſſe, riches and might, and that it was requiſite that that ſhould be ſhewed by ſome externall figure to the end all men might openly acknowledge that it was ſpirituall.

16 Theſe thinges knew not his diſciples at the firſt: but when Ieſus was glorified, thē they remembred that theſe things were written of him, and that they had done theſe things vnto him.

17 The multitude therefore, which was with him, when he called Lazarus out of the graue, and rayſed him vp from the dead, bare him witneſſe.

18 Therfore the multitude met him, becauſe they had heard that hee had wrought this myracle.

19 Furthermore, the Phariſees ſaid among themſelues, yee ſee that yee preuaile nat, beholde the world is gone after him.

16 Theſe thinges knew not his Diſciples. As the ſeede ſpringeth not vppe ſo ſone as it is caſt into the ground, ſo the fruit of the works of God appeareth not by and by. The Apoſtles are the miniſters of God to fulfill the propheſie, but they cannot tell what they doe. They heare the peoples crie, and that no confuſed crie, but that Chriſt was plainely ſaluted as a king: yet they doe not as yet vnderſtand to what ende this is, or what it meaneth. Therfore it is vnto them a vaine ſpectacle vntill ſuch time as the Lorde doth open their eyes. VVhen as it is ſaid, that *they remembred at length, that theſe thinges were written of him*, the cauſe of ſuch groſſe ignoraunce is noted, which went before knowledge: namely, becauſe they had not the ſcripture to be their guide and teacher then, to directe their mindes vnto the pure and right conſideration. For we are blinde vnleſſe the word of God doe goe before vs. Although euen this is not ſufficient, that the worde of God doth ſtine vnto vs, vnleſſe on the other ſide the ſpirite doe illuminate our eyes, which ſhould otherwiſe be blind euen in perfect light. Chriſt vouchſafed to beſtow this grace vppon his diſciples after his reſurrection: becauſe the full time was not yet come, wherein he poured out abundantly the riches of his ſpirit, vntill ſuch time as he was receiued into the heauenly glory, as wee had in the vii. chapter ver. 39. Let vs learne by this example to iudge of all things which appertain vnto Chriſt according to the ſcripture, and not according to the proper ſenſe of our fleſh. Let vs ſecondly marke that this is a peculiar grace of the ſpirite, that he doeth inſtruct vs in tract of time, leaſt wee be dull in conſidering vpon the workes of God. I interprete this member, *That theſe things were written of him, and that they had doone theſe thinges vnto him*, thus, that the diſciples did then firſt of all remember that theſe thinges were not done vnto Chriſt raſhly, and that theſe men did not raſhly mocke him: but that all this buſineſſe was gouerned by the prouidence of God (becauſe it was requiſite that all theſe thinges ſhould be fulfilled which were written. Therfore reſolue it thus, *They* did theſe things vnto him, as they were written of him.

17 The multitude bare him witneſſe. Hee repeateth that againe which he had ſaid alredie, that many being ſtirred vp with the fame of ſo great a myracle came to meete Chriſt. For they went out by troupes for this cauſe, becauſe the rumour of the rayſing againe of Lazarus from death was euery where diſperſed. Therefore theſe men had iuſt matter and cauſe miniſtred vnto them, to giue the honour due vnto Chriſte vnto the ſonne of Marie, ſeeing that ſuch excellent power of his was made knowen vnto them.

19 Yee ſee that ye preuaile not. By theſe wordes they pricke forwarde themſelues vnto greater madneſſe. For it is a certaine vpbraiding of ſluggiſhneſſe, as if they ſhoulde ſay that the common people fell away vnto Chriſt, becauſe they themſelues were too ſlacke and faint harted. This manner of phraſe is common amongeſt deſperate fellowes, when as they prepare themſelues to aſſay euen the verye laſt and vttermoſt things. But and if the enemies be ſo ſtubbornly bent to do euil, we muſt be farre more conſtant in a good purpoſe.

20 *And there were certaine of those that went vppe to worship on the holye day, Greekes.*

21 *Therefore these men came vnto Phillip, which was of Bethsaida of Galilee, and requested him, saying. Syr wee will see Iesus.*

22 *Philip came and telde Andrew againe, Andrew and Phillip tell Iesus hym-selfe.*

23 *And Iesus answered them saying, the houre commeth, and now is, that the sonne of man must be glorified.*

24 *Verily, verily I say vnto you, vnlesse the wheat corne when it is fallen into the earth, shall die, it abideth alone, but if it dye, it bringeth forth much fruite.*

25 *He that loueth his life shall destroy it: and he that hateth his life in this world, shall keepe it vnto eternall life.*

26 *If any man will serue mee, let him follow mee: and where I am, there shall my minister bee also: and if any man shall serue mee, him shall the father honour.*

20 *And there were certaine.* I doe not thinke that they were Gentiles, or vncircumcised: because it followeth shortly after, that they came to worship. And this was straitly forbidden by the lawes of Rome, and the procōsules and other Magistrates did sharpely punish it, if any man were founde, which fell vnto Iudaisme, hauing left the worship of his Countrie. It was lawfull for the Iewes which were dispersed through Asia and Grecia to come ouer the Sea to offer sacrifice in the Temple. Secondly, the Iewes woulde neuer haue suffered the Gentiles to be mingled amongest them in that solemne worship of God: because they would haue thought that both the Temple and themselues and the sacrifices were polluted by this meanes. And although they came of the Iewes: yet because they dwelt farre beyonde the Sea, it is no maruell if the Euangelist bring them in as strangers and men whiche knewe not al those things which were then done at Ierusalem or at the places nigh thervnto. Therfore his meaning is that not only the inhabitants of Iurie which came out of the villages and cities vnto the feast, did intertaine Christe as a king: but that his fame was spread abroade also vnto those that dwelte beyonde the Sea, whiche came from farre Countries.

To worship. They might doe this also in their countrie, but Iohn speaketh of a solemne kinde of worship, which was ioyned with the sacrifices. For although religion and godlinesse were not tyed vnto the Temple, yet was it not lawfull to offer sacrifices vnto God any where els. Neyther had they the ark of the testimonie, which was a token of Gods presence any where els. Euery man did worship God dayly spiritually at his owne house, yet was it requisite that the holy men whiche were vnder the lawe shoulde outwardly professe religion, and that they shoulde make suche profession as was commaunded by Moses that they shoulde present them selues in the Temple before the face of the Lorde: and vnto this end were the festiuall dayes appoynted. If so bee it these menne dyd take suche a longe iourney, not without greate charges and trouble, that they mighte not neglecte the externall profession of their godlinesse: what excuse can wee haue at this day, if wee dos not testifie that wee worshippe the true GOD,

at our owne houſe? The worſhip of the lawe is ceaſed : yet the Lorde hath left vnto his Church, Baptiſme, the holy Supper, and the publike ryte of prayer, that in theſe the faithfull may exerciſe themſelues, Therfore the neglecting of theſe things, doth bewray, that the ſtudie of godlineſſe is too cold in vs.

21 They came vnto Phillip. This is a ſigne of reuerence, that they goe not ſtraightway vnto Chriſt, but are deſirous to haue Phillip to make a way for them that they may come vnto him. For reuerence doeth alwayes bring foorth modeſtie of her ſelfe. And whereas the Papiſtes do hereby gather, that the dead muſt be called vpon, that they may be our patrones with Chriſt and God the father, it is ſo ridiculous that it needeth no refutation. The Greekes ſpeake in preſence of Phillip: he that calleth vpon the dead from whom he is ſeparated, how is he like vnto them I pray you? But theſe are fruites of mans boldneſſe, after that it hath once graunted to it ſelf libertie to wander without the bounds of the worde of God. The Papiſtes did fooliſhly and raſhly inuent of their owne braine the inuocation of Saints: now to the ende they may get to themſelues ſome falſe colour and cloake out of the worde of God, they corrupt and rack the ſcriptures, and are not afraide to ſet the ſame to be laughed at ſhamefully.

23 The houre commeth. Many doe expound this of his death, becauſe the glory of Chriſt was thereby declared : therefore (as they thinke) Chriſt doth now ſhew that the time of his death was at hand. But I do rather referre it vnto the preaching of the Goſpel: as if he had ſaid, that the knowledge of him ſhould be immediately ſpread abroade throughout all partes of the world. So that he meant by this meanes to preuent that deſpayre or caſting downe, into which his death myght bring his diſciples. For he ſheweth that there is no cauſe why they ſhould bee diſcouraged, becauſe the doctrine of the Goſpell ſhall neuertheleſſe be publiſhed throughout the whole world.

Furthermore leaſt this cogitation concerning his glory, doe vaniſh away ſhortly after, when as he ſhalbe adiudged to die, hanged vpon the croſſe, and at length buried : he preuenteth that in time, & ſheweth that the ſlaunder of his death doth no whit hinder his glory. He vſeth a moſt fit compariſon concerning this matter, *vnleſſe* (ſaith he) *the wheat corne ſhall die*, or rot, it remaineth drie and barren. But the death of the ſeede doth quicken it better, that the fruite may come thence. In ſumme Chriſt compareth his death vnto ſowing, which whileſt that it ſeemeth to tende to the deſtruction of the wheat, it is a cauſe of farre greater encreaſe. And although this admonition was moſt neceſſary at that inſtant, yet it hath a continuall commoditie in the Church, And it is meete that wee begin firſt at the head. That terrible ſhowe of ignominie and curſe, which appeareth in the death of Chriſt, doth not only darken his glory but alſo take it quite away out of our ſight. Therefore wee muſt not ſticke and abide in his death alone, but wee muſt alſo conſider what fruite his reſurrection brought foorth. So that nothing ſhall keepe backe his glory from ſhining euery where. Afterward we muſt paſſe vnto the members. For we doe not only thinke that wee periſhe in death, but our life is alſo like vnto a continuall death. Colloſſ. 3. 3.

Therfore

Therefore we ſhall be quite vndone, vnleſſe that comfort doe helpe vs wherewith Paule lifteth vs vp: If our outward man be corrupt, the inwarde man is renued from day to day, 2. Cor. 4: 16. Let this therfore be the continual meditation of the godly, whenas they are oppreſſed with diuers ſorrowes and miſeries, when as they are brought vnto the greateſt ſtraits, whenas they are pinched with hunger, nakednes or diſeaſes, when as they are vexed with iniuries, when as they thinke that they ſhalbe continually ſwallowed vp of death, that this is the ſowing which ſhall bring foorth fruite in due time,

25 he that loueth his life. Chriſt adioyneth an exhortation vnto doctrine: for if we muſt die that we may bring foorth fruite, we muſt patiently ſuffer God to mortifie vs. And becauſe he ſetteth the loue of life againſt the hatred thereof, we muſt vnderſtand and know what it is to hate the life, and what to loue it. He which is intangled with the immoderate deſire of this life, and cannot leaue this world willingly, he is ſaid to loue his life: and he that contemning this life, doeth goe vnto death with a valiant minde, is ſaid to hate his life. Not that the life is ſimplie to be hated (which is for good cauſes reckoned amongeſt the chiefeſt benefites of God:) but becauſe the faithfull muſt willingly caſt away the ſame, when as it keepeth them backe from comming vnto Chriſt. Likeas if any man ſhould ſhake off from his ſhoulders a troubleſome and vnprofitable burden, when as he will make haſt to go to ſom other place. To be briefe, it is not euill of it ſelfe to loue this life, ſo that we be only as ſtrangers in the ſame, being alwaies bent toward ỳ mark: For this is the lawfull maner of louing the life, if wee continue in the ſame, ſo long as the Lorde thinketh good, and are alwayes readie to depart out of the ſame at his will and pleaſure: or (that I may conclude in a word) if carrying the ſame as it were in our hand, we do offer it vn to God as a ſacrifice. VVhoſoeuer is addicted vnto this life, beyonde this, he deſtroyeth his life, that is, he throweth it into eternal deſtructiõ, For ỳ word *perdere* doth not ſignifie in this place to looſe a thing, which we loue dearely, but to deſtroy. This word *anima*, is vſually taken for the life. Some doe take it in this place for the place of the affections, as if Chriſte had ſaide, hee that yeeldeth too much vnto the deſires of the fleſh, he deſtroyeth his ſoule. But this is too far fet; ỳ other is more ſimple and plaine, that hee hath the beſt way to enioy his life continually, which neglecteth the ſame. Furthermore, to the end the ſenſe may the better appeare, this clauſe *in the worlde*, which is only once expreſſed muſt be repeated twice, that the ſenſe may be, that thoſe men do but euil prouide for their life, which loue the ſame in this world: & again that thoſe men doe truly know howe they may ſaue their life, who deſpice the ſame in the worlde. And truly whoſoeuer is tyed faſt to the worlde, hee doth of his owne accord depriue himſelfe of life, whereof wee ſhall not bee heires vnleſſe we be pilgrimes and ſtrangers in the worlde. Therefore that is a beaſtly affection whiche reigneth in all the vnfaithfull, whiles that deſiring to be, they include that their beeing, in the worlde. Hereby it commeth to paſſe that the more euery man is bent to ſaue him ſelfe, the more doth he eſtraunge himſelfe from the kingdome of God, (that is from the true life.) *He that hateth his life.* I haue already ſaide that this is ſpoken comparatiuely, becauſe wee muſt deſpice the life ſo often

as it hindereth vs, from liuing vnto God. For if the meditation of the heauenly life doe beare the greateſt ſway in our heartes, the worlde ſhal not be able to keepe vs backe. Here is alſo anſwered the queſtion which may be obiected in this place, many mē do ſlay them through deſpaire, or for other cauſes, and chiefly becauſe they are wearie of their life: notwithſtanding we will not ſay that theſe men doe prouide for their ſaftie and ſoules health: otherſome die through ambition, which doe alſo throw thēſelues headlong into eternall deſtruction. But Chriſt doth in plaine words in this place cōmend the hatred or contempt of the fraile life, which the faithfull do conceiue by the feeling of a better life. Therfore whoſoeuer doth not looke vp into heauen, he hath not yet learned how to ſaue his life. Furthermore Chriſt added this latter member, to the end he might terrifie thoſe that were too deſirous of the earthly life: becauſe if we be too much drowned with the loue of the world, ſo that we cannot eaſily forget the ſame, we cannot walke towardes heauen. But for aſmuch as Chriſt doeth ſo violently awake vs, it were too abſurd a thing to ſleepe a deadly ſleepe.

26 *If any man ſhall ſerue mee.* To the end death may bee the leſſe bitter and troubleſome vnto vs, Chriſte doth inuite vs vnto the ſame by his example. We ſhall be aſhamed to refuſe this honour, to become his diſciples. But he admitteth vs into the number of his children, vppon no other condition, but that we follow the way which he himſelfe preſcribeth. But he doth goe before vs vnto death. Therefore the bitterneſſe of death is aſſuaged, and doth become as it were ſweete, whileſt that the condition to die is common to vs togeather with the ſonne of GOD. Therefore it is ſo farre off, that we muſt loath Chriſte for the croſſes ſake, that we muſt rather therefore deſire to die. To the ſame end tendeth ỳ which followeth, *And where I am, there ſhall my miniſter be alſo.* For he requireth, that his miniſters refuſe not to ſubmit themſelues to die, ſeeing that they ſee him goe before them. For it is not meete that the ſeruant be ſeparated from his maſter. The futuretence in the woorde *ſhalbe* is put in ſteede of the Imparatiue mode, after the manner of the Hebritians. Some thinke that this is a conſolation, as if Chriſt did promiſe, that they ſhalbe partakers of his reſurrection, whom it greeueth not to die togeather with him. But that whiche I ſaide ſeemeth more like to be he true. For the conſolation is added afterward, that the father ſhal not defraude Chriſt his miniſters of their hyre, who haue kept him companie continually as well in life as in death.

27 *Now is my ſoule troubled and what ſhall I ſay? Father ſaue mee from this houre: but therefore came I into this houre.*

28 *Father glorifie thy name. Therfore there came a voyce from heauen: I haue both glorified it, and will glorifie it againe.*

29 *Therfore the multitude which ſtood, and had heard, ſayd, that it thundreth: other ſaid, an Angel ſpake vnto him.*

30 *Ieſus anſwered and ſaide, this voice came not becauſe of mee, but for your ſake.*

31 *Nowe is the iudgement of this worlde: nowe ſhall the prince of this worlde bee caſt out.*

32 *And*

32 *And if I ſhall be lifted vp from the earth, I will drawe all men vnto my ſelfe.*
33 *This ſpake he ſignifying what manner of death he ſhoulde die.*

27 *Now is my ſoule.* This ſentence ſeemeth at the firſt to diſagree much with the ſpeech next goyng before. That was a manifeſt token of an heroyicall heartte, to exhort his not only to dye, but alſo to die willingly when as the matter ſo requireth. Nowe in that he flyeth from death, he doth confeſſe his faintneiſe of hearte. Yet notwithſtanding wee reade nothing in this place but that which is moſt cõuenient, like as euery mã is taught by his owne experience. If thoſe wittie fellowes do laugh, it is no marueile: for doubtleſſe this cannot be vnderſtood without practiſe. But it was profitable, yea neceſſarie for our ſaluation, that the ſonne of God ſhould bee thus affected. VVee muſt chiefely conſider in his death, the ſacrifice wherewith hee pacified the wrath and curſe of God.

Furthermore, that could not be, vnleſſe he ſhoulde take to himſelfe our giltineſſe. Therfore it muſt needs be that that death which he dyed was full of horrour: becauſe he could not make ſatisfaction for vs, but that hee muſt needes feele the horrible iudgement of God. VVhence wee may better gather the crueltie of ſinne, which the heauenly father did ſo ſharply puniſh in his only begotten ſonne. Therefore let vs know that death was no ſport or paſtime to Chriſte: but that hee was throwen euen into extreame torments for our ſake. Neither was it any abſurde thing that the ſonne of God ſhould be thus troubled: for his diuinitie being hidden, and not ſhewing foorth his force, did after a ſort reſt, that it might make roome for the ſacrifice. Chriſt himſelfe dyd not only put vpon him our fleſhe, but alſo humane affections, Theſe were indeed voluntarie affections in him: (becauſe hee was not enforced to feare, but becauſe he ſubmitted himſelfe willingly vnto feare) yet notwithſtanding wee muſt thinke that hee feared indeed and not feignedly. Although he was vnlike other men in this, in that he had his affections tempered to obey Gods iuſtice: as we haue ſaid els where. Alſo there commeth another commoditie hence vnto vs. If there had beene no perturbation in Chriſte, by reaſon of the feare of death, which of vs woulde not thinke that his example did appertaine vnto himſelfe, For doubleſſe it is not graunted vnto vs to die without feeling of ſorrow & griefe, but whenas we heare that there was not in him hard ſtrength, we encourage our ſelues to follow him. Neither doth the infirmitie of the fleſh which feareth death, hinder vs from adioyning our ſelues vnto our captaine as companions, to ſtriue and wraſtle.

And what ſhall I ſay. Here we ſee plainely how deare a price the ſonne of God did pay for our ſaluation, whileſt that being brought euen into the greateſt ſtraites, he found not wordes, wherewith he might expreſſe the vehemencie of his griefe, neither yet counſell according to man. And (which did only remaine) he flieth vnto prayers, and deſireth to be deliuered from death. Againe, becauſe he doth alſo ſee that he was appointed by the eternall counſell of God to be a ſacrifice for ſinnes, he doth by and by correct that petition which his huge ſorrowfulnes had wroung out of him, and doth as it were with his owne hand pull backe himſelfe that hee may ſtay himſefe wholy vpon his fathers will.

VVe muſt note in this place fiue degrees. For the complaint poſſeſſeth the firſt place, which breaketh out of his vnmeaſurable ſorrow: ſecondly, he perceiued that he had need of remedie, and leaſt he be ouerwhelmed with feare, he asketh of himſelfe, what he ſhoulde doe: thirdly, hee getteth himſelf vnto his father, and deſireth him to deliuer him: fourthly, he calleth backe that petition which hee knewe was contrary to his calling, and deſireth to ſuffer whatſoeuer, rather then he ſhould not fulfill that function which was enioyned him by his father: Laſtly, beeing content with the Glory of God alone, he forgetteth all other thinges, and ſetteth nothing by them. But this ſeemeth to be vndecent for the ſonne of God, that a petition doth eſcape him vnaduiſedly, whiche hee muſt by and by call backe againe and renounce, that hee may obey the father. I confeſſe indeede that this is the fooliſhnes of the croſſe, wherewith proud men are offended, & wherat they do ſtumble. But the more the Lorde of glory abaſed himſelfe, the more manifeſtly doeth his loue towarde vs appeare. VVe muſt remember that which I ſaid before, that the humane affections from which Chriſte was not free, were in him pure, and free from ſinne: The reaſon is, becauſe they were framed and tempered to obey God. Neither is any let but that Chriſte may feare death naturally, and yet may deſire to obey God: namely according to diuers reſpects. Hence proceedeth that correction, *But therefore am I come into this houre.* For howe ſoeuer hee feareth death of it ſelfe: yet notwithſtanding becauſe he conſidereth to what ende he was ſent, and what the office of a redeemer doth require, he offereth the feare which he had conceiued by the fealing of nature, to be gouerned of his father: or rather when he had tamed the ſame, being free and at libertie, he addreſſeth himſelfe to doe that which God had commanded him to doe. If ſobeit it was requiſite that the affections of Chriſte whiche were free and pure from all vice ſhoulde be thus brought vnder, that hee might obey his father: how diligent muſt we be in this point, ſeeing that there are as many enemies of God in vs, as there flow affections frō our fleſh? Let this therfore be the meditatiō of the godly, ỹ they do violence to themſelues vntil they denie themſelues. VVe muſt alſo note that we muſt not only bridle thoſe affections which are flat contrarie to the will of God, but alſo thoſe which do hinder the courſe of our calling, although they be not otherwiſe wicked or corrupt. To the ende this may the better appeare, we muſt place the will of God in the firſt degree: & the ſincere & perfect will of man in the ſecond, ſuch as was that whiche God gaue Adam, & ſuch as was that which was in Chriſte: in the laſt, ours, which is infected with ſin. The will of God is a rule wherunto all that muſt be ſubiect which is lower then it is. Nowe the pure will of nature ſhall not rebell againſt God of it ſelfe: yet ſhall man bee preuented with many hinderances, although he be wholy framed to do that which is right, vnleſſe he bring vnder his affections ſo, that they may obey god. Therfore Chriſt had but one and a ſingle combate ſo that he ceaſed to feare that which he feared naturally, whenas he acknowledgeth that it doth pleaſe God, that it ſhould be otherwiſe. But we haue a double combate, becauſe we muſt wraſtle with the ſtubbornnes of our fleſh. Hereby it commeth to paſſe that euen the moſt valiant champions doe not gee the vpper hand without a wound.

Eat her

Father ſaue mee. VVe muſt keepe this order ſo often as we are vexed with feare, or tormented with ſorrowe, that our hearts do ſtraightwaies lift vppe themſelues vnto God: for there is nothing worſe or more hurtfull, then to nouriſh that within, which tormenteth vs, as we ſee a great part of the world gnawe themſelues with blinde torments: and this is a iuſt puniſhment for ſlouthfulneſſe in all thoſe which ariſe not vppe vnto God, that they feele no releaſe and eaſe.

28. *Father glorifie thy name.* He ſheweth by theſe wordes that he preferreth his fathers glory before all other things, yea he ſetteth nothyng by his life in reſpecte thereof. This is the true moderation of all our petitions, if we doe in ſuch ſort deſire Gods glory, that all other things giue place thereunto. For this recompence oughte to ſatiffie vs abundantly, that we beare and ſuffer thoſe thinges with a quiet minde, which are grieuous and troubleſome vnto vs. *And I haue glorified it.* Theſe woordes import as much, as if he had ſayd, I will finiſh that which I haue begun: for doubtleſſe God doeth not leaue the worke of his handes vnperfect, as it is in the Pſal. 138.8. And becauſe God his intent and purpoſe was to preuent the offence of the croſſe, he doeth not onely promiſe that the death of Chriſte ſhall be glorious: but doeth alſo ſet out ſo many ornaments wherewith he had already adorned the ſame.

29. *That it thundered.* This is like to a monſter, that the multitude was aſtonied and became amaſed, when as they ſawe ſo manifeſt a myracle. Some doe heare that with deafe eares, as a confuſed noyſe, which God vttered plainly. Other ſome were not ſo blockiſh: yet doe they greatly diminiſh the maieſtie of the voyce of God, when as they faine that an Angell was the authour thereof. But the ſame is alſo common at thys day. For God ſpeaketh plainly inough in the Goſpell, and the force and efficacie of the ſpirite doeth ſhewe it ſelfe there, whiche ought to ſhake heauen and earth: but this doctrine is as cold amongſt many, as if it did only proceede from a mortall man. Vnto other ſome the word of God is balde and barbarous like vnto thunder. Notwithſtanding, the queſtion is whether that voyce ſounded from heauen, in vain or no. I anſwer, that that which the Euangeliſt doeth heere aſcribe vnto the multitude, doeth only belong vnto a part thereof. For there were ſome beſides the Apoſtles, which were not ſo ſiniſter interpreters: but the Euangeliſt hys meaning was briefly to note, what is wont moſt commonly to happē in the world: to wit, that whē the more part hearing God ſpeak plainely and alowd, it doth not heare.

30. *Not for my ſake.* Had Chriſte no neede of confirmation, or did the father care leſſe for him then he did for vs? But we muſt holde that maxima that like as Chriſt did put vpon him fleſh for our ſake, ſo what good thinges ſoeuer he receiued of the father, they were beſtowed vpon him for our ſake. Againe, this is alſo true, that the voice came from heauen in reſpecte of the people. For doubteleſſe hee hymſelfe hadde no neede of anye externall myracle. Furthermore heere is a certeine ſecrete kynd of exprobration, that the Iewes are deaffe like ſtones, when as they heare the voice of God. For ſeeing that God ſpeaketh for theyr ſakes, theyr vnthankfulneſſe hath no excuſe, whileſt that they doe not hearken.

31. *Now is the iudgement of this world.* The Lord hauing ended his com-

bate,

bate, and hauing cõquered not only feare, but alſo death, he triumpheth. For he doth royally ſhew forth the fruit of his death, which might haue beene a cauſe of caſting downe and diſcouragement vnto his Diſciples. Some thinke that this woord *iudgement* doth ſignifie reformation, other ſome thinke that it ſignifieth damnation. I doe rather agree with the former ſorte, who expound it thus, that the world ſhall be reſtored into a good order. For the Hebrew word *Miſphat*, which is tranſlated *iudgment*, doth ſignifie good order. And we knowe that without Chriſte there is nothing but confuſion in the world. And although Chriſt had begunne already to erect the kingdome of God, yet was his death the beginning of the well ordered eſtate, and was the perfect reſtoring of the worlde. Yet we muſt note that this good order cannot be had in the worlde, vnleſſe the kingdome of Sathan be firſt aboliſhed, and the fleſh bee brought to nothing, and whatſoeuer is contrary to the righteouſnes of God. Fynally mortification muſt needes goe beefore the newnes of the worlde. Wherefore Chriſt pronounceth that the prince of this world muſte be caſt out: becauſe diſcipation & deformity proceed hence, becauſe whileſt that Sathan vſurpeth his tyranny, iniquitie dooth get the vpper hande. Therefore when as Sathan is once caſt out, the world is reclaymed from backſliding, and is brought vnder the gouernment of God. If anye man demaund now Sathan was caſt out in the death of Chriſt, who ceaſeth not to make warre continually. I anſwere that this caſting out is not reſtrained vnto any ſmall time, but that that excellent effect of Chriſtes death is deſcribed, which appeareth dayly.

Ver. 32. When I ſhalbe lifted vp. The maner of appointing this iudgment doth followe: namely, that Chriſt, when as he is lifted vp vpon the croſſe, ſhal draw al men vnto him, that he may lift them vp from earth to heauen. The Euangeliſt ſaieth, that Chriſte did ſhew the manner of his death. Therfore it is not to be doubted but that the ſence is this, that the croſſe ſhalbe like to a chariot, wherein he may liſte vp all men vnto the Father with him. He might ſeeme then to haue beene lifted vp from the earth, to the end he might haue nothing to doe with men afterward: but hee pronounceth, that it ſhall fall out farre otherwiſe: namely, that hee maye drawe them vnto himſelfe, who were faſtned and wholly ſet vppon the earth. And although he allude vnto the forme of his death, yet hee meaneth generally, that his death ſhalbe no breach, whereby he ſhall bee ſeparated from men, but a new way to drawe the earth into heauen. In that he ſaith, all men, it is to be referred vnto the children of God, who are of his flocke. Yet doe I agree with Chryſoſtome, who teacheth that Chriſt vſed the vniuerſall word: becauſe the Church was to be gathered aſwell of the Gentiles as of the Ieives, according to that, there ſhall bee one ſhepheard, and one ſheepefold, aboue 10. 16. The old latine tranſlation hath, I will draw all thinges vnto me: and Auguſtine holdeth that it ought to be read ſo: but the agreement of al the Greeke bookes ought to be of greater force amongſt vs.

34 *The multitude anſwered him, we haue heard out of the lawe, that Chriſte abideth euer: and how ſaiſt thou then the ſonne of man muſt be lifted vp? who is that ſame ſon of manne?*

35. Therefore Ieſus ſayd vnto them,yet a litle while is the light with you:walke whilſt that yee haue the light,leaſt the darknes catch you:and he that walketh in darknes,knoweth not whether he goeth.

36. VVhilſt ye haue the light,beleeue in the light,that ye may be the children of the light.Theſe thinges ſpake Ieſus,and going away,he hid himſelf from them.

34 VVe haue heard out of the law. It is queſtionleſſe that their intent was malitiouſly to cauill at the wordes of Chriſt: therefore he maketh them blinde in their owne wickednes,ſo that they can ſee nothing in the clear light. They deny that they muſt take Ieſus for Chriſte, becauſe he ſaide that he ſhould die,whereas the law attributeth vnto the Meſsias perpetuity:as if both theſe were not expreſly ſet downe in the law,that when as Chriſt ſhal dye,his kingdome ſhal floriſh vntill the end of the world. Theſe men take occaſion to cauill, out of the ſeconde member. But the beginning of the errour was this,becauſe they did eſteme the gorgeouſnes of the kingdome of the Meſsias, according to the ſenſe of the fleſhe. Hereby it commeth to paſſe,that they refuſe chriſt,becauſe he is not correſpondent vnto their surmiſe. Vnder this word law they do alſo comprehend the Prophets,and the preſent tence is put in ſteede of the future tence in this word *abideth*,according to the Hebrew phraſe. This interrogation,*who is that ſon of man?* conteineth in it a mock,as if Chriſt did yeeld, being ouercome with that ſhort refutation. VVhereby it appeareth how arrogant ignoraunce is. For it importeth as much as if they had ſaid, go thy wayes now,and boaſt thy ſelfe to be Chriſte, ſeeing that thine owne confeſſion proueth that thou art vnlike vnto him.

35. Yet a litle while. Although the Lord doth gently admoniſh them with this anſwere,yet doeth he therewithal prick them ſharply: for he chideth them,becauſe they could not ſee in the light,and doth alſo denounce that the light ſhalbe taken from them ſhortly. VVhē as he ſaith that there remaineth but a ſmal time of light,he confirmeth that which he had already ſaid concerning his death. For although he doth not meane the light of his corporal preſence, but of the goſpel: yet hee alludeth vnto his departure,as if he ſhuld ſay,when as I ſhal then go away,I wil not ceaſe to be light:ſo litle ſhal your darknes be able to impare me. VVhen as hee ſaieth that the light is preſent with them, he toucheth them by the way, becauſe they paſſe ouer the light with ſhut eies. And therefore he giueth them to vnderſtand,that they were vnworthy to haue their obiectiō anſwered,becauſe they miniſter vnto themſelues matter of errour,of their owne accord. VVhenas he ſaith that the light ſhineth vnto them only for a ſhort time,it is a thing common to al the vnbeleeuers:for the ſcripture promiſeth that the ſonne of righteouſnes ſhal ariſe vnto the children of God,which ſhal neuer ſit,Iſai.60.19. The ſunne ſhal not ſhine vnto you hereafter by day,nor the moone by night:but the Lord ſhalbe vnto you an euerlaſting light. Yet muſt al men walk circumſpectly becauſe darknes doeth followe the contempt of the light. VVhich thing was alſo the cauſe that ſuch thick night & darknes did ouerwhelm the whole world, becauſe there were but a few that vouchſafed to go forward when as the brightnes of the heauenly wiſedom appeared vnto them. Chriſt ſhineth vnto vs by the goſpel to the end we may folow the way of ſaluatiō,which he ſheweth. Therfore thoſe men which do not vſe the grace of God, do,aſmuch as in them lieth,extinguiſh the light whiche is offered them,

And

And (to the end he may the more terrifie them) he telleth them how miſerable the eſtate of thoſe men is, who being deſtitute of the light, doe wander during theyr whole life. For they cannot moue their foote forwarde without daunger of ſlyppinge or fallynge. And now Chriſte pronounceth that we are in darknes, vnleſſe he giue vs light. Hence gather of what force the quicknes of mans minde, in ſeeing things is, whē as ſhe is her own miſtreſſe and guid without Chriſt.

36. Beleeue in the light. Hee exhorteth them to poſſeſſe the lighte by fayth. For he calleth thoſe *the children of light*, who like true heires doe enioy the ſame vntill the end.

Theſe thinges ſpake Ieſus. It may ſeeme a merueilous matter, why he withdrewe himſelfe from them, who receiued him ſo willingly: but we may readily gather out of the other Euangeliſts, that this ſpeach concerneth the enemyes, who were grieued at the godlye deſire of good and playne men. For the ſtraungers, which went out to meete Chriſt, followed him euen into the temple, where hee hit amongſt the Scribes and the multitude of the Citie.

37. Furthermore, although he had wrought ſo many miracles before them, they beleeued not in him:

38. That the woordes of Iſaias the Prophet might be fulfilled, whiche hee ſpake, Lorde, whoe hath beleeued our reporte? and vnto whome is the arme of the Lorde reuealed?

39. Therfore they could not beleeue, becauſe Iſay ſaith, againe:

40. Hee hath blynded their eyes, and hardened theyr hearte, that they may not ſee with theyr eyes, and vnderſtand with theyr heart, and be conuerted, and I may heale them.

41. Theſe thinges, ſayeth Ieſaias, when hee ſawe his glorye, and ſpake of him.

37. Although he had wrought. Leaſt that ſhoulde hinder any manne, that Chriſt was deſpiſed amongſt the Iewes, the Euangeliſte remoueth this ſtumbling blocke, ſhewing that he was furniſhed with excellent and euident teſtimonies, which might make him and his doctrine to be of credit: but yet the blinde did not ſee the power and glorye, whiche ſhined plainly in the miracles. Therefore we muſt firſt of all holde, that Chriſt was not in the faulte, that he was not beleeued amongſt the Iewes: becauſe hee didde aboundantly teſtifie by manye miracles, who hee was: and that therefore it is an vniuſt thing, and contrary to reaſon, that their vnbeliefe ſhould any whit diſcredit him. But becauſe this ſelf ſame thing might haue cauſed many to ſtand in doubte, whence this came, that the Iewes were ſo dull, that the viſible power of God did moue them nothing, Iohn goeth further: namely, that faith ariſeth not from the common ſenſe of man: but that it is a ſinguler and rare gift of God: and that this was ſayde before of Chriſte, that ſcarſe a fewe ſhoulde beleeue the Goſpell.

38. That the wordes of Ieſaias. Iohn meaneth not that there was any neceſsity laide vpon the Iewes by reaſon of the propheſie: neither did Ieſaias vtter any thing, Chap. 53. 1. Rom. 10. 16. ſaue that whiche God had reuealed vnto him out of the hidden treaſures of his counſel. That ſhuld haue happened although the Prophet had ſaid nothing: but becauſe it

Was

was not known what ſhuld haue befallen them, vnleſſe God had made it knowne by the mouth of the Prophet, the Euangeliſte ſetteth beefore their eyes, as in a glaſſe, a matter, which was otherwiſe darke, and vncredible almoſt.

Lorde, who hath beeleeued. This ſentence hath two members: in the former Eſay hauing already begunne to ſpeake of Chriſte, ſeeing that hee foreſeeth, that whatſoeuer eyther he ſhould ſpeake, or the Apoſtles ſhuld afterward publiſh, it ſhould be reiected of the Iewes: beeinge as it were aſtonyed with ſome great wonder, he cryeth out, *Lorde, who shal beleeue our report?* And in the ſecond member he acknowledgeth what was the cauſe that they were ſo few: to witte, becauſe men come not vnto this by theyr owne induſtry: and God dooth not illuminate all men in generall, but dooth onely vouchſafe to graunt the grace of his ſpirite vnto a fewe. And if ſo be the obſtinate vnbeliefe of many ought not to haue hindered the faythful amongſt the Iewes, how few ſoeuer they were: the ſame reaſon ought alſo to perſwade vs, not to be aſhamed of the Goſpell, although it haue but a few Diſciples: yet muſt we eſpecially note that reaſon, which is added, that not their own wit, but the reuelation of God doth make men to be faythful. It is well knowne, that by this woorde *arme*, is meante the power of GOD. The Prophet telleth vs that the arme of God, whiche is included in the Goſpell, dooth lye hidde, vntyll ſuche time as it bee reuealed, and hee doth alſo teſtifie, that all menne generallye are not partakers of this reuelation. VVhereuppon it followeth that manye beeinge voyde of thys inwarde lyghte, are lefte to theyr blindeneſſe, who in hearing cannot heare.

39. *Therfore they could not beleeue.* This is ſomwhat harder: beecauſe (as the wordes doe ſound), the way was ſtopt before the Iewes, and the power to beleeue was cutte off, becauſe that the propheſie of the Prophet had adiudged them vnto blindnes, beefore they did chuſe eyther of the two. I anſwere, that there is no abſurdity, if it could not otherwiſe come to paſſe, then God had foreſeene. But wee muſt note that the bare and plaine foreknowledge of God is not the cauſe of things. Although we muſt not ſo much reſpecte the foreknowledge of God in this place, as his iudgment and vengance. For God doth not declare what he ſeeth from heauen menne wil doe, but what he himſelfe wil doe: namely, that he will ſtrike the wicked with dulneſſe and giddineſſe, that he may bee auenged of their wickednes. For here is ſet downe the nigh and inferiour cauſe why God wil haue his word, which is by nature wholſome, to be the cauſe of death and deſtruction vnto the Iewes: to wit, becauſe they had ſo deſerued for their wickednes. It was impoſsible for them to eſcape this puniſhment, when as God had once determined to caſt them off into a reprobate ſenſe, and to turne vnto them the light of his worde into darknes. For this latter propheſie is vnlyke to the former in this: becauſe the Prophet doth teſtifie, that none doe beleeue, ſaue thoſe, whome God dooth illuminate of his free good pleaſure, the cauſe wherof doth not appeare. For ſeeing that all men are loſt alike, God doth of his mere mercy and goodnes diſtinguiſh whom he thinketh good, from the reſt. And here he maketh mention of the hardning of the heart, wherewith God did reuenge and puniſh the wickednes of the vnthankfull people.

They

They which marke not theſe degrees, do wickedly confound and mixe together diuers places of ſcripture.

40. He blinded their eies. This place is taken out of the ſixt chapter of Ieſaias, where the Lorde telleth the Prophet by times, that his paynes which he ſhall beſtow in teaching, ſhall haue no further fruit, ſaue onely that the people ſhall be made worſe. Therefore he ſaith firſt, Go and tel this people: In hearing, heare ye, and heare not. As if he ſhould ſay, I ſend thee to ſpeake vnto thoſe that are deaffe. Afterwarde hee addeth, Make blinde the heart of this people, &c. In which wordes he giueth vs to vnderſtand, that he appointeth his worde to be a puniſhment vnto the reprobate, to the end their blindnes may be made the thicker thereby, and they may be the deeper drowned in darkenes. It is an horrible iudgmēt of God, when as he doth ſo ouerwhelme the mindes of menne with the light of his doctrine, that they are depriued of all vnderſtanding: yea, when as he bringeth darknes vppon them by their onely lyght. Furthermore, we muſt note that that is a thing, which befalleth the woorde of God accidentally, that it doth blinde menne. For there is nothing more vnconuenient, then that trueth ſhould differ nothing from lyinge, that the bread of life ſhuld become deadly poyſon, and that the diſeaſe ſhuld be encreaſed with the medicine. But that is to be imputed vnto the wickednes of man, which turneth life into death. Furthermore, wee muſt note, that the Lord doth ſometime make mens mindes blinde himſelfe, when as he depriueth them of iudgement and vnderſtanding: ſomtimes by Sathan and the falſe Prophetes, when as hee maketh them fooliſhe through their iuglinges: and ſomtimes alſo by his miniſters, when as the doctrine of ſaluation is vnto them hurtfull and deadly. But ſo that the Prophets doe apply themſelues diligently in their function, and commit the fruit of their labor vnto the lord, althogh it fal not out as they wold wiſh, they muſt not faint and faile. Let this be rather ſufficient for them, that they know that God alloweth their labour, although it be vnprofitable to men: yea, that that ſmell of doctrine, whiche the wicked make deadly to themſelues, is good and ſweete to God, as Paule doth teſtifie, 2. Cor. 2. 15. The heart is ſometimes taken in the ſcripture for the place and ſeate of the affections: but in this place (as in manye other) by thys word is meant the intellectiue part of the ſoule (as they call it.) In lyke ſorte Moſes ſaieth, Deut. 29. 4. The Lord hath not giuen thee an hearte to vnderſtand.

That they may not ſee with their eyes. Let vs remember that the Prophet ſpeaketh of the vnbeleeuers, who hadde now already refuſed the grace of God.

It is certeine that all menne are ſuch by nature, vnleſſe the Lorde did frame thoſe whom he hath choſen vnto his obedience: therfore the condition of men is lyke and indifferent from the beginning: but after that the wicked rebelled againſt GOD of their owne accorde and through their own wickednes, this vengeaunce taketh place, that beeing caſt into a reprobate ſenſe, they ceaſe not to runne more & more into their owne deſtruction. Therefore in that the Lorde will not haue them to be conuerted, it floweth from their fault, becauſe they themſelues were vnto themſelues the authours of diſpayre. By theſe words of the Prophet wee are taught briefly after what ſort we beginne to turne vnto God: namelye,

lye, when as he lighteneth our heartes, which must needes bee turned away from him so long, as they are ouerwhelmed with the darknesse of Sathan. On the other side, such is the force of the diuine light, that it pulleth vs vnto it, and transformeth vs into the image of God. The fruite of the conuersion is added, which is healing. By which woord the Prophet meaneth prosperous estate, the blessing of God, and consequently deliuerance out of al miseries, which procede from the wrath of God. Now, if this befal the reprobate contrary to the nature of the word, we muste mark the opposition of the contrary vse: namely, that the woord is preached vnto vs, to that end that it may illuminate vs so, that we may know God aright, that it may turne vs vnto God, and reconcile vs vnto him, to the end we may be blessed and happy.

41. *These thinges saieth Iesaias.* Least the readers should thinke that this testimony is cited out of season, Iohn telleth them plainely, that the Prophet was not a teacher for one age onely, but that the glory of Christe was rather reuealed vnto him, that hee might beare witnesse of those thinges, which should happen in the time of his reigne. For to what end serued the propheticall reuelations, saue only that they might deliuer, as it were, with their handes that which they hadde receiued of GOD. The Euangeliste taketh this for a thing which all menne doe graunte, that Iesaias saw the glory of Christe, whence he gathereth, that hee applyed his doctrine vnto the estate of that kyngdome, whiche shoulde bee.

42. *Notwithstanding many, euen of the rulers beleeued in him: but they did not confesse, because of the Pharises, least they should be cast out of the Synagogue.*

43. *For they loued the glory of men more then the glory of God:*

44. *But Iesus cried and said, he that beleeueth in me, beleeueth not in me, but in him that sent me.*

45. *And he that seeth me, seeth him that sent me.*

46. *I came as a light into the world, to the end that euery one that beleeueth in me, may not abide in darknes.*

42. *Notwithstanding.* Seeinge that the Iewes didde so frowardlye reiecte Christe with so confused a noyse and fearcenesse, it myght seeme that they hadde all conspired together. Notwithstandinge the Euangeliste saieth, that euen in the middest of so great maddenesse of the nation, there were many that were well minded. This is an example of the grace of God worthy to bee remembred: for impiety, after it hath once gotten the vpper hande, it is a certeine vniuersall plague, which infecteth all the partes of the body with the infection thereot. Therefore it is a singuler gift of God, when as some remaine founde in the middeste of a people that was so corrupt. Although the same grace of God appeareth euen at this daye in the world: for how much soeuer vngodlynesse and the contempt of God doe rage euery where, and an infinite companye doe endeuour vtterly to banish the doctrine of the Gospel, yet it findeth many bie places where to rest: whereby it commeth to passe, that fayth hath as it were her resting places, least shee should be quite banished out of the world.

This woorde *euen* is of great force: for the Gospell was so deadlye hated

hated amongſt the rulers, that it is an vncredible thinge, that anye one ſhuld be found there, whiche was ſo faythfull: ſo much the more was the power of the ſpirit to be wondred at, which pearced in thyther, where there was no entraunce. Although this was not the faulte of one age onely, that the rulers were ſtubborne & rebellious againſt Chriſte: for honor & riches & dignitie, haue pride almoſt alwaies to keepe thē company. VVherefore it is a hard matter for thoſe menne to be tamed with willing humility, who beinge puft vppe with arrogancye, doe ſcarſe acknowledge themſelues to be men. Therefore what man ſoeuer is excellent in the word, let him if he be wiſe, not truſt too much to his greatnes, leaſt it be to him an hinderaunce. VVhereas hee ſaieth, that they were many, you muſt not ſo take it, as if they were either the more parte, or the halfe: for being compared vnto others, whereof there was a great multitude, they were but a few: but the ſame were many, if they were cōſidered in themſelues. *Because of the Phariſees.* Hee ſeemeth to ſpeake vnproperly, when as he ſeparateth faith from confeſsion. For with the hearte man beeleeueth vnto righteouſnes, with the mouth confeſsion is made vnto ſaluation: neither can it be but that faith being once kindled in the heart, ſhe muſt put forth her flame. I aunſwere, that in this place is declared how weake their faith was, who were ſo lukewarm, or rather cold. To be briefe, Iohn meaneth that they embraced the doctrine of Chriſt, becauſe they knew it did proceede from GOD: but yet there was no liuely fayth in them, and ſuch a faith as was endowed with that power, which was requiſite: becauſe Chriſt giueth not vnto thoſe that he liis the ſpirit of feare, but of conſtancy, that they may be bold freely and without feare to confeſſe, that which they haue learned of him. Although I doe not think that theſe were altogether dumbe: yet becauſe their confeſsion was not free enough, the Euangeliſt in my iudgement doth flatly denye that they made confeſsion of their faith. For that was a lawfull profeſsion, openly to giue their names vnto Chriſt. VVherefore let no man flatter himſelfe, who couereth and cloaketh his faith in any point, leaſt he incurre the hatred of men. For how much ſoeuer they hate the name of Chriſte, yet that feare is not to bee excuſed, which compelleth vs to turne aſide, euen but a litle from the confeſsing thereof. Note alſo that there is leſſe ſtrength and conſtancy in the rulers: becauſe ambition doth reigne in them for the moſt parte, then which there is nothing more ſeruile. And (that I may be briefe) earthly honours do as it were bind men with golden fetters, ſo that they cannot doe their duety freely. Therefore thoſe that be baſe and of low eſtate muſt be therewith ſo much the rather contented: becauſe they are free from manye (at leaſt the worſte) ſnares. Neuertheleſſe great and noble men muſt ſtriue with their eſtate, leaſt it be vnto them an hinderance, and keepe them backe from ſubmitting themſelues vnto Chriſt. Iohn ſaieth, that they were afrayde of the Phariſees: not that it was lawful for any man to call himſelfe the Diſciple of Chriſt for the other Prieſts and Scribes: but beecauſe there was a more outragious kynd of crueltye in theſe menne coloured with zeale. Zeale to defend relygion is an excellent vertue: but when as there lyeth hypocriſie vnder it, there canne bee no worſe plague. VVherefore wee muſt the more inſtantly deſire the Lord to gouerne vs with the certeine and ſure rule of his ſpirit.

Leaſt

Least they should be cast out of the Synagogue. Beeholde what was the thing that hindered them: to witte, the feare of infamy: becausse they shuld haue beene cast out of the Synagogue. Furthermore, hecreby appeareth howe great the frowardnes of men is, which doth not onely corrupt the beste ordinaunces of God: but turneth them into deadly tyranny. Excõmunication ought to haue beene a string and sinow for holy discipline, that they might haue a punishment in readines, if any manne did despise the Church. But it was brought to that passe, that whosoeuer did confesse that he was Christes, he was banyshed from the company of the faithfull. Likeas the Pope dooth at this daye falsely pretende the lawe of excommunication, that he may practise the lyke tyrannie: he dooth not only with blind madnesse thunder and cast out his lightenings agaynst all the godly, but dooth also endeuoure to throwe downe Christ out of his heauenlye seate. And yet is he not ashamed impudently to pretende the tytle of the holy iurisdiction, wherewith Christ didde adorne hys Church.

43. For they loued. The Euangelist doth in plaine words set downe, that these men became not superstitious: but did onely auoide reproach amongst men. For if ambitiõ was of more force amongst them, then the feare of God, it followeth that they were set free from the vaine feare of cõscience. Now let the readers mark of what great ignominy their fearfulnes is condemned with God, who dissemble and cloake their fayth amongst men, for feare of enuy. VVhat is more prepostrous, yea what is more beastly, then to preferre the vaine praises of men, before the iudgemente of God? And yet he pronounceth, that they are all possessed with suche madnesse, who auoide the enuy of menne, when as the pure faith must be confessed & that for good causes: for, when as the Apostle, Heb. 11.27. doth commend the inuincible constancy of Moses, he saieth, that he waxed hardye, as if he had seene him that was inuisible. In whiche woordes hee giueth vs to vnderstand, that when as any man hath fastened his eyes vppon God, his heart shall be strong and more hard then the Adamant.

Therefore hence commeth that softnesse, which maketh vs fall awaye vnto vnfaithful dissimulation, becausse al our senses waxe dull in beholding the world. For the sincere beholding of God should by and by put away al the smokes of honour and riches. Let them now go shake theyr eares, who thinke that the wicked denying of Christ is but a lighte and veniall sinne, seeing that the spirit pronounceth on the contrary, that this is a more filthy monster, then if the heauen and earth shuld go together. *To loue the glory of men,* doth signifie in this place, to be desirous to be esteemed of amongst men. Therefore the Euangelist meaneth that those men were so addicted vnto the woorlde, that they hadde rather please menne then God. Moreouer whyleste that the Euangelist accuseth the denyers of Christ of this crime, hee dooth also declare that excommunication was litle sette by: becausse the high Priestes did abuse it contrarye to equitie and ryghte. VVherefore lette vs knowe that all is but a vaine terrifyinge, what cursinges and excommunications soeuer the Pope dooth thunder out againste vs, when as wee knowe assuredly that hee goeth aboute nothinge elsse, saue onelye to leade vs away from Christ.

44. And Ieſus cryed. This ſentence tendeth to this ende, that Chriſte may encourage his vnto the iuſt and vnbowable conſtancy of faith: yet there is contained herein a reprehenſion, whereby he meant to correcte that wicked feare. The crying ſerueth to make this more vehemēt, becauſe it is not a doctrine onely, but an exhortation alſo to prick them forward. The ſum is this, that the faith in Chriſt doth not leane vnto any mortal man, but vnto God: becauſe it findeth nothing in Chriſt, but that which is diuine: yea, it beholdeth God in his face. Thence he gathereth that it is an abſurd thing that it ſhuld faint and quaile, as being doubtful. For we cannot do God greater iniury, then if his trueth bee not ſufficiente for vs. Therefore that man hath rightly profited in the Goſpel, who leaning vnto this confidence & hope, that he beleeueth not men, but God, doth perſiſt ſtrong and quiet againſt al the engines of Satan: therefore to the end we may giue God his honour, let vs learne that we muſt ſtande in the faith not only when as the world doth faile, but alſo when as Satan doth trouble and ſupplant whatſoeuer is vnder heauen. The faithful are ſaid not to beleeue in Chriſt, when as they doe not abyde in beholdinge him as hee is manne. For when as hee compareth himſelfe in this place with the father, he commaundeth vs to haue reſpecte vnto the power of God, becauſe the weakenes of the fleſhe hath of it ſelfe no ſtrength. VVhen as he ſhall afterward exhort the diſciples to beleeue in him, hys wordes ſhall haue another meaning. For God is not ſet in that place againſt man: but Chriſt is ſet in the midſt with al his giftes, which ought to haue ſufficient force to retaine our fayth.

45. And he that ſeeth me. Take this ſight for knowledge. For, to the ende he may ſet at reſt the conſciences, who ſhould otherwiſe be ſubiecte to many toſsinges and turmoylinges, he calleth vs vnto the father. For the ſtabilitie of faith is certeine and firme for this cauſe, becauſe it is aboue the world. And when as Chriſt is truely knowyn, the glory of God ſhineth in him, ſo that we maye knowe aſſuredly that the faith which wee haue in him doth not depend vpon man: but that it is grounded in the eternal God, becauſe it riſeth from the fleſh of Chriſt vnto his diuinity: which thing if it be ſo, it muſt not only be ſetled continually in the hart, but alſo it muſt vtter it ſelf in the tongue without feare, when need ſhal require.

46. I came as a light. To the end hee may make his diſciples the more ſtout and ſtrong, he proceedeth yet in preaching the certeinty of fayth. And he doth firſt of all teſtifie that hee came into the worlde, that hee might be a light, whereby men may be delinered from darknes and errours: and alſo aſsigneth the meanes to attaine vnto ſo great goodnes, ſaying, *that whoſoeuer beleeueth in me, &c.* Furthermore hee accuſeth them all of vnthankefulnes, who being taught by his Goſpel, doe not ſeparate themſelues from the vnbeleeuers. For the more excellēt this good thing is, to be called out of darknes into light, the leſſe excuſe haue they, who choake the light that is kindled in them with their ſlouthfulnes & cōtempt. Theſe wordes are of great force, *I came as a light into the world.* For althogh Chriſt was a light from the beginning, yet doth he not in vain adorne himſelf with this title, that he came to fulfill the function of the light. And (to the ende we may haue diſtinct degrees) hee teacheth that he is rather a light vnto others, then vnto himſelf: and ſecondly, not only

ly to Angels,but alſo to men:thirdly, that he was reueaſed in the fleſh, to the end he might ſhew forth perfect brightnes. The vniuerſall word ſeemeth to be put in of ſet purpoſe,partly to the end he might make this goodneſſe common vnto all the faithfull without exception, partelye that he might ſhew that the vnbeleeuers do therfore periſhe in darknes, becauſe they flye from the light of their own accord. Nowe, if all the wiſdome of the world be gathered togeather, there ſhall not be founde one ſparkle of true light in that huge heape,but it ſhall be rather a lump without forme:for as much as it is proper to Chriſt alone to deliuer vs out of darknes.

47. And if any man ſhal heare my words,and ſhal not beleeue,I do not iudge him:for I came not to iudge the world,but to ſaue the world.

48. He that reieɔteth me,and doth not receiue my words,hee hath one that ſhal iudge him:the word which I haue ſpoken,it ſhal iudge him in the laſt day.

49. Becauſe I haue not ſpoken of my ſelf: but the father that ſent me,he gaue me a commandement,what I ſhal ſay,and what I ſhall ſpeake.

50. And I know that his commandement is eternal life. The things therfore which I ſpeake as the father hath told me,ſo ſpeak I.

47. If any man ſhall heare my woordes. After that he hath entreated of his grace,and exhorted thoſe that are his,vnto conſtancie of faith,he beginneth now to nettle the rebellious. Although he doeth in this place alſo mitigate the ſeuerity, whereof their vngodlineſſe is woorthy, who do as it were of ſette purpoſe reiecte God: For he omitteth to iudge them,becauſe hee came rather to ſaue all men. VVe muſt firſt of all vnderſtande that he ſpeaketh not in this place of all manner of vnbeleeuers, but of thoſe,who willingly and wittingly doe reiecte the doctrine of the Goſpell which is ſhewed them. VVhy then will not Chriſt condēne them? becauſe,hauing laid away the perſon of a iudge in this place, to the end all menne may be the more encouraged to repent, he offereth ſaluation vnto all men in generall, and holdeth his armes abroade to embrace all men. Although in the meane ſeaſon he amplifieth the fault with no ſmal circumſtance, if they refuſe ſo gentle and ſweete an inuitation. For it is as much as if he had ſaid: Behold,I ſtand to cal all men,and hauing forgotten the perſon of a iudge,this is mine only purpoſe,to allure al men, and to deliuer thoſe from deſtruction, who ſeeme to be twiſe deſtroyed already. Therefore no man is condemned for the contempt of the Goſpel,ſaue he,who deſpiſing the louely meſſage of ſaluation, would of his owne accorde bring deſtruction vppon himſelfe. The worde *(iudge)* (as appeareth by the contrary, *ſaue.*)is heere taken for to condemne. And thys ought to be referred vnto the proper and naturall office of Chriſt. For in that the vnbeleeuers are more greuouſly condemned for the Goſpels ſake,it is an accidentall thing, and not naturall to the ſame, as we haue elſe where ſayde.

48. He that reiecteth me. Leaſt the wicked ſhoulde flatter themſelues,as if they might play the wātōs againſt Chriſt freely, he addeth in this place an horrible denunciation,that though he ſay nothing,yet is the doctrine

ſufficient to condemne them, like as he ſaieth elſe where, that they haue no neede of anye other iudge then Moſes, of whome they made theyr boaſt, aboue: 5.45. The meaning therefore of the wordes is this, I beeing enflamed with an earneſt deſire to haue you ſaued, doe abſtaine from mine own authority in condemning you, and am wholye bente to ſaue that whiche is loſte: but you maye not therefore thinke that you are eſcaped out of the hand of God. For howſoeuer I hold my peace, that word which you haue deſpiſed, is a fitte iudge.

And doth not receiue my wordes. The latter member expoundeth the former: for becauſe hypocriſie is naturally engrafted in men, they canne do nothing more readily, then onely in word boaſte that they are ready to receiue Chriſt. And we know how cõmon this boaſting is euen amõgſt the worſt men. VVherefore we muſt marke this definition, that Chriſt is reiected, when as we doe not imbrace the pure doctrine of the Goſpell. The Papiſtes doe with full and open mouth blunder out the name of Chriſt: but ſo ſoone as his ſincere trueth is brought abroad, there is nothing which is more deteſted amongſt them, ſuch men kyſſe Chriſte, as did Iudas. Therfore let vs learne to include him in his word, and to giue him the worſhip of obedience, which he requireth only. *The word which I ſpeake.* The authority of the Goſpell coulde not haue had greater commendation giuen it, then when as the power of iudgement is attributed vnto it. For, according to theſe words, the laſt iudgment ſhalbe nothing elſe, but an approbation of the doctrine of the Goſpell. Chriſte him ſelfe ſhal goe vppe into his iudgement ſeate: but hee affirmeth that hee wil giue ſentence according to the word whiche is now preached. This denuntiation ought to make the wicked ſore afrayd, when as they ſhalt not be able to eſcape the iudgment of that doctrine, which they do now ſo proudly ſloute. Notwithſtanding Chriſt his meaning is, that they are now depriued of feeling, when as he maketh mention of the laſt iudgement. For he telleth them that that puniſhment ſhal then manifeſtly appeare, which they doe now mocke. Againe, the godly may gather hence an ineſtimable comforte, that howſoeuer they are condemned of the world, yet do they not doubt, but that they are acquited in heauen, becauſe wheroſoeuer the faith of the Goſpell hath a place, the iudgemente ſeate of God is erected there to ſaue. There is no cauſe why wee ſhould paſſe for the Papiſts with their peruerſe iudgements, ſo long as we truſt to this right: becauſe our faith doth ſurpaſſe the Angels.

49. *Becauſe I ſpeake not of myſelfe.* Leaſt the outwarde ſhape of manne ſhould any whitte impaire the maieſty of God, Chriſt dooth euer nowe and then call vs vnto the Father. For this cauſe dooth hee ſo often make mention of the Father. And truely ſeeing that it is wickednes to tranſlate any iot of Gods glory vnto any other, it muſt needes be, that that word came from GOD, whereunto the iudgement is aſcribed. In this place Chriſt diſtinguiſheth himſelfe from the Father, not ſimplye, according to his diuine perſõ, but rather according to the fleſh, leaſt his doctrin being eſteemed after the maner of men, ſhuld be of leſſe weight & importãce. But and if the conſciences were ſubiect to the doctrine and lawes of mẽ, this reaſon ſhuld not agree, which Chriſt bringeth. *My word* (ſaith he) *ſhal iudge*, becauſe it came not frõ mã, according to that ſaying of Ia. 4. 12. *There is one lawgiuer, &c.* Moreouer we gather hence, what monſtrous ſacrilledge

this

this is, that the Pope durſte tye mennes ſoules vnto his inuentions: for by thys meanes hee taketh more to hymſelfe, then the Sonne of God, whoe ſayeth, that he ſpeaketh onelye according to his Fathers appointmente.

50. His commaundement is eternal lyfe. Hee commendeth againe the fruite of his doctrine, to the ende al menne may the more willingly ſubmitte themſelues thereunto. And nowe it is meete that the wicked doe feele Gods vengeaunce, whom they now refuſe, and wil not haue to be vnto them the authour of life.

Chap. 13.

1. BEfore the holye daye of Eaſter, when Ieſus knewe that his houre was come, that he ſhould go out of this worlde vnto the father, ſeeing that he loued his, which were in the world, vntil the end loued he them.

2. VVhen ſupper was ended, when as the deuil had now put into the hart of Iudas, the ſon of Simon Iſcariot, to betray him,

3. VVhen Ieſus knew that the father had giuen al things into his hands, and that he came out from God, and ſhould go vnto God,

4. He roſe from ſupper, and layd downe his cloathes: and hauing taken a linnen towell, he girded himſelf.

5. Then put he water into a baſon, and began to waſh the diſciples feete, and to wype them with the towel, wherwith he was girded.

6. Therefore he came to Simon Peter: who ſaith vnto him, Lord, doeſt thou waſh my feete?

7. Ieſus anſwered and ſaid vnto him, what I doe, thou knoweſt not yet: but thou ſhalte know hereafter.

1. Before the holy day. Iohn paſſeth ouer many thinges of ſette purpoſe, which he knew Matthew and Luke had recited: and hee himſelfe taketh in hande to handle that whiche hee knew they had omitted: of which number the hyſtory of the waſhing of the feete is. And although he will more plainely declare afterward to what end Chriſt waſhed his diſciples feete, yet doth he in one word in this place ſette downe, that the conſtant and perpetuall loue wherewith hee once loued them, was declared by that token, ſo that although hee were taken out of their ſight, yet might they certeinelye perſwade themſelues, that this loue was not quenched by death. VVhich perſwaſion muſte ſticke faſte euen in our heartes at this daye. The woordes are, that *Chriſt loued thoſe euen vntil the end, which were in the worlde.* VVhy doth he deſcribe the Apoſtls by this Periphraſis, ſaue onely that we may know that Chriſte cared ſo muche the more for them: becauſe they were in a daungerous and harde warfare, as wee are? VVherefore although we ſeeme to be farre off from Chriſt, yet we muſt knowe that he hath reſpect vnto vs, becauſe he loueth his, who are conuerſant in the world. Neither nede we to doubt, but that he beareth the lyke affection euen now, which he had at that inſtant, when he loued them.

That hee might goe out of this worlde, vnto the father. This phraſe is woorthy

the noting: for it is referred vnto Chriſt his knowledge, in that he knew that his death was a paſſage vnto the heauenly kingdome of God. And if ſo bee it, when as he made haſte thither, he ceaſed not to loue hys, as he was woont, there is no cauſe why we ſhoulde thinke that his affection is now altered. Now for aſmuch as he is the firſt begotten of the dead, this definition of death doth appertaine vnto the whole body of the church, that it is a paſſage vnto God, from whome the faithfull are now eſtranged.

2. *When ſupper was done.* VVee ſhall anon handle more at large in hys place the whole purpoſe of Chriſt, in waſhing his diſciples feete, and alſo the fruite of this hyſtory: let vs now follow the text. He ſaieth, that this was done at ſuch time, as Iudas was determined to betraye Chriſte: not onely that he might ſhew forth the wonderfull patience of Chriſt, who could abide to waſh ſuch a wicked and falſe traitours feete: but alſo that he choſe that time of ſette purpoſe, wherein he would play the laſt acte of his life, being euen at deathes dore. In that he ſaith, that Iudas conceiued the intent and purpoſe to betray his maſter, through the inſtigation and perſwaſion of the deuill, this ſerueth to expreſſe the crueltye of the wickednes. For that was an horrible & more then a tragical fact, wherin the efficacie and force of Sathan did ſhew forth it ſelfe. It is true, that men commit no wickednes, whereunto Sathan doth not pricke thē forwarde: but the more cruell and execrable that euery fact is, ſo wee muſt ſo much the more conſider the fury of the deuill in it, who dooth carrye men, which are forſaken of God hither and thither. But although mans concupiſcence be kindled with the fanne of Satan: yet doth it not ceaſe to be a furnace it ſelfe, it hath fire in it ſelfe, it receiueth the mouinge of the fanne willingly, ſo that the wicked are without al excuſe.

3. *VVhen Ieſus knew that the father had giuen all thinges into his hand.* I thinke that this was added for this cauſe, to the end wee may knowe whence it was that Chriſt was ſo quiet in minde: to witte, becauſe hauing alreadye ouercome death, he lyfted vppe his minde towarde the triumph whiche ſhould immediately follow. Menne are woont to tolle many things too and fro in their mindes, when as they are afraide. The Euangeliſte giueth vs to vnderſtand that there was no ſuch motion in Chriſte: becauſe although he ſhould immediately be betrayed of Iudas, yet he knew that his father hadde giuen him all thinges. If any manne aske, howe it was then that he was afterwarde ſo ſorrowfull, that hee ſwette bloud: I aunſwere that both thinges were neceſſary, that he ſhuld be afraid of death, and that yet notwithſtanding hee ſhould fulfill the whole function of a mediatour.

4 *He laid away his clothes* Vnderſtande that hee laide away his vpper garment only, not his coate. For we know that the men of the Eaſt parts of the world did vſe long garmentes. The wordes which follow ſhortly after, *he beganne to waſh the feete, &c.* doe rather expreſſe Chriſt his purpoſe, then the external acte: for the Euangeliſt ſaieth afterward, that he began with Peter.

6. *Lord, doeſt thou waſh my feete?* This ſpeach is proper to one that abhorreth an abſurde and vndecent thinge: for when as hee asketh Chriſte what he doth, he doth as it were lay hand vpon him. This modeſty were laudable, if ſo be it obedience were not more worthe in the ſighte of

God,

God,then all manner of worſhip and honour: yea,if this were not the true and onely rule of humilitie, to ſubmit our ſelues to obey God,and to haue all our ſenſes bound to his will:to the end we may allowe that without any controuerſie,whatſoeuer he ſaith doth pleaſe him. Therefore we muſt chiefly keepe this law and rule of worſhipping,to be ready without delay to ſubſcribe and giue our conſent,ſo ſoone as he commãdeth any thing.

7. What I do. VVe are taught in theſe wordes that we muſt ſimplye obey Chriſt,although we ſee no reaſon why he will haue vs to doe this or that.In a well ordered houſe,counſel is in the power of the good man of the houſe alone: the ſeruauntes muſt with foote and hande doe that which he willeth thē to do:therfore he is too proud ỳ refuſeth to do that which God commaundeth hym to do, though he know no reaſō therof.Moreouer this admonitiō reacheth farther:to wit,that it be no trouble to vs to be ignoraunt of thoſe thinges, which God will haue to bee hidden from vs for a time. For this kind of ignorauncе is better learned then all manner of knowledge,when as we ſuffer God to be wiſer then we our ſelues are.

8. Peter ſaith vnto him,thou ſhalt neuer waſh my feete.Ieſus anſwered him, ſayinge, If I waſh not thee,thou ſhalt haue no part with me.

9.Simon Peter ſaieth vnto him, Lorde,not my feete onely, but my hands and my head.

10. Ieſus ſaith vnto him,he that is waſhed,hath neeede to be waſhed, ſaue only his feete,but is al cleane:and ye are cleane,but not al:

11. For he knew his betrayer:therefore he ſaid,ye are not al cleane.

8. Thou ſhalt not waſh. The modeſty of Peter was hitherto excuſable, although it was not cleane without fault:notwithſtanding he offendeth now more grieuouſly, in that he yeeldeth not being reproued. This is a common vice,that ſtubbernnes commeth vnto errour. This was a fayre coulour,becauſe his refuſall did proceede from reuerence:but becauſe he doth not ſimply obey the ſaying,the very deſire to maintain Chriſte his honour,doth looſe his grace. Therfore this is the true wiſdome of fayth, to allow and reuerently to imbraee that as doone rightly and orderlye, whatſoeuer doth proceede from the Lord. For we cānot otherwiſe hallow his name:becauſe vnleſſe we be perſwaded that that is don by good reaſon,whatſoeuer he doth,our fleſh will euer now and then repine, as it is froward,and will not yeelde vnto him his honour,vnleſſe it be conſtrained.To be briefe, vntill ſuch time as manne do diſpoyle himſelfe of liberty to iudge in the workes of God,although he endeuoure to honor God himſelfe, yet pride ſhall alwayes lye hid vnder colour of humilitie, *If I ſhall not waſh thee.* This anſwere which Chriſte maketh, doth not yet expreſſe to what end he determined to waſh the diſciples feete, he teacheth only by a ſimilitude fet from the ſoule to the body,that he doth no new thing,or which did not agree with his perſon in waſhing the diſciples feete.In the meane whil he ſheweth how fooliſhly Pet.is wife. The ſame thing doth befal vs in like ſort,ſo oftē as the lord ſhal once begin to ſtriue with vs.So long as he holdeth his peace,men do think that they do not diſagree with him raſhly:but hee can do nothing more readily,then with one word refute,what excuſes ſoeuer they pretend.Becauſe Chriſte is hys Lord and maiſter,Peter thinketh it an abſurd thing, that he ſhuld waſh his feet:but whē as he refuſeth this duty,hee refuſeth that which is the chiefeſt thing in his ſaluation,

This ſentence dooth alſo comprehende a generall doctrine, that wee are all filthy and polluted before God, vntill Chriſt doe wype away our filthineſſe. Now ſeeing that he challengeth to himſelfe alone the office of waſhing, let euery manne offer his vncleanneſſe vnto him to be waſhed, that he may haue a place amongſt the chyldren of God. But before wee goe any further, we muſt marke what this woord *wash* dooth ſignifie in this place. There be ſome that referre it vnto free forgiuenes of ſinnes, otherſome which referre it vnto newnes of lyfe, the third ſorte extend it vnto both, which laſt I doe willingly admitte. For Chriſt doth waſh vs when he wypeth away our ſinnes with the ſatiſfaction of his ſacrifice, that they may not come into Gods iudgemente: hee waſheth vs agayne, when as he abolyſheth the wicked and corrupt luſtes of our fleſhe with his ſpirite. But beecauſe it ſhall appeare ſhortelye after in the texte, that hee ſpeaketh of the grace of regeneration, I do not flatly think & holde, that he ſpeaketh in this place of the waſhing of pardon.

9. *Lord, not onely my feete.* VVhen Peter heard that he was loſt, vnleſſe he ſhould ſuffer himſelfe to be waſhed, when as Chriſt offered to do this thing, this neceſsity was at length a fitte miſtreſſe to tame him: therefore ceaſing any longer to contend, he yeelded, but he will bee washed all ouer: and he confeſſeth indeede that how great ſoeuer hee was, yet was he wholly polluted naturally with filthines: and that therefore it is as good as nothing, if he be but waſhed in one part onely. But heere hee erreth lykewiſe through raſhnes, in that he maketh no accounte of that benefitte, which hee hadde alreadye receiued. For hee ſpeaketh as if hee hadde beene indued with no remiſsion of ſins as yet, with no ſanctification of the ſpirit. Therefore is he reprehended in this place by Chriſte for good cauſes. For hee putteth him in minde of that, which he had giuen him before: although he teacheth all thoſe that bee his vnder the perſonne of one manne, that being mindefull of that grace, which they haue receyued, they conſider with themſelues what they haue neede of as yet hereafter.

Firſt of all, he ſaieth, that the faythfull are cleane all, not that they are ſo cleane in euery parte, that there is no blot in them any longer: but becauſe they are cleanſed in their principall part: to witte, whileſt that the kingdome of ſinne is taken away, ſo that the righteouſneſſe of GOD hath the vpper hande: like as if any manne ſhoulde ſaye, that al his bodye is whole, becauſe it is not infected with any vniuerſall diſeaſe. Therfore it is meete that we teſtifie by newneſſe of life that we are Chriſt his Diſciples, ſeeing that he affirmeth that he is the authour of puritie in all thoſe that are his.

This other ſimilytude is alſo applyed vnto this preſent matter, leaſt Peter ſhulde reiect the waſhinge of his feete as abſurd. For as Chriſt waſheth euen from the head to the feete thoſe whom he chuſeth to bee his diſciples: ſo the lower part of thoſe men muſt be daily purged, whom he hath purged. For the children of god are not wholly regenerated the very firſt day, ſo that they liue an heauenlye life altogether: but there doe rather remaine in them certeine reliques of the fleſhe, againſt which they ſtryue during their whole lyfe. Therefore all the affections and cares, which are worldly, are called the feete metaphorycallye.

For

For if the ſpirite did poſſeſſe all partes of vs, wee ſhoulde haue nothing to doe any longer with the filthineſſe of the worlde. And nowe in what part ſoeuer we are carnall, ſo farre are we vncleane by creeping vpon the grounde, or at leaſt by treading in the myre. So that Chriſte doth alwayes find ſome thing to purge in vs. Furthermore, he intreateth not in this place of remiſsion of ſinnes, but of the renuing wherby Chriſt exempteth his quire from the luſtes of the fleſh by little and little and by continuall ſucceſsion.

10 And you are cleane. This is as it were the minor propoſition in the Sillogiſme, whereuppon it followeth that the waſhing of the feete doth become them properly. Yet there is an exception added, that euery man may examine himſelfe, if peraduenture Iudas might bee touched with a deſire to repent: although his intent was, betimes to arme the other Diſciples, leaſt the crueltie of that hayneus fact which ſhould bee reuealed incontinent, ſhould trouble them, as if it had been conceiued in an heart endowed with the heauenly grace. Notwithſtanding he doth conceale his name of ſet purpoſe, leaſt he ſhould ſhut the gate of repentance againſt him. But foraſmuch as he was deſperate, the admonition ſerued to none other ende, but to augment his fault, as for the diſciples it profited them much, becauſe the diuinitie of Chriſt did more plainely appeare vnto them thereby: and againe they did perceiue that puritie was a moſt ſinguler gift of the ſpirite.

12 Therefore after that he had washed their feete, and had taken his cloathing again, ſitting downe againe, he ſaith vnto them, know yee what I haue done?

13 You call mee, Maſter and Lord: and ye ſay well, for I am.

14 Therefore if I who am your Lord and maſter haue washed your feete: you muſt alſo wash one anothers feet.

15 For I haue giuen you an example, that as I haue done vnto you, ſo you may doe alſo.

16 Verily, verily I ſay vnto you, the ſeruant is not greater then his maſter, neyther the Apoſtle greater then he that ſendeth him.

17 If yee know theſe thinges, happie are yee if ye doe them.

12 Therefore after that. He doth now at length declare to what end Chriſt did waſh his diſciples feete. For that which he put in concerning the ſpiritual waſhing, was, as it were, a digreſsion from the purpoſe. Vnleſſe Peter had made a ſtay, Chriſt had ſpoken nothing concerning that matter. Therefore he doth now render a reaſon why he did this: to wit, that he who was ϕ Lord and Maſter of all, had giuen an example which all the godly muſt follow: leaſt any man ſhould grudge to abaſe himſelfe to doe any maner of dutie how baſe and vile ſoeuer it bee, to his brethren and equals. For hence commeth the contempt of charitie, becauſe whileſt euery man maketh more account of himſelf then is meet, he deſpiceth al other men almoſt. Neither was it his intent only to teach modeſtie: but alſo to preſcribe this rule of loue, that one doe ſerue another. For there is no loue, where there is not mutual bondage in helping the neighbour.

Know yee what I haue done? VVee ſee that Chriſt kept this thing from his diſciples for a ſmal time, ſo that when as hee had proued their obedi-

ence he reuealed that in due time, whereof it was meete they ſhoulde be ignorant before. Neither doth he ſtay nowe vntill ſuch time as they aske him, but he preuenteth them of his owne accord: The ſame thing ſhall befall vs likewiſe if we ſuffer our ſelues to bee led through vnknowen wayes by his hand.

14 If I who am your Lorde and Maſter. This is an argument drawen from the greater to the leſſer. Pride will not ſuffer vs to reraine that equalitie amongeſt our ſelues which we ought: but Chriſt who excelleth all, doth abaſe himſelfe, that he may make prowde men aſhamed, who forgetting their order and degree, doe exempt them ſelues from brotherly fellowſhip. For whom doeth mortall man thinke himſelfe to be, if he refuſe to beare the burden of his brethren, to apply himſelfe to the conditions of other men? Finally, to doe thoſe duetes wherein the vnitie of the Church is contained. The ſumme is this, that that man doth take too much vpon him, who doth not thinke that he is conuerſaunt amongeſt his weake brethren vpon that condition, that hee may ſubmit himſelfe meekely and gently vnto thoſe offices whiche ſeeme to be vncomely and filthie. VVe muſt alſo note that Chriſt telleth them that he had giuen them an example. Neither muſt we make all his facts examples in generall, that we may follow them. The Papiſts do boaſt that they doe keepe the faſt of Lent imitating therein the example of Chriſt. But we muſt firſt mark whether he did this to the end his diſciples ſhould frame themſelues to doe the like or no. VVe reade of no ſuch thing, wherfore it is no leſſe peruers emulation then if they did aſſay to flie into heauen.

Moreouer, whereas they ought to haue followed Chriſt, they became Apes rather then followers. They ordeine euery yere a publike waſhing of the feete as it were vpon a ſtage: ſo that they thinke that they haue fulfilled the bare and vaine ceremonie excellently: when they haue done this they ſuffer themſelues freely to contemne their brethren. And not that onely, but after that they haue waſhed twelue mens feete, they pull in peeces all Chriſtes members cruelly, and ſo conſequently do euen ſpit in Chriſt his face. VVherefore that comicall pompe is nothing els but a meere and filthie mocking of Chriſt. Neither doth Chriſt in this place commende vnto vs a yeerely ryte: but hee commaundeth vs to bee readie duringe our whole life to waſhe the feete of our brethren.

16 Verily, verily I ſay vnto you. Theſe are prouerbiall ſentences the vſe whereof reacheth farther: which notwithſtanding are to bee applyed vnto this preſent circumſtaunce. VVherefore they are deceiued in my iudgement which take them generally, as if Chriſte did in this place exhort his diſciples to beare the croſſe: for this is true that he vſed them for his purpoſe. Hee addeth afterwarde, that. *they are bleſſed if they know them and doe them.* For that doth not deſeruc to bee called true knowledge which doth not bring the faithfull ſo far, that they may become like to their head. It is rather a vaine imagination, whileſt that we beholde Chriſte, and thoſe thinges which are Chriſtes without vs. Gather hence that vntill ſuche time as a man ſhall learne to ſubmit himſelfe vnto his brethren, he knoweth not whether Chriſt be his maſter or no. And for-

foraſmuch as no man doth ſubmit himſelfe vnto his brethren in all reſpects, and many men doe alſo exerciſe themſelues ſleightly and coldly in the duties of loue,it appeareth heereby how farre we are as yet frō the full light of faith.

18 I ſpeake not of you all: I knowe whome I haue choſen: but that the Scripture may bee fulfilled, hee that eateth bread with mee, hath lifted vppe his heele againſte mee,

19 Now I tell you before it be doone, that when it is done,you may beleeue, that I am.

20 Verily,verily I ſay vnto you,he that receiueth if I ſhal ſend any,he receiueth mee: and he that receiueth me,receiueth him that ſent mee.

18 I ſpeake not of you all. Hee giueth them to vnderſtand againe, that there is one amongeſt the Diſciples who is nothing leſſe in very deede then a Diſciple,and this doth he partly for Iudas his ſake,to the ende he may make him the more inexcuſable: partly becauſe of the reſt of the companie,leaſt Iudas his fall doe ſubuert any of them. Neither doeth he only encourage them,to ſtand neuertheleſſe in their calling, though Iudas doe fall: but becauſe the felicitie whereof he made mention is not common to all men, hee teacheth that it is ſo much the more earneſtly to be deſired,and that we muſt ſo much the more conſtantly abide therin.

Nowe hee attributeth this thing to their election, in that they ſhall ſtand. For as mans power is fraile,it ſhould yeeld at euery blaſt, and ſhould fall with euery vehement motion,vnleſſe the Lorde did vphold it with his hand: and becauſe he gouerneth thoſe whom he hath choſen, what engines ſoeuer Satan doth erect againſt them,yet ſhall he not preuaile,but they ſhall perſeuere firme and conſtant euen vntil the end. Neither doth he only affirm that they muſt confeſſe,ſ they receiue perſeuerance frō their electiō,but alſo the beginning of godlines. How cōmeth it to paſſe that one man doth more addict himſelfe vnto the worde of God then another? euen becauſe he is elected. Againe,how commeth it to paſſe that the ſame man goeth forwarde in the right courſe of godly life, ſaue only becauſe Gods purpoſe is ſtable,and that he will finiſhe the worke which he hath begunne with his hande? Finally,this is the fountaine of the difference betweene the children of God and the vnbeleeuers,that the former ſort are drawen vnto ſaluation by the ſpirit of adoption,the other are carried headlong into deſtruction by their vnbrideled fleſh. Otherwiſe Chriſt might haue ſaide, I knowe what euerie one of you will be. And to the end they may arrogate nothing to themſelues,but may rather acknowledge that they differ from Iudas by grace only,and not by their owne power,he ſetteth before them free election, that in it they may be grounded. Wherefore let vs learne,that all the partes of our ſaluation doe depend thereupon. And whereas hee reckoneth Iudas in another place amongeſt the elect, it is another manner of ſpeech,& not contrary. For he ſpeaketh in that place of the temporall election,whereby God appointeth vs vnto ſome certaine kind of worke: as Saul who was elected to bee a king,yet was he a reprobate.

But

But Christ intreateth now of the eternall election, wherby we are made the children of God, & wherby God hath predestinated vs vnto life, before the worlde was made. God doth sometimes adorne the reprobate with ꝑ gifts of the spirit, that they may execute that function wherunto they are called. So princely vertues do appear for a time in Saul, so Iudas did excel in such notable gifts, as were meet for an Apostle of Christ. But ꝑ sanctificatiō of the spirit which ꝑ Lord doth vouchsafe to bestow vpon none saue only his children, is farre vnlike to these. For he renueth them in minde and heart, to the ende they may bee holy and without blame in his sight. Secondly it hath a liuely roote in them, which can neuer be plucked vp, because God doth not repent him selfe of his adoption. In the meane season this remaineth sure and certaine, that it is the gift of Gods election, that whenas we haue embraced Christ his doctrine by faith, we doe also follow e it in life: and that this is the onely cause of our blessednes, whereby we are distinguished from the reprobate, that they being destitute of the grace of the spirite do wickedly perish: we haue Christ to be our keeper, who gouerneth vs with his hand, & defendeth vs with his power.

Furthermore, Christ giueth in this place an euident testimonie of his diuinitie. First of al, when he saith that he iudgeth not after the manner of men: secondly, when he maketh himselfe the authour of Election. For this knowledge whereof he speaketh, is proper to God: but this other thing is more effectuall when he testifieth that hee did choose those that were chosen before the creation of the worlde. For this so excellent a token of his diuine power ought to moue vs more, then if the Scripture should call him God an hundred times.

That the scripture may be fulfilled. It might haue seemed to haue been an absurd thing, that he that was elected to be of so honourable an order, should not also haue beene endowed with true godlinesse. For it was a readie obiection, why Christe had not chosen him whom he meant to make one of his Apostles. Yea, why he made him an Apostle, whom he knew would be such a wicked fellow. Therefore he telleth them that it was meete it should be so, because it was foretolde: or at least that this was no new thing, because Dauid had tryed the same. For some doe thinke that the prophesie whiche is cited, belongeth properly to Christe. Some other doe thinke that it is a plaine comparison, that as Dauid was betrayed by an housholde enemie, and that vniustly: euen so Gods children are subiect to the like estate. As those men think, the sense should bee, whereas one of my disciples is a wicked traytour and betrayer of his master, this is not the first falshood of that sort that hath been in the world: but rather that commeth to passe at this day, whiche the scripture doth testifie was done in times past. But forasmuche as that was shadowed in Dauid, which did appeare more plainely afterwarde in Christ, I doe willingly agree with the former sort, who say that that was properly fulfilled, which Dauid had foretold by the spirite of prophesie. Psal. 41. 10. Othersome think that it is an vnperfect sentence wherein the principall verbe must be vnderstood. But if you reade it in one texte, that the scripture may be fulfilled, Hee that eateth bread with mee, hee lifteth vp his heele against mee, there shalbe nothing wanting.

Further-

Furthermore, to lift vp the heele doth ſignifie metaphorically, to ſet vpon any man craftily vnder pretence of friendſhip, that he may be oppreſſed at vnawares.

Now we muſt ſuffer that thing patiētly alſo who are Chriſts members, which Chriſt who is our head and patterne hath ſuffered. And truly this hath been an ordinarie thing almoſt in all ages in the Church, that it hath no greater and more deadly enemies, then thoſe that be of the houſholde of the Churche. VVherefore leaſt ſuche crueltie doe trouble the faithfull: let them accuſtome themſelues betimes to ſuffer traytours.

19 *Now I tell you of it.* He telleth his Diſciples in this ſentence, that they haue ſo ſmall cauſe to faint, becauſe there is one reprobate gone out from amongeſt them, that their faith ought the better to be confirmed. For vnleſſe we ſhould ſee that in the Church with our eyes, which was fortetold concerning her troubles and combates, wee ſhoulde for good cauſes doubt where the propheſies were become. But when as ẏ truth of the ſcripture agreeth with our experience, then doe we the better perceiue that god careth for vs, & that we are gouerned by his prouidence. In theſe wordes, that you *may beleeue that I am*, he giueth thē & vs to vnderſtand that he was that Meſsias, which was promiſed. Not that the treaſon which Iudas wrought did beginne to bring the Diſciples vnto faith: but becauſe their faith was the more encreaſed, whenas they came vnto the experience of thoſe things, which they had heard before out of the mouth of Chriſt. And now there may be a double ſenſe and meaning in theſe words: ſo that he may ſay that they ſhould beleeue when the thing was come to paſſe, becauſe he knew al thinges, or that hee wanted nothing of all thoſe things which the ſcripture doth teſtifie concerning Chriſt. But becauſe they doe both agree reaſonable wel with the wordes: the readers may for me chooſe whether they will.

20 *Verily, verily I ſay vnto you.* There is either a new ſpeech ſet downe in this place, whiche is vnperfect: or els Chriſte preuenteth an offence, which was about to ariſe by reaſon of the wicked fact of Iudas. For the Euangeliſtes doe not alwayes knit togeather the whole Sermons of Chriſt, but doe ſometimes gather together diuers ſentences briefly: although it is more likely that Chriſt meant to cure and preuent the offence. It appeareth too plainly how apt wee are to receiue woundes by euill examples: wherby it commeth to paſſe that the falling away of one man doth wound two hundreth more to extinguiſh their faith: but the conſtancie of tenne or twentie godly men can ſcarſe edifie one. Therefore ſeeing that Chriſt did ſet ſuch a monſter before their eyes, it was ne ceſſary for him to reach out his hand vnto the diſciples leaſt beeing ſtroken with this noueltie, they ſhould goe backwarde. Neither had hee reſpect vnto thē only, but he prouided for thoſe that ſhould come after them alſo. For otherwiſe the remembraunce of Iudas might hurt vs much at this day. For whenas the Diuell cannot eſtrange vs frō Chriſt, by cauſing vs to hate his doctrine, he maketh vs either weary of it, or els cauſeth vs to contemne it becauſe of the miniſters. But this admonition of Chriſt doth ſhew that it is an vniuſt thing, that the vngodlineſſe of certaine which behaue themſelues wickedly and vngodlily in theyr office, ſhould any whit empayre the Apoſtolicall dignitie. The reaſon is be-

becauſe we muſt haue reſpect vnto God the authour of the miniſterie: in whom we ſhall finde nothing that is worthie of contempt: and ſecondly Chriſt himſelfe, who is appointed of the father to be the onely teacher, ſpeaketh by his Apoſtles. Therfore whoſoeuer doth not vouchſafe to receiue the miniſters of the Goſpell, he reiecteth Chriſt in them, and God in Chriſt. Fooliſh are the Papiſts and abſurd, whileſt that they wreſt this title and commendation to eſtabliſh their tyrannie. For firſt of al they adorne themſelues with other mens & begged feathers, wherein they are nothing like to Chriſt his Apoſtles: ſecondly, although we graunt them to be Apoſtles, Chriſt meant nothing leſſe in this place, the to giue his right vnto men. For what other thing is it to receiue thoſe whom Chriſt ſendeth, but to giue them place, that they may fulfill the function which is enioyned them.

21 VVhen Ieſus had ſaid thus, he was troubled in the ſpirit, and ſaid, verily, verily I ſay vnto you, that one of you ſhall betray mee.

22 Then the Diſciples looked one vppon another, doubting of whome hee dyd ſpeake.

23 Furthermore, one of Ieſus his Diſciples, whome Ieſus loued leaned vppon his breaſt.

24 Therefore Simon Peter beckoned vnto him that hee ſhould aske who it was, of whom hee ſpake?

25 Therefore when he leaned vpon Ieſus his breaſt, he ſaith vnto him, Lorde, who is it?

26 Ieſus anſwered, he it is to whom I ſhall giue this ſoppe after that I haue dipped it. And when hee had dipped the ſoppe, hee giueth it to Iudas the ſonne of Simon Iſcariot.

27 And after the ſoppe Satan entred into him. Therefore Ieſus ſaith vnto him, that which thou doeſt, doe quickly.

28 But none of theſe that ſate at meate knew why he ſaid this vnto him.

29 For ſome thought, becauſe Iudas had the bagge, that Ieſus ſaid vnto him, buy thoſe things whereof we haue neede againſt the holy day: or that he ſhould giue ſomewhat to the poore.

21 And when Ieſus had ſaid thus. The more holy the Apoſtolicall office is, and the more excellent it is, the more filthie and deteſtable was the treaſon of Iudas. Therefore ſuch and ſo horrible a monſter did make Chriſt himſelfe afraide, when as he ſawe that holy order, wherein the maieſtie of God ought to haue ſhined, polluted with the incredible wickednes of one man. To the ſame ende tendeth that whiche the Euangeliſt addeth afterwarde, that *hee teſtified*: to wit, becauſe it was a more monſtrous thing, then that it could haue been beleeued beeing but ſimply vttered. He ſaith that Chriſt was *troubled in the ſpirite*, to the end we may know that hee ſhewed ſome token of a troubled man, not only in countenance and wordes, but that he was altogether ſo affected in minde. The ſpirite is taken for the minde or ſoule. Neither am I of ſome mens opinion who expound this, that Chriſt was moued as it were with ſome violent motion of the ſpirite, ſo that he brake foorth into theſe wordes. I confeſſe in deede that the ſpirite did gouerne all

Chriſtes

Chriſtes affections: but the Euangeliſt his meaning is otherwiſe, that this paſsion was from within and not feigned. It is very requiſite that wee know this: becauſe his zeale is ſet before vs to the end we may follow the ſame, that wee may be horriblie afraide of thoſe monſters, which doe ouerthrowe the holy order of God and the Church.

22 *Therefore they looked one vpon another.* Thoſe who know nothing by themſelues, are made to doubt, with that ſaying of Chriſte: only Iudas was ſo amazed in his wickednesſe, that he is not touched. The diſciples made ſo great account of Chriſte, that they were certainely perſuaded that he ſpake nothing vnadviſedly: but Satã had quite pluckt out of the hearte of Iudas all reuerence, ſo that hee was harder then a ſtonie rock to beate backe all admonitions. And although Chriſte ſeemeth to deale ſomwhat vncourteoully in that he vexeth the innocent for a ſeaſon, yet becauſe this doubtfulneſſe was profitable for them, Chriſt did them no iniurie. For it is expedient that euen the children of God be vexed, when as they heare the iudgement of the wicked, to the ende they may examine themſelues, and beware of hypocriſie: for there is an occaſion giuen them thereby to examine themſelues and their life. This place teacheth, that the wicked muſt be ſo touched ſometimes, that wee doe not by and by poynt them out with the finger, vntill ſuch time as God doth bring them to the light by his hand. For there are ſometimes ſecrete diſeaſes in the Church, which we may not hide. In the meane ſeaſon, the wickednesſe of thoſe men is not ſo ripe that it may be diſcouered, therfore we muſt keepe this meane then.

23 *VVhom Ieſus loued.* The particuler loue wherewith Chriſte loued Iohn, doth manifeſtly teſtifie, that it is not alwayes repugnaunt vnto loue, if we loue ſome more then otherſome: but in this conſiſteth the whole, that our loue haue reſpect vnto God, and that the more euery man excelleth in the giftes of God, wee loue him ſo muche the more. Chriſt dyd neuer miſſe this marke, no not the leaſt iote. But it fareth farre otherwiſe with vs: for (ſuch is the vanitie of our nature) there bee few which draw nigher vnto God by louing men. But the loue of men ſhall neuer be wel framed amongeſt themſelues, vnleſſe it be referred vnto God. VVhereas Iohn ſaith, that *hee leaned vppon Ieſus his breeſt*, that might ſeeme an vndecent thing at this day: but ſuche was the maner of ſitting at meate at that time. For they ſate not at a Table as we doe, but hauing put off their ſhoes, and leaning vpon couſhins, they ſate halfe vpright in beds.

24 *To whom I ſhall giue a ſop* If any man demaund, to what end it ſerued by reaching a ſop to poynt out the traytor, ſeeing that Chriſt might haue named him openly if hee woulde haue had him knowen: I aunſwere, that it was ſuch a token, as that Iudas was but made knowen to one by it, and was not by and by ſo bewrayed that they myghte all ſee and knowe hym. It was alſo verye profitable that Iohn ſhoulde knowe this to the ende hee mighte afterwarde reueale it vnto others in his time. Chriſte did deferre to make Iudas knowen, to the end we may the more eaſily ſuffer hypocrites, vntill they be brought to light.

VVe ſee that Iudas was yet condemned by the mouth of the iudge, as he

he ſate amongeſt others. Their condition is neuer a whit the better who haue a place amongſt the children of God.

27 *Satan entred into him.* Seeing that it is certaine that Iudas conceiued ſo great a wickedneſſe only through the perſuaſion of Satan, why is it ſaid that Satã entred now firſt of al into him, who did alredy reigne in his heart? As they are oftentimes ſaid to beleeue, who are more confirmed in the faith which they had long agoe, and ſo that addition of faith is called faith: ſo now when as Iudas is wholy addicted vnto Satan, ſo that he is by furious force caried vnto the very extreameſt things, Satan is ſaid to haue entred into him. For, as the ſaints goe forwarde by degrees, and inaſmuch as they are oftentimes encreaſed with new gifts, they are ſaide to be filled with the holy Ghoſt: ſo for aſmuche as the wicked doe prouoke Gods wrath againſt them with their vnthankfulneſſe: the Lorde doth giue them ouer to be Satan his bondſlaues, being diſpoyled of his ſpirite, of all light of reaſon, and conſequently of all humane ſenſe and feaſing. This is the horrible vengeance of God, when as men are giuen vp into a reprobate ſenſe, that they differ almoſt nothing from bruite beaſtes: yea they runne headlong into wickedneſſe, which the very beaſtes abhorre. Therefore we muſt walke carefully in the feare of the Lord, leaſt that if we ouercome his goodneſſe with our wickedneſſe, he deliuer vs vp at length to the luſt and will of Satan. But the ſop which Chriſt reached made no place for Satan: but rather when Iudas had receiued the ſop, he gaue himſelfe wholy to Satan. This was the occaſion but not the cauſe. Furthermore, ſo great mercifulneſſe of Chriſt ought to haue ſoftned euen a breaſt of Iron: but his deſperate and vncurable obſtinacie deſerueth this now, that God ſhoulde in his iuſt iudgement make his heart more harde by Satan. So whyleſt that wee heape coales of fire vppon our enemies heades by doing well vnto them, if they be altogether vncurable, they ſinke deeper into deſtruction. Neither ought our well doing to bee blamed for this, ſeeing that their heartes ought to haue been enflamed thereby to loue vs. Auguſtine thought, but vntruly, that that ſoppe was the ſacrament of the bodye of Chriſte, foraſmuch as it was reached without the action of the ſupper. And thoſe men dote too fooliſhly, who thinke that the Diuell entred into Iudas eſſentially (as they ſay). For the Euangeliſt ſpeaketh only of his force and efficacie. By this example are we taught how fearefull a puniſhment is prepared for al thoſe, who profane Gods benefits with their abuſe.

That which thou doeſt doe quickly. Chriſt doth not ſo exhort Iudas, that he may be thought to enforce him: it is rather a voyce of one that deteſteth a thing. He had endeuoured hytherto to call him backe diuers wayes: but all in vaine: he ſpeaketh now as vnto a man paſt al hope, periſh ſeeing that thou art determined to periſh. And therein doth hee play the part of a iudge, who adiudgeth thoſe vnto death, not whom he deſireth to haue caſt away, but who haue caſt away themſelues through their owne fault. To be briefe, Chriſt cauſeth not Iudas to periſhe whether he will or no, but hee affirmeth that he is ſuch a one as he was before.

28 *None of thoſe that ſate at meate.* Either Iohn had tolde none as yet, what he had heard of Chriſt, or els they were ſo ſtriken ℔ they were not wel in their wits: yea, it is to be thought that Iohn himſelf was in a great quandary

quandary. And that which happened then doth oftentimes happen in the Church, that fewe of the faithfull can diſcerne hypocrites, whom the Lord doth manifeſtly condemne.

29 That hee ſhould giue ſomewhat to the poore. It appeareth ſufficiently by other places, how poore Chriſte was: yet hee gaue ſomewhat of that little which he had, vnto the poore, to the end he might preſcribe vnto vs a rule. For the Apoſtles woulde not otherwiſe haue geſſed that he ſpake of the poore, vnleſſe hee had beene accuſtomed to helpe the poore.

30 Therefore when hee hadde taken the ſoppe, hee went out by and by, and it was night.

31 When he was gone out, Ieſus ſaith, now is the ſonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God ſhall alſo glorifie him in himſelf, & ſhal ſtraightway glorifie him.

33 Little children, I am with you yet a little while: yee ſhall ſeeke me, and as I haue ſaid vnto the Iewes, that whither I goe, you cannot come: I dee alſo ſay vnto you now.

34 A new commandement giue I vnto you, that yee loue one another, as I haue loued you, that you doe alſo loue one another.

35 By this ſhall all men knowe, that you are my Diſciples, if you ſhall loue one another.

31 Now is the ſonne of man glorified. The laſt houre was at hand. Chriſt knewe well how weake the courages of his diſciples were, hee meant therefore to vnderproppe them leaſt they ſhoulde altogeather be diſcouraged. The onely remembraunce of the croſſe of Chriſt cauſeth vs to tremble at this day, vnleſſe this comfort doth by and by meete vs that the very conquerour of Satan, ſinne, and death did triumph vpon the croſſe. Therefore what might haue befallen the Diſciples, when as they ſhould immediately ſee their Lord carryed to the croſſe, loaden with all manner of reproches? might not ſo ſorrowfull & vncomely a ſpectacle haue ouerwhelmed them an hundred times? Wherefore Chriſt preuenteth this danger, and calleth them backe from beholding his death outwardly vnto the ſpirituall fruit. Therefore howſoeuer ignominie do appeare in the croſſe, which might of it ſelfe confounde the faithfull, yet Chriſt doth teſtifie that the ſame croſſe is vnto him glorious. The member which enſueth next, *And God is glorified in him*, is added in ſteede of a confirmation. For that was a ſtrange thing amongeſt the common ſorte, that the ſonne of man ſhould be glorified by a death amongeſt men reprochfull, before God accurſed. Therefore he ſheweth how he wil purchaſe to himſelfe glory by ſuch a death: namely, becauſe hee gloryfieth God the father. For the vncomparable goodneſſe of God appeared vnto all the whole worlde vpon the croſſe of Chriſte, as vppon a moſt gorgeous Theatre. The glory of God ſhineth euery where in all his creatures, but it was neuer more excellent and euident any where then vpon the croſſe, whereupon was made a wonderfull chaunge of things, the damnation of all men was ſhewed, ſinne was aboliſhed, ſaluation was giuen vnto men: and finally all the whole worlde being repayred, all thinges were brought into order. Although this worde (*in*) is of-

tentimes taken for the Hebrewe *beth*, and then it ſignifieth as muche as by: yet had I rather tranſlate it ſimplie, that God was glorified in the ſonne of man, becauſe the ſpeech ſeemed to be more Emphaticall & fuller of force. VVhen he ſaith, *And God is glorified*, this coniunction copulatiue (*and*) muſte bee reſolued into the cauſall in my iudgement.

32 *If God bee glorified.* Chriſt gathereth that he ſhal triumph gloriouſly becauſe of his death, wherin this is his only purpoſe, to glorifie his father. For the father did not ſo ſeeke his owne glory by the death of his ſonne, but that he made him partaker of the ſame glory. Therefore he promiſeth that it ſhall ſhortly come to paſſe, that when as that ignominy ſhall bee done away which he ſhould ſuffer for a ſhort time, there ſhall great honour appeare in his death: which thing was alſo fulfilled. For the death vppon the croſſe is ſo farre from darkening the dignitie of Chriſt, that it doth moſt of all appeare there: for aſmuch as his incredible loue towarde mankinde, his infinite righteouſneſſe in making ſatisfaction for ſinne, and pacifying Gods wrath, his wonderfull power in ouercomming death, ſubduing Satan: and finally, in ſetting open the heauens, did there ſhewe foorth their perfect brightneſſe. Nowe this doctrine is alſo extended vnto vs all: becauſe although all the whole world do conſpire together to defame vs, yet if wee ſhall endeuour to ſeek Gods glory ſincerely & from our hart, we need not doubt but that he will glorifie vs againe. Chriſte augmenteth their comfort by the ſhortneſſe of the time, whenas he promiſeth that it ſhall bee *ſtraightway*. Furthermore, although this glory began at the day of his reſurrection, yet he toucheth heere chiefly the ſpreading abroade thereof, which followed immediately after, when as raiſing vp the dead by the power of the Goſpell and of his ſpirit, he created vnto himſelfe a new people. For the proper renowne of Chriſte his death, is the fruite whiche flowed thence to the ſaluation of men.

33 *Little children, yet a little.* Becauſe it could not be but that the departure of their maſter ſhould make the Diſciples ſorrowfull, therefore he telleth them in time that he will not bee long with them, and doth alſo exhort them vnto pacience: laſtly, to the ende hee may take from them the vnſeaſonable feruentneſſe of their deſire, he telleth them that they cannot follow him immediately. VVhen as hee calleth them little children, he teacheth by this faire ſpeech, that he did not therfore depart from them, becauſe he careth not for their health and ſaluation, ſeeing that he loueth them moſt tenderly. Hee put vpon himſelfe our fleſhe to this ende, that he may be our brother: but there is greater vehemencie of loue expreſſed in that other name. In that he ſaith, that hee repeateth that vnto them which hee had ſaide before vnto the Iewes, before 7.34. that is true as touching the wordes, but there is a difference in the ſenſe. For he ſaith that they cannot folow, to the end they may ſuffer his temporall abſence pacientlye: and he doth as it were bridle them, to the end they may keepe themſelues in their ſtanding, vntill they haue fulfilled their warfare vpon earth: therfore he doth not exclude them out of the kingdome of God for euer, as he doth the Iewes: but doeth onely commaund them to wayt pacientlye vntill he gather them into the kingdom of heauen with him.

34 A

34 *A new commaundement giue I you.* Hee addeth an exhortation vnto the consolation, that they loue one another, as if hee should say, whilest that I am absent from you in body, declare by louing one another that you were not taught of mee in vaine: let this be your principall desire, let this be your chief meditation. All men do not agree about this, why hee calleth it a new commaundement. Some men thinke that this is his reason, because seeing that that was litterall and externall, whatsoeuer was appointed in the law in times past concerning loue, Christe did write it in the heartes of the faithfull by his spirit. So that as they think, that is a newe lawe, whiche hee publisheth after a newe manner, that it may haue full force. But in my iudgement that is too farre fet, & too farre from Christ his meaning. Some doe thinke that it is therefore called a newe commaundement, because although the law doth call vs backe vnto loue, yet because it is intangled with many ceremonies and appurtenances, the doctrine of loue doth not so plainely appeare there: and on the contrary that loue is perfectly set downe in the gospel without any shadowes. Therefore as I doe not altogether reiect this interpretation, so I thinke that Christ spake more simplie. For wee knowe that lawes are more diligently kept at the first, & that by little & little they slip out of mans memory, vntil at length they be growē out of vse. Therefore to the ende Christe may the more deepely imprint the doctrine of loue in the mindes of his, hee commendeth the same for the newnesse, as if hee should say, I wyll haue you to remember this commaundement continually, as if it were a lawe newly giuen. To bee briefe, we see that Christes drift in this place, was, to exhort his vnto loue, to the ende they myght neuer suffer themselues to bee ledde away frō the studie therof, or that doctrine to slip out of theyr minds.

Furthermore, we learne by dayly experience, how necessary this admonition was. Because it is an hard matter to retaine loue, men doe inuent vnto themselues newe wayes to worship God, setting apart this, & Satan putteth many thinges into their heades wherein they may occupie themselues. So that it commeth to passe that by doing thinges in vaine, they endeuour to mocke God, and deceiue themselues. Therefore this title of newnes may stirre vs vp oftentimes to embrace loue. In the meane season let vs knowe that it is called new, not because it began to please God nowe first of all, seeing that it is called elswhere the fulfilling of the law.

That you loue one another. Loue is also extended euen vnto strangers: because we are al of one flesh, & are al created after the image of God. But because the image of God shineth more clearely in the regenerate, it is meete that the bande of loue bee stronger amongest Christ his Disciples. Loue seeketh a cause in God, shee hath her roote thence, and thither is it referred, so that the more it knoweth euery man to bee the childe of God, the more willingly and earnestly doth it imbrace him. Againe, there cannot be any mutuall affection of loue, saue only in those that are gouerned with the same spirit. Therfore Christ toucheth ỹ first degree of loue in this place: but againe we must mark, that as the goodnes of god doth extend & spread abroad it selfe vnto & throughout the whole worlde, euē so we must loue euē those that bee our enemies. Hee setteth before vs his own example, as afterward. 15. 12, not that we can

ouertake him who is far before vs: but that at leaſt wee goe forward toward the ſame marke.

35 By this ſhall all men know. Chriſt confirmeth that againe, which hee had ſaid before, that they haue not beene taught in his ſchoole in vaine who ſhall loue one another, as if he ſhould ſay, you your ſelues ſhall not only knowe that you are my Diſciples, but your profeſſion amongeſt other men, ſhall alſo be proued true. Seeing that Chriſte diſtinguiſheth thoſe that be his from ſtraungers by this marke, they weary themſelues in vaine, who hauing left and forſaken loue, doe take vpon them newe and feigned kindes of worſhipping: which vanitie raigneth at this day in Poperie. Neither is it ſuperfluous that Chriſt ſtandeth ſo much vpon this point. There is no better agreement betweene the loue of our ſelues and of our neighbours, then betweene fire and water. But the loue of our ſelues keepeth all our ſenſes ſo faſt tyed, that loue is quite baniſhed. Neuertheleſſe wee thinke that wee doe our duetie in this poynt well and throughly, becauſe Satan hath many ſleights and enticements to deceiue vs with. Therfore whoſoeuer he be that is Chriſts in deede, and deſireth to be knowen of God, let him frame and direct all his life to loue his brethren, and let him continually ſtyrre vp himſelf vnto this.

36 Simon Peter ſaith vnto him, Lorde whither goeſt thou? Ieſus anſwered him, whither I goe thou canſt not follow me nowe but thou ſhalt follow me afterward.

37 Peter ſaith vnto him, Lorde, why can I not follow thee now? I will lay downe my life for thee.

38 Ieſus anſwered him, wilt thou lay downe thy life for mee? verily I ſay vnto thee, the cocke ſhall not crow, vntill thou haue denied me thriſe.

36 Lord whither goeſt thou? This queſtion dependeth vppon that ſaying of Chriſte, *As I haue ſaid vnto the Iewes, &c.* By this it appeareth how ignoraunt Peter was, who hauing been ſo oftentimes told of Chriſt his departure, is troubled in like ſort as if he had heard ſome ſtrange thing. Although we be too like to him in that point. For wee heare daylie out of Chriſtes mouth, what thinges ſoeuer are fit and neceſſary to bee knowen vnto the vſe of life: when we come to the matter, wee are ſtriken like nouices vnto whom nothing was euer ſaid. Again, Peter declareth that he is too deſirous of Chriſtes carnall preſence. For he counteth it an abſurd thing that he ſhould ſtay behinde when Chriſte went vnto ſome other place.

Whither I goe. Chriſte brideleth in theſe wordes the immoderate deſire of Peter: And hee ſpeaketh preciſely and ſharpely as becommeth a maſter: yet doth he temper anon the ſharpneſſe of the ſaying. Hee teacheth that this ſhall be but for a time that he ſhall bee ſeparated from his: and in this place are we taught to make our deſires ſubiect vnto god, that they paſſe not their boundes: and if they doe at any time leape ouer, let vs at leaſt ſuffer them to be brought backe with this bridle. And leaſt we be diſcouraged, let that conſolation whiche is added immediately helpe vs when as Chriſte promiſeth that it ſhall once come to paſſe that wee ſhall bee gathered vnto hym. For his meanynge is, that PETER is not yet ripe enoughe to beare the Croſſe, but

but that he is as yet like corne in the blade: yet muſt he be formed and ſtrengthened in tract of time that he may follow. VVherefore we muſt pray God that hee will encreaſe that in vs dayly, which he hath begunne in vs. And in the meane while we muſt creepe, vntill we ſhal be better able to runne.

Now as Chriſte beareth with vs whileſt we are as yet ſoft and tender: ſo let vs learne not to caſt away our weake brethren, who are as yet farre from the marke. It is to be deſired that all men may run, with great feruentneſſe, and all men muſt be encouraged likewiſe: but if any goe ſlowly, ſo they hold way, we muſt hope well.

37 *VVhy cannot I follow thee now?* Peter declareth in theſe words, that he tooke Chriſt his anſwere heauenly. Hee perceiueth that he was admoniſhed of his owne infirmitie, whereby he gathereth, that his owne vice hindered him, that hee cannot follow Chriſt forthwith: yet hee is not perſuaded of this. For men are puffed vp by nature with a confidence and truſt which they repoſe in their owne vertue and power. Therefore theſe wordes of Peter declare what opinion we haue naturally of our ſelues: to wit, that we attribute more then wee ought vnto our owne ſtrength. Hereby it commeth to paſſe, that they dare take in hande any thing without crauing Gods ayd, who notwithſtanding are able to doe nothing of themſelues.

38 *VVilt thou lay downe thy life for my ſake.* Chriſt would not contende with Peter, but woulde haue him to waxe wiſe through his owne experience, like fooles who are neuer wiſe vntill they haue caught harme. Peter promiſeth inuincible conſtancie, Matth. 26. 33. 34. 35. and ſpeaketh according to the ſincere meaning of his minde: but confidence is full of raſhneſſe, becauſe it conſidereth not what is graunted vnto it. And becauſe the example appertaineth vnto vs, let euery man learn to examine his wants, & imperfections leaſt he be puffed vp with vaine confidence. VVe cannot be too much perſwaded of the grace of God, but the careleſſe preſumption of the fleſh is reprehended in this place, ſeeing that faith doth rather beget feare and carefulnes.

The cocke ſhall not crow. Becauſe boldneſſe and raſhneſſe doe proceede frō the not knowing of our ſelues, Peter is reproued, becauſe he is a ſtout ſouldier without the battaile where there is no daunger, becauſe hauing not tryed his ſtrength as yet, he thinketh that he is able to do ſomthing. He was puniſhed for his arrogancie, as he deſerued: let vs (miſtruſting our owne ſtrength) learne to flie vnto the Lorde betimes, that hee may vnde rproppe vs with his power.

Chap. 14.

1 LEt not your hearte bee troubled, you beleeue in GOD, beleeue alſo in mee.

2 In my fathers houſe there are many manſions: and if there were not, I had tolde you, I goe to prepare you a place.

3 And if I ſhall goe, I will prepare you a place, I will returne againe, and will take you vnto me, that where I am, you may be alſo.

4 *And whither I goe you know, and the way you know.*

5 *Thomas saith vnto him, Lorde we know not whither thou goest, and howe can wee know the way?*

6 *Iesus saith vnto him: I am the way and the truth and the life. No man commeth vnto the father but by me.*

7 *If you had knowen mee, you had knowen my father also: and from this time you know him, and haue seene him.*

1 *Let not your heart bee troubled.* It is not without good cause that Christe confirmeth his disciples with so many wordes, for whom there was such an hard and fearefull combate prepared. For doubtlesse this was no small tryall that they shoulde shortly after see him hanging vpō the crosse, in which sight there was nothing els but matter of extreeme dispaire. Therfore seeing þ the time & houre of so great perturbatiō was at hand, he sheweth a remedie, least being ouercom they should fal down flat. Neither doth he encourage them only by exhorting them: but teacheth them also whence they must fet strength, to wit, from faith, whē they acknowledge him to be the sonne of God, which hath strength enough in himselfe to defend the saluation of his. VVe must alwayes marke the circumstance of the time, that Christ would haue his Disciples to stand stoutly and valiantly, when as all things might seeme to go hande ouer head. Therefore wee must also apply vnto our selues this buckler to beare such bruntes. It cannot be but that we shall feele diuers motions: but we must be so striken that we fall not. Therefore the faithfull are said not to be troubled, because they leane vnto the word of God, although they be brought into great straites, yet they stand strong and vpright.

Yee beleeue in God. It may also be read in the imparatiue mode, Beleeue in God, and beleeue in mee: yet the former reading agreeth the better, and is more vsuall. And heere is shewed the way to stand, as wee haue alreadie said: namely, if our faith doe leane vnto Christe, and beholde him euen as if he were present, and did helpe vs with his outstretched hand. But it is a maruell why faith in the father is placed in the former place. For he shoulde rather haue saide vnto his disciples that they should beleeue in god after þ they had beleeued in Christ: because, as Christ is the expres image of his father, so we must first cast our eyes vpon him: & for this cause came he down vnto vs, that our faith myght begin at him, and then goe vp vnto the father: but Christe had respect vnto another thing. For all men confesse, that we must beleeue in God: and this is a sure *axioma*, whereunto all men subscribe without any more adoe: yet is there scarse one amongest an hundreth that beleeueth indeede, both becaufe the bare Maiestie of God is too farre distant from vs, and also becaufe Satan casteth all manner of cloudes and mystes before our eyes, which can keepe vs from beholding God. VVhereby it commeth to passe that when our faith seeketh God in his heauenly glory, and in light which no man can attaine vnto, it vanisheth away, and also the flesh doth of his owne accord put into our heads a thousand imaginations, which may turne vs away from beholding G O D aright. Therefore Christ setteth himselfe before vs as a marke, whereunto if

our faith bee directed, it ſhall finde a place in readineſſe, where it may reſt. For hee is the true Immanuel, who ſo ſoone as he is ſought by faith he anſwereth vs within. This is one of the principall points of our faith, that it muſt be directed vnto Chriſt alone, leaſt it wander here & there: that it muſt be ſtaide in him, leaſt it faint in temptations. And this is the true tryall of faith, when as we doe neuer ſuffer our ſelues to be pulled away from Chriſt, and the promiſes made in him. VVhen as the popiſh diuines do diſpute cõcerning the obiect of faith, or rather do bable, they doe only make mention of God: they haue no reſpect vnto Chriſte. Thoſe that gather wiſdome out of their inuentions, they muſt needes quaile at euery ſmall blaſt. Prowd men are aſhamed of Chriſt his humilitie: therefore they flie vnto the vncomprehenſible power of GOD. But there ſhall neuer any faith come into heauen ſaue that which ſubmitteth it ſelfe vnto Chriſte, who appeareth to looke vnto, to be an humble God: neither ſhall faith euer bee ſtrong, vnleſſe it ſeeke ſome ſtay in Chriſte his weakeneſſe.

2 *In my fathers houſe.* Becauſe Chriſt his abſence did cauſe the Diſciples to ſorrowe, hee teſtifieth that he goeth not away for this cauſe, that he may remaine ſeparated from them: becauſe they haue a place alſo in the kingdome of heauen. For it was requiſite that this ſuſpition ſhoulde be taken away, that Chriſt did aſcende vnto the father, that hee myght leaue his behinde him vpon earth, and not care any more for them. This place was falſly wreſted vnto another ſenſe: as if Chriſt did teach that there are diſtinct degrees of honour in the kingdome of heauen. For he ſaith, that there are *many manſions*, not diuers or vnlike, but ſuche as are ſufficient for many: as if he did ſay, that there is roome there, not only for himſelfe, but alſo for all his Diſciples.

If not, I had told you. The interpreters doe vary heere. For ſome doe reade it all in one text, thus, If there were not manſions prepared for you alreadie, I would haue tolde you that I goe before to prepare them for you. But I am rather of their minde, who diſtinguiſh it thus, If the heauenly glory were prepared for me alone, I would not deceiue you: therefore I would haue tolde you, that there is a place prepared for none but only for mee with the father. But it is otherwiſe: for I go before you to prepare a place for you. In my iudgement the text requireth that wee ſhould reade it thus: for it followeth immediatly after, *And if I ſhall goe away, and prepare you a place:* In which wordes Chriſte giueth vs to vnderſtande, that this is the ende of his departure, to prepare a place for his. The ſumme is, that the ſonne of God did aſcende into heauen not for himſelfe alone, that hee may dwell there apart: but rather that it may bee a common inheritaunce for all the godly, and that by this meanes the head may be ioyned with the members. Yet here ariſeth a queſtion, in what eſtate the fathers were after their death before Chriſt aſcended into heauen, for they gather commonly that the faithfull ſoules were included in the Limbe, becauſe Chriſt ſaith that there ſhall a place be prepared by his aſcending into heauen. But we may eaſily anſwere, that he ſaith, that he will prepare this place againſt the day of the reſurrection.

For mankinde is baniſhed from the kingdome of God naturally: but

the ſonne who is the only heyre of heauen, hath taken poſſeſsion in our name, that we may haue acceſſe thereunto through him. For we poſſeſſe heauen alreadie in his perſon through hope, as Paul teacheth. Ephe. 1. 3. yet ſhall we not inioy ſo great a good thing vntill the ſame Chriſte appeare againe in heauen. Therefore the eſtate of the fathers after death is not diſtinguiſhed from ours in this place: becauſe Chriſt hath prepared a place both for them and vs, into which he ſhall receiue vs all at the laſt day. The faithful ſoules did looke vnto the promiſed redemption as vnto glaſſes before the reconciliation was finiſhed, and they enioy bleſſed reſt now, vntill the redemption be fulfilled.

3 *And if I ſhall goe away.* The coniunction conditionall muſt bee reſolued into the aduerbe of time: as if he had ſaide, after that I ſhall goe hence, I will returne to you againe. This returne muſt not be vnderſtood of the holy Ghoſt, as if Chriſte did ſhew himſelfe to the diſciples againe in the holy Ghoſt. That is true in deede, that Chriſte dwelleth with vs and in vs by the holy ſpirite, but he ſpeaketh in this place of the laſt day of iudgement, wherein he ſhall come at length to gather his togeather. And truly he prepareth a place for vs dayly if we reſpect the whole body of the Church. VVhereupon it followeth that the day of our entring into heauen is not yet come.

4 *And whither I goe.* Becauſe we haue neede of no ſmall ſtrength, that wee may patiently ſuffer our ſelues to bee ſo long ſeparated from Chriſt, there is another confirmation added, that the Diſciples do know that his death is no deſtruction, but a paſſage vnto the father: and ſecondly that they know the way, wherin they may follow him, that they may come vnto the ſocietie of the ſame glory. VVee muſt diligently note both members, that we behold Chriſt with the eyes of faith in the heauenly glory, and bleſſed immortalitie: and ſecondly, that wee know that hee is the firſt fruites of our life, and that he hath ſet open the way before vs, which was ſtopt before time.

5 *Thomas ſaith vnto him.* Although Thomas his anſwere ſeemeth to diſagree with Chriſt his ſaying at the firſt bluſh, yet was hee not determined any whit to diſcredite his maſter. Yet the queſtion is, howe hee denieth that which Chriſt affirmed. I anſwere, that there is ſomtimes in the ſaints confuſed knowledges, becauſe they knowe not the manner and reaſon of a thing that is certaine, and laid open before them. So the calling of the Gentiles was foretolde by the Propheres according to the true ſenſe of faith, and yet Paul doth teſtifie, Ephe. 3. 5. that it was vnto them an hidden myſterie. Therefore foraſmuch as the Apoſtles beleeued that Chriſte did flit vnto the father, and yet did not knowe how he ſhould obtaine the kingdome, Thomas obiecteth for good cauſes, that they knewe not whither he went. Hee gathereth thence that the way is more obſcure: for before wee enter into any courſe, we muſt knowe whither to goe.

6 *I am the way.* Although Chriſt anſwereth not directly vnto the queſtion whiche was asked him, yet he omitteth nothing which is profitable to be knowen. It was requiſite that Thomas his curioſitie ſhould bee bridled, therfore Chriſt diſputeth not in what eſtate he ſhalbe with the father: but he ſtādeth vpō a more neceſſarie point. Thomas would willingly haue heard what Chriſt would do in heauē, likeas we are ſome-

times

times wearied with thoſe curious ſpeculatiõs. But it is more meet for vs to be occupied about ſom other matter: to witte, how we may be partakers of the bleſſed reſurrection. Furthermore, the ſumme of this ſetence is, that whoſoeuer enioyeth Chriſte, hee wanteth nothing, and that for this cauſe he ſtriueth to gee beyond the fartheſt perfection, whoſoeuer is not content with him alone. He ſetteth downe three degrees: as if hee did ſay, that he is the beginning, the middle, and the ende. VVhereupon it followeth that we muſt beginne at him, we muſt gee forward in him, and in him muſt we end. VVe neede not to deſire any higher wiſdome, then that which can leade vs vnto eternall life: he teſtifieth that this wiſdome is found in him.

Now the way to obtaine lyfe is, that we become new creatures: he affirmeth alſo that this thing muſt be ſought no where els, ſaue only in him, he telleth vs furthermore that he is the way, wherby alone we may come thither. Therefore leaſt he fayle vs in any poynt, he giueth vs his hande when we go aſtray: and he humbleth himſelfe ſo farre, that he directeth euen ſucking children: hauing profeſſed himſelfe to be a guide, hee leaueth not his in the middeſt of the race, but maketh them partakers of the trueth. He maketh them reape the fruite thereof at length, then whiche there can no better or more excellent thing be inuẽted. Seing that chriſt is the way, there is no cauſe why the ignoraunt and weake ſhould complaine that he hath forſaken them: ſeeing that hee is the trueth and the life, he hath alſo in himſelfe that, wherwith he is able to ſatiſfie the moſt perfect. Finally Chriſt ſpeaketh that now of bleſſednes, which I ſayd of late, touching the obiecte of faith. All men doe rightly iudge and confeſſe, that bleſſednes conſiſteth in God alone: but they are deceiued afterward in this, that whileſt they ſeeke God elſe where then in Chriſt, they pull him away after a ſort from his true and perfect diuinitie. Some mẽ do take trueth in this place for the ſauing light of the heauẽly wiſdom: otherſom take it for the ſubſtance of life and of al ſpiritual good things, which may be ſet againſt ſhadowes and figures, as in the firſte chapter grace and truth were made by Ieſus Chriſt. I think ἡ (trueth) ought to be taken for the perfection of faith, as (way) ought to be taken for the beeginning and firſt rudimentes. The ſumme is this, that if anye man turne aſide from Chriſt, he can do nothing but erre: if any man ſtay not wholy vppon him, he ſhalbe fedde with nothing elſe but winde and vanity elſe where: if any man go beyond him, he ſhall finde death in ſteede of lyfe.

No man commeth vnto the father. This is the expoſition of the ſentence nexte going before: for hee is the way for this cauſe, becauſe he leadeth vs vnto the father: he is the trueth and the life therfore, becauſe we apprehende and lay hold on the father in him. This may be truely ſaid concerning inuocation, that no praiers are heard, ſaue onelye through Chriſtes ayde and aſsiſtance: but becauſe Chriſt intreateth not in this place of prayer, vnderſtand ſimply, that men do feigne vnto themſelues meere labirinths, ſo often as hauing left Chriſt, they ſtriue to come vnto God. For Chriſt proueth that he is the life, becauſe wee poſſeſſe God in him alone, with whõ is the foũtaine of life. VVherfore al diuinitie without Chriſt, is not only confuſed and vaine, but alſo fooliſh, falſe, and corrupt. For although there proceede ſomtimes excellent ſpeaches from the Philoſophers, yet haue they nothing but that which is fraile, and alſo entangled with peruerſe errours.

7. *If you had knowne mee.* He confirmeth that which we haue already ſayde, that that curioſitie is fooliſh and daungerous, when as mennethat are not content with him, doe deſire to come vnto God by bie wayes. They confeſſe that there is nothing better then the knowledge of God: but when as he is nigh vnto them, and inſinuateth himſelfe familyarlye, they wander through their owne ſpeculations, and ſeeke him aboue the cloudes, whom they cannot afoarde to beholde being preſent. Therefore Chriſt reprehendeth the Diſciples, beecauſe they doe not acknowledge that the fulnes of the godhead was reuealed vnto them in him. I ſee, ſaith he, that you haue not known me hetherto rightly and lawfully, beecauſe you know not as yet the liuely image of the father, which is expreſſed in me.

And from this time. Hee addeth this, not onely that hee may mytigate the bytterneſſe of the reprehenſion, but alſo that hee may accuſe them of vnthankefulneſſe and ſluggiſhneſſe, vnleſſe they conſider and weigh, what is giuen him. For this is ſpoken rather in commendation of his doctrine, then that hee might extoll their fayth. Therefore hys meaninge is this, that they maye nowe beeholde GOD, if ſobeit they open their eyes. In this woorde (*ſeene*) is expreſſed the certeintie of fayth.

8. *Philip ſaith vnto him, Lord, ſhew vs the father, and it ſufficeth vs.*

9. *Ieſus ſaith vnto him, am I ſo long with you, and haue you not knowne me? Philip, he that hath ſeene me, hath ſeene the father: and how ſaieſt thou, ſhew vs the father?*

10. *Beleeueſt thou not that I am in the father, and the father in me? the words which I ſpeake vnto you, I ſpeake them not of my ſelfe: but the father, which abideth in me, hee doth the workes.*

11. *Beleeue me, that I am in the father, and the father in me: if not, beleeue me for the workes ſake.*

22. *Verely, verely, I ſaye vnto you, hee that beeleeueth in mee the woorkes which I doe, hee ſhall alſo doe them, and hee ſhall doe greater then theſe: beecauſe I goe to my father.*

13. *And that which ye ſhal aske in my name, this wil I do, that the father may bee glorified in the ſonne.*

14. *If you ſhal aske any thing in my name, I wil do it.*

8. *Shew vs the father.* It ſeemeth to be a very abſurd thing, that the Apoſtles do ſo interrupt the Lord now and then. For to what end ſpak he ſaue onely that he might teach them that thing, wherof Philip asketh & enquireth? yet is there no fault deſcribed in this place, whichis not common to vs aſwel as to them. VVe ſay that we ſeeke God earneſtly, when he ſtandeth before vs, we are blind.

9. *Am I ſo long with you.* Chriſt chideth Philip by good right, becauſe he had not the cleare eies of faith. He had God preſent in Chriſt, yet did he not behold him. VVhat letted him, ſaue onely his vnthankfulnes? So at this day they profit litle in the Goſpel, who being not contente with Chriſt alone, are carried into wandring ſpeculations, that they may ſeek God. This fooliſh deſire ariſeth of the contempt of Chriſt his humilitie, which is a very vnmeete thinge, ſeeing that hee repreſenteth the infinite goodnes of his father in this poynt.

10. *That*

10. *That I am in the father.* I referre theſe wordes not vnto the diuine eſſence of Chriſt, but vnto the manner of reuelation. For Chriſt as touching his ſecrete godhead is no more known vnto vs then the father, but he is ſaid to be the expreſſe image, becauſe God did reueale himſelf wholye in him, for aſmuch as his infinite goodnes, wiſdome and power doe perfectly appeare there. And yet queſtionleſſe the old writers doe not amiſſe, when as they fet a teſtimony hence to defend Chriſt his diuinitie withall. But becauſe Chriſt doth not ſimply diſpute, whoe hee is in him ſelfe, but whom and what maner a one we ought to acknowledge him to be, it is rather a title of his power then of his eſſence. Therefore the father is ſaid to be in the ſonne, becauſe the full diuinitie dwelleth in him, and ſheweth forth his power: againe, Chriſt is ſayde to bee in the father, beecauſe hee ſheweth by his diuine power that hee is one with him.

The wordes, which I ſpeak. Hee proueth by the effect that we muſt ſeeke God no where elſe, ſaue onely in him: for he affirmeth that his doctrine is a manifeſt and euident teſtimony of Gods preſence, for aſmuch as it is heauenly and diuine indeede. If any manne obiecte on the contrary that all the Prophetes are to be accounted the ſonnes of God, beecauſe they ſpake diuinely, by the inſpiration of the ſpirit, and had God for the authour of their doctrine, wee may eaſily aunſwere, that wee muſt marke what the doctrine containeth. For the Prophetes doe ſende theyr Diſciples vnto ſome other, but Chriſte retaineth them in himſelfe. VVee muſt alſo note that which the Apoſtle teacheth in the firſte Chapter to the Hebrewes, that God ſpeaketh now from heauen by the mouth of his Sonne, who ſpake as it were, vppon the earth by Moſes. *I ſpeak not* (ſaith hee) *of my ſelfe*, that is as a manne onely, or after the manner of mennes beecauſe iwhen as the Father ſheweth foorth the power of hys ſpyrite in his doctrine, hee wyll haue vs to acknowledge hys power in him. VVhen he ſaith, that *the Father doeth the workes*, this muſt not bee reſtrayned vnto the myracles: for hee proceedeth rather in the former ſentẽce, that the maieſtie of God doth ſhew it ſelfe in his doctrine. As if he ſhuld ſay, that this was a work of God in deede, whereby we may know aſſuredly that God did abide in him. Therefore by the works I vnderſtande the token of Gods power.

11. *Beeleeue mee that I am.* Hee requireth firſte at the diſciples handes that they beleeue his teſtimonie, whileſt that he affirmeth that hee is the Sonne of God. And beecauſe they were hitherto too ſlowe, hee toucheth their ſluggiſhnes by the way. If, ſaieth hee, you doe not beeleeue myne affirmation, and you make ſo ſmall account of mee, that you doe not thinke my woordes worthye to bee beleeued, at leaſte beholde that power, whiche is a viſible image of Gods preſence. That is a verye abſurde thinge, not to depende wholye vppon Chriſtes mouth, ſeeinge that al that ought to be imbraced without any doubting, whatſoeuer he hath ſhewed euen in one woorde. But Chriſt chideth his diſciples in this place, becauſe they profited ſo litle, when as they were ſo often tolde of one thing.

He teacheth not what is the nature of faith, but he telleth thẽ that he hath that which is ſufficiẽt euen to reproue the wicked and vnbeleeuers. In that he beateth in this againe, *I in the father, and the father in me*, it is not ſuperfluous.

For

For we haue too good tryall of this, howe our nature dooth pricke vs forward vnto vaine curioſitie. For when as we are gone without Chriſt, we ſhall onely haue Idolles, which we our ſelues haue forged: but there is nothing in Chriſt, but that which is diuine, and which may retaine vs in God.

12. Verely, verely, I ſay vnto you. VVhatſoeuer he hath told the diſciples of him ſelfe, as concerning their beholding, it was temporall. Therefore the cõſolation had not beene perfect, vnleſſe this member had beene added, eſpecially ſeeing that our memory is ſo fraile in calling to minde Gods benefites. In which thing we haue no neede of any ſtraunge examples. For when as God hath beſtowed vpon vs al maner of good thinges, we will thinke that he liueth no longer, if he reſt but one fortnight. For this cauſe Chriſt maketh mention not onely of his preſent power, which the Apoſtles ſaw with their eyes, but hee promiſeth that they ſhal continually e feele the ſame afterward. And truly his diuinitie was declared not only ſo long as he was conuerſant vpon the earth: but after that he departed vnto the father, the faithfull did trye ſufficiente teſtimonies and tokens thereof. But either our blockiſhneſſe or els our malytiouſnes dooth hinder vs, that we doe neither conſider God in his works, nor Chriſt in the workes of God. Notwithſtanding this troubleth many, in that the Apoſtle ſaieth, that *they ſhal doe greater workes then he hath done.* I omitte other anſweres which vſe to be made to this, being content with this alone. We muſt firſt marke what Chriſt meaneth: to witte, that that power whereby he proueth that he is the ſonne of God, is ſo farre from being tied vnto the preſence of his body, that it ſhall be ſette forth by more and greater experiments, when he is abſent. There followed a wonderfull conuerſion of the worlde immediatelye after Chriſte his aſcention, wherein Chriſt his diuinitie did ſhew it ſelfe more mightely, then when hee was conuerſaunt amongſt men. So that we ſee that the approbatiõ of Chriſt his diuinitie was not included in his perſõ, but that it was ſpread abroad throughout the whole body of the Church. But this dooing, wherof he maketh mention is neither proper to the Apoſtles onelye, nor common to euery one of the godly, but it appertaineth vnto the whol body of the Church.

Becauſe I goe vnto the father. The reaſon why the diſciples ſhal do greatter things then Chriſt himſelf, is, becauſe when he hath taken poſſeſſion of his kingdome, he ſhal ſhew his power from heauen more fully: wherby it appeareth that there is no whytte of hys glorye deminiſhed, becauſe the Apoſtles wrought more excellentlye after his departure, whoe were onely his inſtrumentes. Yea, by this meanes it appeareth that hee ſitteth at the ryght hande of the Father, that euery knee maye bowe before him. And he himſelfe affirmeth ſhortly after that hee will bee the authour of all thoſe miracles, which ſhal be wrought by the hands of the apoſtles.

13. And what ye ſhal aske. But the queſtion is whether he were not the mediatour euen then or no, in whoſe name the father was to be intreated: I anſwere, that he executed the office of a mediatour more euidẽtly, after that he entred into the heauẽly ſanctuary, as we ſhal afterward declare in his place.

That the father may be glorified. This place agreeth with the ſayinge of Paule

Paule,that euery tongue may confeſſe that Ieſus is Chriſte, to the glory of God the father,Philip. 2. 11. The end of all thinges,is the ſanctification of the name of God. But the lawfull meanes to ſanctifie it,is expreſſed in this place:to witte,in the ſonne,and through the ſonne.For ſeeing that the maieſtie of God is hidden from vs of it ſelf, it ſhineth in Chriſt: ſeeing that his hand is hidden,we may ſee the ſame in Chriſt.Therefore it is not lawfull for vs to ſeparate the ſonne from the father,in thoſe benefites which the father giueth vs,according to that, He that honoureth not the ſonne,he honoureth not the father.

14. *If you ſhall aſke any thing.* This repetition is not in vaine. All men ſee & perceiue that they are vnworthy to come vnto God: yet,the greater part breaketh out as being madde, and ſpeaketh vnto God raſhly & proudly.Afterward,when as that vnworthines, whereof I haue ſpoken, commeth into their mindes, euery manne forgeth vnto himſelfe diuerſe meanes.But when God willeth vs to come vnto him,hee ſetteth beefore vs one Mediatour,by whom he will be intreated and be mercifull. And here the frowardnes of mans nature breaketh out againe: beecauſe the greater part ceaſeth not,hauing left the way,to go about through crooked boughtes.This commeth to paſſe therefore, becauſe the power and goodnes of God is laid hold vpon in Chriſt onely ſlenderly and maliciouſly.There is alſo a ſecond errour, that we doe not conſider that we are all excluded from comming to God worthily, vntill we be called by him:and that we are called onely by the ſonne.But and if one teſtimony be not ſufficient for vs,yet let vs know, that ſeeing that Chriſt repeateth this againe,that we muſt pray the father in his name,he dooth as it were lay hand vppon vs,leaſt we ſpend our labour in vaine, in ſeeking other patrons.

15. *If yee loue me,keepe my commaundements,*

16. *And I wil pray my father,and he ſhal giue you another comforter,that hee may continue with you for euer,*

17. *The ſpirit of trueth,whom the world cannot receiue,becauſe it ſeeth him not,neither knoweth him. But yee know him: beecauſe hee abideth with you,and ſhall bee in you.*

18. *I wil not leaue you as orphanes:I come vnto you.*

15. *If you loue me.* That was true and ſincere loue,wherewith the diſciples loued Chriſt,yet had it ſome ſuperſtitiō mixed with it,as it befalleth vs oftentimes in like ſort.For that was prepoſterous,in that they deſired to keepe him ſtil in the world.To the end he may reform this fault, he willeth them to bend their loue vnto ſome thing elſe:to wit, that they bend their whole ſtudye to keepe the preceptes which he had giuen. A moſt profitable doctrine,becauſe there be but a few of thoſe that ſeeme to themſelues to loue Chriſt,that worſhip him as they ought:yea,rather when they haue done ſome fooliſhe toy,they thinke all is well. But on the contrary,the true loue of Chriſt is reduced in this place vnto the keeping of his doctrine,as vnto the only rule,wherby it muſt be tried.Moreouer,we are taught how corrupt our other affections are,ſeeing that euē our loue toward Chriſt is not without fault,vnleſſe it bee framed vnto pure obedience.

16. *And*

16. *And I will pray my father.* This remedy was prepared to pacifie the ſorrow, which they might conceiue by reaſon of Chriſt his abſence: notwithſtanding Chriſte promiſeth therewithall, that hee will giue them ſtrength to keepe his commaundementes: otherwiſe the exhortatiō had had but ſmall ſtrength. Therefore hee preuenteth it in time, and telleth them, that howſoeuer he be abſent from them in bodye, yet will hee not ſuffer them to be deſtitute of helpe: becauſe hee will be preſent with thē by his ſpirit.

He calleth the ſpirite in this place the gifte of the father, ſuche a gifte as he will obtaine by his praiers: he will promiſe elſe where, that hee giueth it. Both theſe thinges are ſaide truelye and fitly: for inaſmuche as Chriſt is our mediatour and patrone, he obtaineth the grace of the ſpirit, of the father: inaſmuch as he is God, he giueth it of himſelfe. The meaning of this place is, I was giuen vnto you of the father as a comforter, yet onely for a ſeaſon: now ſeeing that I haue fulfilled my courſe, I wyll deſire that there may another be giuen you, which may not be temporal, but that he may continue with you for euer. This name *comforter* is giuen in this place both to Chriſt, and alſo to the ſpirite, & that by good right: for this office is common to them both, to comfort and exhorte vs, and to defend vs with their ayde and patronage. Chriſte was vnto his a patrone, ſo long as he liued in the world: afterward hee committed them to the tuition and ayde of the ſpirite. If anye manne aske this queſtion, whether we be not vnder the tuition of Chriſte at this daye, or no, wee may readily aunſwere, that Chriſte is our patrone for euer, but not after a viſible ſorte. So long as hee was conuerſant in the worlde, hee ſhewed himſelfe openly to bee their patrone: but hee defendeth vs nowe by his ſpirite.

Hee calleth him *another comforter*, beecauſe of the difference of good thinges, whiche wee receiue from them both. It was proper to Chriſt, to pacifie the wrath of God, to redeeme men from death, to purchaſe righteouſnes and life, by purging the ſinnes of the world: it is proper to the ſpirite to make vs partakers aſwel of Chriſte himſelfe, as of all his good thinges. Although we may well gather the diſtinction of perſons out of this place: for the ſpirit muſt needes differ from the ſonne in ſome propertie, that he may be another.

17. *The ſpirit of trueth.* Chriſt adorneth the ſpirit with an other title: to witte, that hee is a teacher of trueth. VVhereuppon it followeth, that vntill ſuch time as we be inwardly taught by him, all our mindes are taken with vanitie and lying. *VVhome the world cannot receiue.* This oppoſition dooth amplifie the excellencie of the grace, which God dooth vouchſafe to beſtowe vppon thoſe alone that be his. For his meaning is, that it is no ſmall gyft, whereof the world is depriued. In which ſenſe Iſaias ſaieth alſo, 60. 2. Behold darkenes ſhall couer the earth, and a myſte the people: but the Lorde ſhall ariſe vppon thee. For Gods mercy towarde the Church deſerueth ſo much the greater praiſe, whileſt that hee lifteth vppe the ſame aboue the whole world. Notwithſtanding, Chriſte dooth therewithall exhort the diſciples, that they doe not driue away frō them the grace of the ſpirite, beeing puſte vppe with the ſenſe and vnderſtanding of the fleſhe. Earthly menne count all that but a dreame, whatſoeuer the Scripture ſaieth, concerninge the holye Ghoſte, beecauſe whyleſt they

they truſt to their owne reaſon,they deſpiſe the heauenly eillumination. Although this pride dooth reigne euery where, which extinguiſheth the light of the holy ſpirite aſmuch as is poſsible: yet let vs, who acknowledge our owne peuertie,knowe,that what ſound vnderſtanding ſoeuer wee haue, it proceedeth from no other fountaine. Neuertheleſſe the woordes of Chriſte doe declare, that nothing canne be perceiued concerninge the holye ſpirite,by humane ſenſe, but that hee is knowne by the experience of fayth alone. *The worlde*(ſaieth hee) *cannot receiue the ſpirit, beecauſe it knoweth him not: but yee knowe him, beecauſe hee abydeth with you.* Therefore it is the ſpirite aloane, whiche reuealeth himſelfe vnto vs, by dwellinge in vs, beeing otherwiſe vnknowne and vncomprehenſible.

18. I will not leaue you as Orphanes. This place teacheth what menne are, and what they are able to do,when they are depriued of the ayde of the ſpirit:to witte,they are fatherleſſe children, layd open to all manner deceites and iniuries,vnfitte to gouerne themſelues:finally,vnfitte of themſelues to doe any thing. The onely remedy of ſo great want is,if Chriſte doe gouerne vs by his ſpirit, which thing he promiſeth he wil do. Therefore the Diſciples are firſte admoniſhed of their owne weakenes, to the ende they may diſtruſt themſelues,and depende vppon Chriſte his ayde alone. Secondly,he putteth them in good hope by promiſing a remedie: becauſe he ſaith,that he wil not faile them. VVhen as he ſaith,I wil come vnto you,he declareth how he dwelleth in his,and fulfilleth all thinges: to witte,by the power of his ſpirit. VVhereby it appeareth alſo, that the grace of the ſpirite is an excellent and euident teſtimonie of hys diuinitie.

19. *Yet a litle,and the world ſhal ſee me no more,but you ſee me,becauſe I liue, and you ſhal liue.*

20. *In that day yee ſhall knowe that I am in the Father,and you in mee, and I in you.*

19. Yet a litle. He proceedeth in the commendation of the peculiar grace,which ought to haue ſufficed the diſciples to lighten, yea, quite to remoue their ſorrowe. VVhen as (ſaieth hee) I ſhall be remoued out of the ſight of the world,I will neuertheleſſe be preſent with you. And to the ende we may enioy this ſecrete beholding of Chriſte, wee muſt not eſteeme his preſence or abſence by the ſenſe of the fleſh,but we muſt endeuour to behold his power with the eyes of faith. VVhereby it cõmeth to paſſe that the faithful haue Chriſte alwayes preſent with them by his ſpirite,and doe alſo beholde him, how farre ſoeuer they be diſtant from him in body. *Becauſe I liue.* There may be a double ſenſe and meaning of theſe words:eyther that this ſentence may be a confirmation of the next member,or that it may be read by it ſelfe, that the faithfull ſhall liue for this cauſe,becauſe Chriſt liueth. I do willingly embrace the former ſenſe, out of which notwithſtãding this other doctrine is gathered,that the life of Chriſt is the cauſe of our life. He dooth firſt of al note the cauſe of the difference,why he ſhalbe ſeene of his,& not of the world:becauſe Chriſt cãnot be ſeene,ſaue only according to the ſpiritual life,wherof ỹ world is depriued, The world ſeeth not chriſt,it is no meruell;for death is ỹ cauſe

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blindneſſe. But ſo ſoone as a man beginneth to liue by the ſpirit, he is alſo endowed with eyes to ſee Chriſt. And this falleth out therefore, becauſe our life is alſo ioyned with Chriſte his life, and floweth thence as from a fountaine. For we are dead in our ſelues, and the life wherin we flatter our ſelues is moſt wicked death. Therefore when wee are occupied about obtaining life, we muſt turne our eies toward Chriſt, & muſt tranſlate his life vnto our ſelues by faith, that our conſciences may be fully aſſured, that we are free from al daunger of death, ſo long as Chriſte liueth: for that is ſure and certeine that his life is no life, when his members are dead.

20. *In that day.* Many referre it vnto the daye of Pentecoſt: but the continuall tenor as it were of one day is noted rather from the time that Chriſt ſhewed forth the power of his ſpirit, vntill the laſte reſurrection. They beganne to know already, but it was a certeine ſlender rudimente or firſt inſtruction, becauſe the ſpirit had not wrought ſo effectuallye in them as yet. For the wordes tende to this end, that it cannot bee knowne by an idle ſpeculation, what maner ſpiritual and miſtical vnion that is, which is betweene him and vs, and againe betweene him and the father: but that this is the onely way and meanes to know the ſame, when as he powreth out his life into vs by the hidden woorking of the ſpirite, and that is the experiment of faith, whereof I ſpake a litle before. And whereas the Arrians abuſed this teſtimony in times paſt, that they might proue that Chriſt was God onely by participation and grace, their cauill is eaſily aunſwered. For doubtleſſe Chriſt entreateth not ſimply of his eternall eſſence, but he commendeth that diuine power, which was reuealed in himſelfe. For as the father hath giuen vnto the ſonne the fulneſſe of all manner of good thinges, ſo againe the ſonne hath powred out himſelfe into vs. VVee are ſaide to bee in him, beecauſe when as wee are engrafted into his body, we are made partakers of righteouſneſſe, and of all his good things: hee is ſaid to be in vs, becauſe hee dooth plainely declare by the efficacie of his ſpirit, that he is vnto vs the authour and cauſe of life.

21. *He that hath my preceptes, and keepeth them, it is he that loueth me: and hee that loueth me, shal be loued of my father, and I will loue him, and will reueale my self vnto him,*

22. *Iudas ſaith vnto him, not Iudas Iſcariotes, Lord, what is done, that thou wilt shewe thy self vnto vs, and not vnto the world?*

23. *Ieſus aunſwered and ſaide vnto him, if anye manne loue mee, hee will keepe my woorde, and my father will loue him, and wee will come vnto him, and wil abide with him.*

24. *He that loueth not me, keepeth not my ſayings: and the word which you haue heard is not mine, but his that ſent me.*

22. *Hee that hath my preceptes.* Hee repeateth the former ſentence agayne, becauſe the true tryall of our loue toward him, conſiſteth therin, if we keepe his commaundementes. VVhereof he putteth the diſciples ſo often in minde, leaſt they miſſe the marke: becauſe we are moſt bent to fall awaye vnto carnall affection, ſo that wee loue ſomething elſe then Chriſt vnder the name of Chriſt, VVherunto appertaineth that of Paul

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likewise, 2. Corin. 5. 16. Although we haue knowne Christe according to the flesh, yet doe we know him so no more. Therfore let vs be a new creature.

To haue the preceptes of Christ, signifieth to be well instructed in them: and to *keepe them*, is to frame a mans selfe and his life according to their rule. *He that loueth me.* Christe speaketh as if men did preuent God with their loue, which is an absurde thing: for when as we were enemies, he reconciled vs vnto himselfe, Rom. 5. 10. And the woordes of Iohn, 1. Io. 4. 10. are well knowne, not that we loued him first, but that he loued vs first. But he disputeth not in this place of the cause and the effect. Therfore it is falsely gathered that the loue, wherewith we embrace Christ, goeth before the loue of God towards vs in order. For Christes only meaning is this, that all those shall bee blessed, which shall loue him, beecause they shall be loued of him and his father againe: not that God beginneth to loue thē then first of al, but becausse they haue some testimony of his fatherly loue engrauen in their heartes. To the same end tendeth that mēber, which followeth immediately, *I will shew my selfe vnto him.* Knowledge goeth before loue I confesse, but Christe meant thus much, that hee will graunt vnto the pure woorshippers and obseruers of his doctrine, that they shall goe forward dayly in fayth: that is, I will make them drawe neerer & more familiarly vnto me. Gather hence that the fruite of godlynes is going forwarde in the knowledge of Christe. For he that hath promised that he will giue vnto him that hath, reiecting hypocrites, hee maketh all those to goe forward in the faith, whoe haue imbraced the doctrine of the Gospel, from their hart, and do frame themselues wholy to obey him.

And heereby it commeth to passe that seeing many goe backward, we can scarse see euery tenth person go forward in the right course: beecause the greater part is vnworthy to haue Christe to reueale himself vnto it. Note here, that greater knowledge of Christ is set before vs, as a singuler reward of our loue toward Christe: wherupon it followeth that it is an vncomparable treasure.

22. Iudas saieth vnto him. It is not without cause that hee asketh whye Christ containeth his light amongst a fewe, who is the sonne of righteousnes, by whom all the whole world ought to be lightened. Therefore it seemeth to be an vnmeete thing, that hee should shew forth his bright beames onely vnto a few, and should not spread abroade his brightnesse euerye where without difference. Christe his aunswere dooth not expounde the whole question: beecause there is no mention made there of the first cause, why Christe dooth keepe himselfe close from the more parte, when as he reuealeth himselfe vnto a fewe. For, to say the trueth, hee founde all menne alike at the beeginning: that is, altogeather strangers from him, wherefore hee canne chuse none that loueth him: but he chuseth of his enemies, that he may bende their heartes to loue him: but hee chuseth of his enemies, that hee maye bende their heartes to loue him. Yet would hee not touch that difference at this present, beecause it serued not for his purpose. His meaning was to exhort his Disciples vnto the earnest study of godlines, that they might goe forward the better in the fayth. Therefore he was contented to distinguisse them by this marke from the worlde, that they keepe the doctrine of the gospel.

And this marke followeth the beginning of fayth, becauſe it is the effect of calling. Chriſt had admoniſhed the diſciples elſe wher of his free calling, and hee putteth them in minde of the ſelfe ſame thing afterwarde: hee dooth now onely bydde them ſtudie to keepe his doctrine, and to lead a godly life.

Furthermore, Chriſt ſheweth in theſe woordes, how we doe rightly obey the Goſpell: to witte, when our dueties and externall actions doe ariſe from the loue of him. For the handes, the feete, and the whole bodie labour in vaine, vnleſſe the loue of God doe reigne in the heart, that it may gouerne the externall members. Now, foraſmuch as it is certeine that we doe keepe Chriſtes commaundementes, inaſmuch as wee loue him: it followeth that the perfect loue of him canne be found no where in the world: becauſe there is no man that canne keepe his commaundements perfectly. Yet God accepteth their obedience, who deſire with a ſincere endeuour to attaine vnto this marke.

23. My father will loue him. VVe haue already declared that the loue of GOD is not placed in the ſeconde order, as if it didde followe our godlyneſſe, as the cauſe of loue: but that the faithfull may be fully perſwaded, that God accepteth that obedience, which they doe to the Goſpel: and they maye euer nowe and then looke for newe encreaſings of giftes.

VVee will come vnto him, whiche loueth mee: that is, hee ſhall perceiue that the grace of GOD abydeth in him, and hee ſhall bee encreaſed daylye more and more with the giftes of GOD. Therefore he ſpeaketh of loue, not of that eternall loue, wherewith hee embraced thoſe that were not yet borne beefore the creation of the worlde: but after that he ſealeth the ſame in our heartes, when as he maketh vs partakers of his adoption. Moreouer hee meaneth not the firſte illumination: but thoſe degrees of fayth, whereby the faythfull muſte goe forwarde continually, according to that of Matthew, 13.12. To him that hath, ſhal be giuen. Therefore the Papiſtes doe fallly gather out of this place the double loue wherewith we loue GOD. They fayne that wee loue GOD naturally before hee dooth regenerate vs by his ſpirit: and that by this preparation wee deſerue the grace of regeneration. As if the ſcripture dooth not teach euerye where, and experience it ſelfe dooth crye, that wee are altogether turned awaye from GOD, and infected and filled with the hatred of him, vntill ſuche time as hee chaung our hearts. Therfore we muſt note that purpoſe of Chriſt, that he & his father will come, that they maye confirme the faithfull in the perpetuall hope of grace.

24. Hee that loueth not mee. Beecauſe the faythfull are mingled amongſte the vnfaythfull, and they muſte needes bee toſſed with diuerſe ſtormes, as in the raginge ſeaes: Chriſte confirmeth them againe with this admonition, that they bee not carried awaye with euil examples: as if hee ſhoulde ſaye, regarde not the worlde, ſo that you depende thereuppon: beecauſe there will alwayes bee ſome, which will deſpyſe mee and my doctrine; but holde faſte that grace euen vntyll the ende, which you haue once embraced. Neuertheleſſe, hee giueth vs alſo to vnderſtande that the worlde is iuſtlye plagued for the vnthankfulnes,

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which is in it, when as it periſheth in blindneſſe, when it bewrayeth wicked hatred againſt Chriſte through the contempte of true ryghteouſneſſe.

And the woorde, which yee heare. Leaſte the Diſciples ſhoulde fainte and fayle through the ſtubbornneſſe of the worlde, hee purchaſeth authoritie to his doctrine againe, when as hee teſtifieth that it is of God, and that it is not feigned by manne vppon the earth. And in this conſiſteth the ſtrength of our fayth, if wee knowe that God is our guide, and that wee are grounded no where elſe, ſaue onely in his eternal trueth. Therfore howſoeuer the worlde dooth goe madde with frowardneſſe, yet let vs follwe Chriſte his doctrine, which mounteth aboue the heauen and earth.

VVhen as hee ſaieth, that his woorde is not his, hee applieth himſelfe vnto the Diſciples: as if hee ſhould ſay, that it is not of manne, beecauſe hee delyuereth that faythfully, which is enioyned him of his father. Neuertheleſſe, wee knowe that in aſmuche as hee is the eternall wiſdome of GOD, hee is the onelye fountaine of all doctrine, and that all the Propheres ſpake by hys ſpirite, whiche were from the beegynning.

25. *Theſe things haue I ſpoken vnto you whilſt I am with you.*

26. *But the comforter, the holye ſpirite, whome my Father ſhall ſende in my name, hee ſhall teache you all thinges, and ſhall tell you all thinges, whiche I haue tolde you.*

27. *Peace I leaue with you, my peace I giue vnto you, not as the worlde giueth, giue I it vnto you. Let not your heart be troubled nor feare.*

28. *You haue heard what I haue ſaid vnto you, I go, and I come vnto you: if you did loue me, verely you would reioyce, becauſe I haue ſaid, I go vnto the father, becauſe the father is greater then I.*

25. *Theſe thinges haue I ſpoken.* Hee addeth this for this cauſe, that they maye not bee diſcouraged, although they haue not profited in the faith as they oughte. For hee didde then ſpreade abroade the ſeede of doctrine, whiche laye hydde for a tyme in the Diſciples. Therefore he exhorteth them to hope well, vntill that doctrine bring forth fruit, which maye ſeeme to bee vnprofitable nowe. In ſumme, hee teſtifieth that they hadde plentifull matter of comforte, in the doctrine which they had hearde. And if ſo beit, it appeare not vnto them by and by, hee byddeth them bee of good courage, vntyll the ſpirite, which is the inwarde mayſter, doe ſpeake the ſelfe ſame thing in their heartes. This admonition is verye profitable for vs all. Vnleſſe wee doe by and by vnderſtande whatſoeuer Chriſte teacheth, there commeth vppon vs loathſomeneſſe, and it irketh vs to beſtowe labour in vaine, in thinges which are obſcure.

But we muſt bring ready docilytie or eaſines to be taught, wee muſte giue eare, and retaine attentiuenes, if we will profitte as wee oughte in the ſchole of GOD. And aboue all thinges wee haue neede of patience, vntyll the ſpirite doe reueale that, whiche wee ſeemed to haue hearde and reade oftentymes in vaine. VVherefore lette not the deſire to

learne quaile in vs, neither fall into diſpaire, when as we doe not by and by vnderſtande Chriſte his meaninge, when he ſpeaketh. Lette vs know that this is ſpoken to vs all, *the ſpirite ſhall tell you at length thoſe thinges which I haue ſpoken.* Iſaias 29.11. denounceth this puniſhment vnto the vnbeleeuers, that the woord of GOD is vnto them as a cloſed booke: but the Lorde dooth alſo oftentimes humble thoſe that bee his by this meanes. Therefore wee muſt waite paciently and meekely for the time of the reuelation, neither muſt we refuſe the worde therefore. And ſeeing that Chriſt dooth teſtifie that this office is proper to the holy Ghoſt, to teach the Apoſtles that which they had alreadye learned out of his mouth: it followeth that the outward preaching is in vaine and nothing worth, vnleſſe the teaching of the ſpirit be added thereunto. Therefore GOD hath a double manner of teaching: for hee ſoundeth in our eares out of the mouth of manne, and he ſpeaketh vnto vs within by his ſpirite: and he dooth that ſometimes in one moment, ſometimes at diuerſe times, as ſeemeth beſt to him. Marke what thoſe all thinges be, which he promyſeth the ſpirit ſhall teache. Hee ſhall tell you or hee ſhall bring into your memory all thinges, *whatſoeuer I haue tolde you.* VVhereuppon it followeth that hee ſhall not forge any newe reuelations. VVee may refute with this one woorde what inuentions ſoeuer Sathan hath broughte into the Church from the beeginning, vnder colour of the ſpirite. Mahomet and the Pope haue a common principle of religion, that the perfection of doctrine is not contained in the ſcripture, but that there is a certeine higher thing reuealed by the ſpirit.

Out of the ſame ſinke haue the Anabaptiſtes and Libertines drawne theyr dotinges in our time. But that is a ſeducing ſpirite, not the ſpirite of Chriſte, whiche bryngeth in anye inuention, whiche agreeth not with the Goſpell. For CHRIST promyſeth a ſpyrite, whiche ſhall confirme the doctrine of the Goſpell as a ſubſcriber. I haue declared beefore what it is, to ſende the ſpirite in the fathers name.

27. Peace I leaue with you. By this word peace he meaneth the proſperous ſucceſſe, which menne are woont to wiſh one to another, when as they meete togeather, or one parteth from another. For this word *peace* importeth thus much in the Hebrew tongue. Therefore he alludeth vnto the cõmon cuſtome of his countrey: as if he ſhuld ſay, I leaue you my farewel. But he addeth immediately after, that this peace is of far more valewe, then it is vſually amongſt menne, who haue peace in their mouth for the moſt parte onely for the cold ceremonies ſake: or if they do wiſh it vnto any manne in good earneſt, yet canne they not giue it in deede. But Chriſt telleth them that this peace is not placed in the bare & vaine wiſh, but is ioyned with the effect. The ſumme is this, that hee departeth in body, but his peace continueth with his diſciples, that is, that they ſhall be alwayes bleſſed through his bleſsing.

Let not your heart be troubled. He correcteth their feare againe, which the diſciples had conceiued by his departure. He ſaieth, that they hadde no cauſe to feare, beecauſe they doe onelye wante his corporall preſence, and doe enioye his true preſence by the ſpirite.

Lette vs alſo learne to be contente with this manner of preſence: ney-

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ther let vs pamper the fleſh, which doth alwayes tie God vnto the externall inuentions thereof.

28. *If yee did loue me.* VVithout doubt the Diſciples loued Chriſt, yet otherwiſe then they ought. For there was ſome carnal thing mixed with it, ſo that they could not ſuffer him to bee taken away from them. But and if they had loued him ſpiritually, there coulde nothing haue pleaſed them better then this, that he ſhould returne vnto the father. *Beecauſe the father is greater then I.* This place was diuerſly wreſted. The Arrians to the ende they might proue that Chriſt was a ſecondary God, did obiect that he was leſſer then the father, the fathers which held and maintayned the trueth, to the end they might cutte off all occaſion of ſuch a cauill, did ſay that this ought to bee referred vnto his humane nature. But as the Arrians did wickedly abuſe this teſtimonie, ſo the anſwere of the fathers was neither right, neither yet agreeable. For there is no mention made in this place either of the humane nature of Chriſte, ne yet of hys eternall diuinitie, but according to the capacitie of our infirmitie he maketh himſelfe the meane betweene vs and God. And truely becauſe wee are not able to attaine vnto the highnes of GOD, Chriſte came downe vnto vs, to the end he might lift vs vp thither. You were, ſaith hee, to reioyce that I returne vnto my father, becauſe this is the laſt mark, whereat you muſt ayme.

Hee dooth not declare in theſe woordes what hee differeth from the father in himſelf: but to what end he came down vnto vs, that he might vnite vs vnto God, vntill we come thither, wee ſtande as it were in the midle of the race. And wee doe alſo imagine onelye halfe a Chriſte and a rent Chriſt, vnleſſe he bring vs vnto God. That place of Paule is like to this, 1. Cor. 15. 24, where as he ſaide, that Chriſt ſhould delyuer vppe the kingdome to God and the father, that God maye be all in all. Chriſt reigneth not onely in his humane nature, but in aſmuch as hee is God reuealed in the fleſh. How ſhall he then put off the kingdome? To wit, becauſe the diuinity which appeareth now only in the face of chriſt, ſhal thē be reuealed in it ſelf. There is this only difference, becauſe Paul deſcribeth in that place the chiefeſte and laſt perfection of the diuine brightnes, the beames whereof beganne to ſhine after Chriſt his aſcention.

To the ende the matter may appeare more plainelye, wee muſte yet ſpeake ſomewhat more groſly, Chriſt doth not compare his fathers diuinitie with his owne in this place: neither doth he compare his humane nature with the diuine eſſence of the father: but he rather compareth his preſent eſtate with the heauenly glory, whereunto he ſhould be receiued immediately, as if he ſhuld ſay, you deſire to kepe me in the world, but it were better for me to aſcēd into heauē. Therfore let vs learne to behold Chriſt abaſed in the fleſh, ſo that he may leade vs vnto the fountayne of bleſſed immortalitie. For he is not made our guide, that he may only lift vs vp vnto the ſphere of the Sunne or the Moone, but that he may make vs one with God.

29. *And now I haue told you beefore it come to paſſe, that when it is come to paſſe, you may beleeue.*

30. I do not any more ſpeak many things vnto you: for the prince of this world commeth, and he hath nothing in me.

31. But that the world may know that I loue the father, and as the father hath commanded me, ſo I do: ariſe, let vs go hence.

29. And now I haue told you. It was requiſite that the Diſciples ſhould be ofrentimes admoniſhed of this matter: becauſe it was an hydden myſtery farre exceeding all humane capacitie. Hee ſaieth, that he foretelleth that which ſhould come to paſſe, that they may beeleeue, when it is come to paſſe. For this was a profitable confirmation of their faith, when as they did call to minde Chriſte his propheſies, and ſaw that fulfilled, which hee ſpake beefore. Yet this ſeemeth to be a kynd of graun-tinge: as if Chriſte ſhould ſay, becauſe you are not as yet able to receiue ſuch an hidden myſterie, I pardon you, vntil the thing be come to paſſe, which ſhal be vnto you in ſtede of an interpreter, to expoũd this doctrin. Therefore although he ſeemed for a ſeaſon to ſinge vnto deaffe menne, yet it appeared afterward that his words were not as it were ſpread abroade in the aire, but that the ſeede was ſown vppon the ground. And as Chriſt ſpeaketh in this place of his word, and the euent of thinges: ſo his death and reſurrection and aſcention grow togeather into one with his doctrine, ſo that they ingender faith in vs.

30. I do not any more ſpeake many thinges with you. His meaning was to make the Diſciples giue eare vnto him, by this woorde, and more deeplye to imprinte in their mindes his doctrine. For ynough of a thing cauſeth for the moſte parte loathſomneſſe, and that is more feruentlye deſired, which we haue not at hande, and that is more willingly receiued, which ſhall be by and by taken away. Therefore hee denounceth that hee wyll ſhortly departe, to the ende they may be the more deſirous to heare his doctrine. And although Chriſt doth not ceaſe to teach vs during the whole courſe of our life, yet this ſentence may be alſo applyed vnto our vſe, becauſe for aſmuch as our lyfe is but ſhort, we muſt vſe the opportunitie.

For the prince of this world commeth, and hath nothing in mee. Hee might haue ſayde ſimply and flatly that hee ſhould dye ſhortly, and that the houre of his death is nowe at hande: but hee vſeth ſome circumlocution, to the ende hee may fortifie theyr mindes, leaſt being terrified with ſuche an vnſeemely and horryble kinde of death, they faynte. For, to beleeue in Chriſte crucified is nothing elſe, but to ſeeke lyfe in hell. He ſaieth firſte, that this power is graunted vnto Sathan: then afterwarde hee addeth, that hee will yeelde for this cauſe, not beecauſe hee is enforced with neceſsitie, but that hee may obey the Father. The deuill is called the prince of this worlde, not beecauſe hee hath any kingdome ſeparated frõ God as the Manichees did feigne, but becauſe hee exerciſeth his tyrannye in the worlde through Gods permiſsion. Therefore ſo often as we heare this Epithite giuen vnto Satan, let vs be aſhamed of our miſerable eſtate. For howe proude ſoeuer menne bee, they are the bondſlaues of Sathan, vntyll they be regenerate by the ſpirite of Chriſte. For all mannekinde is comprehended in this place vnder this worde *worlde*. For there is one delyuerer, which delyuereth vs from this horrible ſlauery. And ſeeinge

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that this puniſhment was layde vppon the ſinne of the firſt manne, likeas it encreaſeth dayly, and is worſe and worſe, becauſe of new ſinnes, let vs learne to hate both our ſelues and our ſinnes. VVe are ſo holden captiue vnder Sathan his gouernment, that yet notwithſtang this ſeruitude dooth not make vs blameleſſe, ſeeing that it is voluntary. Furthermore, wee muſt note that that is attributed vnto the deuill in this place, whiche is done by wicked men: for ſeeing that they are carryed by the violente motion of Sathan, that is worthily accounted his worke, whatſoeuer they doe.

Hath nothing inme. Becauſe it came to paſſe through the ſinne of Adam, that Sathan hath the rule of death, hee could not haue touched Chriſte, who was free from al ſinne, vnleſſe he had willingly ſubmitted himſelf. Although I ſuppoſe that theſe words reach farther, then they are wonte to be expounded: for the interpreters ſay thus, Sathan findeth nothing in Chriſt, becauſe there is no matter of death in him, foraſmuch as hee is cleane from al ſpots of ſinne. But in my iudgement Chriſt doth not onlye ſpeake of his cleanneſſe in this place, but alſo of his diuine power, which was not ſubiect to death. For it was requiſite that the Diſciples ſhoulde knowe, that he yeelded not through infirmitie: leaſte they ſhuld not thinke ſo honourably of his power as they ought. But that former ſentence is alſo included in this general ſentence, that he is not bound to Sathan in dying the death. VVhence we gather that he tooke our turne, when as he ſubmitted himſelfe vnto death.

31. *That the world may know.* Some doe read it al in one text, *that the world &c. ariſe, let vs goe hence*, that the ſentence may bee perfect. Otherſome read theſe woordes aparte, and they thinke that there is ſome thing lacking heere. Becauſe it skilleth not much as concerning the ſenſe, whether you chuſe, I leaue it in the middeſt. VVee muſt chiefly note this, that the decree of God is placed here in the chiefeſt place, leaſt we ſhoulde thinke that Chriſt was ſo carryed away vnto death by the violence of Sathan, that there did any thing befall him beſides the counſell and purpoſe of God. For it is God that hath ordayned his ſonne to be a Mediatour, and who would haue the ſinnes of the world to be purged by his death. To the ende this might come to paſſe, hee ſuffered Sathan to triumph ouer him for a ſeaſon as a conquerour. Therefore Chriſt reſiſteth not Satan, that he may obey his fathers decree, and ſo conſequently that hee maye offer his obedience for the price of our righteouſnes. *Ariſe, let vs goe hence.* Some doe thinke that Chriſt went into ſome other place, when hee had ſaide thus, and that he ſpake thoſe thinges which follow, whileſt he walked: but foraſmuch as Iohn addeth afterwarde that Chriſte went out, it ſeemeth to be more likely that Chriſt meant to exhort the diſciples to ſhewe the lyke obedience vnto GOD, whereof they ſawe ſuch an excellent patterne in him; and not that he brought them forth in the ſame moment.

Chap. 15.

1. *I am the true vine, and my father is an husband man.*
2. *Hee wil take away euery braunch, which beareth not fruit in mee, and whatsoeuer braunch bringeth fruite, hee will purge it, that it maye bringe foorth more fruite.*
3. *Now you are cleane, because of my word, which I haue spoken vnto you.*
4. *Abyde in mee, and I in you, as the braunch cannot beare fruite of it selfe, vnlesse it abide in the vine: so neither you, vnlesse ye shal abide in me.*
5. *I am the vine, you are the braunches, he that abideth in me, and I in him, this man beareth much fruit: because without me yee can do nothing.*
6. *If any manne shal not abide in mee, when as he shal be cast out a doores, as a branch, and shall bee withered, they shall gather him, and shall cast him into the fire, and he shall burne.*

1. *I am the vine.* This summe of this similitude is, that wee are barren and dry by nature, saue only in asmuch as being engrafted into christ, we draw new force from him. Following others, I haue translated *ampelos* a Vine, and *clemata* braunches. *Vitis* is properlye the plante it selfe, and not the fielde, which is sette with vines, which they call a vineyarde. Although it be taken somtimes for the Vineyard it self: as when Cicero ioyneth the litle fieldes and the litle vineyardes of poore men togeather. But the branches are the armes, which the vine spreadeth vpon the earth. And forasmuch as *clema* dooth also signifie amongst the Gretians a Vine, and *ampelos* a Vineyard, I do rather incline vnto that opinion, that Christ compareth himselfe vnto lande sette with Vines, and vs vnto the plantes themselues: Although I wil contend with no manne about that matter. I do only meane to admonishe the readers, that they followe that which shall seeme to bee more probable out of the text.

Lette vs first of all remember that rule, which we must obserue in all parables, that wee must not discusse all the properties of a vine: but that we must onely see summarily, to what ende Christe applyeth this similitude. There are three principall partes thereof: that wee haue no power to doe good, but from him: that the father dooth trimme vs by purging vs, hauing roote in him: that hee taketh away the vnfruiteful branches, that they may burne, beeing caste into the fire. All menne almoste are ashamed to denie, that they haue all that goodnesse, whiche they haue of GOD: but they doe afterwarde feigne that there is an vniuersall grace giuen them, as if it were naturallye engendred in them. And Christ standeth chiefly vppon this poynte, that the vitall sappe floweth from him alone: whereuppon it followeth that the nature of menne is vnfruitfull and voide of al goodnesse: because none tasteth of the nature of the vine, vntill he be ingrafted into him. But this is giuen onely to the electe by a speciall grace. Therefore the Father is the first authour of all good thinges, who planteth vs with his hande: but the beeginninge of lyfe is in Christ, after that we beeginne to be rooted in him. VVhen as hee calleth himselfe the true Vine, it is as muche as if hee shoulde haue

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ſaid, I am the vine in deede. Therefore men doe wearie themſelues in vaine in ſeeking ſtrengthels where: becauſe there ſhall come no profitable fruite from any other, ſaue only from the braunches which ſpring from me.

2 *Euery braunche.* Becauſe ſome men corrupt, otherſome doe maliciouſly ſuppreſſe, otherſome choake with ſlouthfulneſſe the grace of God, he ſtirreth them vp and maketh them carefull by theſe wordes, when as he pronounceth that all vnfruitefull braunches ſhall be remoued out of the vine. But heere may a queſtion be moued, whether hee can be without fruite that is ingrafted into Chriſt or no. I aunſwere that men do thinke that many are in the vine, who haue indeed no roote in the vine. So the Lorde calleth his people Iſrael in the Prophetes his vineyarde, who beare the name of the Churche in externall profeſſion.

And whoſoeuer bringeth fruite. In theſe wordes hee teacheth that the faithfull haue neede continually to be trimmed leaſt they grow out of kinde, and that they can bring foorth no good thing, vnleſſe the Lorde doth oftentimes ſet to his hand to trimme them. Neither ſhall it bee ſufficient that we were once made partakers of adoption, vnleſſe God continue the courſe of his grace in vs. He maketh mention of pruning, becauſe our fleſh aboundeth with ſuperfluous and hurtfull vices, and is too full of them, which grow and ſpring vp without end, vnleſſe wee bee purged by the hand of God. VVhen as hee ſaith that the vines are pruned, that they may bring more plentifull fruite, hee teacheth howe the godly ought to goe forwarde in the courſe of godlineſſe.

3 *Now yee are cleane.* Hee telleth them that they had alreadie tryed that which he had ſaid, becauſe being planted in him, they were alſo purged. He ſheweth the meanes of this purging, to wit, doctrine. Neither is it to be doubted but that hee ſpeaketh of the externall preaching, whē as he expreſſeth in plaine wordes, the worde which they had heard out of his mouth. Not that mans voyce hath ſo great efficacie in it ſelfe, when it is vttered with the mouth, but in aſmuch as Chriſte worketh in the hearte by the ſpirite: the voice it ſelfe is the inſtrument of purging. Neuertheleſſe Chriſt doth not meane that the Apoſtles are free from all vice: but he ſetteth before them an experiment, whereby they may learne, how neceſſary the continuance of grace is. Furthermore, he commendeth the doctrine of the Goſpell vnto them, for the fruit therof, to the end they may be the more ſharpened continually to meditate thereupon, ſeeing that it is as it were the vine dreſſer his knife, to purge all filthineſſe.

4 *Abide in mee.* Hee exhorteth them againe to be deſirous & carefull to retaine that grace wherewith they are endowed. For the careleſneſſe of our fleſh can neuer be ſufficiently awaked. And this is Chriſts only drift to keepe vs vnder his wings as an hen keepeth her chickins: leaſt being carried away with our lightneſſe, we flie thence to our owne deſtruction. Therefore to the end hee may proue that hee began not the worke of our ſaluation, that he may leaue it half done halfe vndone he promiſeth that his ſpirite ſhall alwayes be effectuall in vs, if wee our ſelues be not in the fault. *Abide in mee,* ſaith he: becauſe I am readie to abide in you. Againe he that abideth in me bringeth foorth much fruite.

By which words he declareth that all those are fruitful braunches which haue a liuely roote in him.

5 *VVithout mee yee can doe nothing.* This is the conclusion & the application of all the whole parable, so long as we are without him we canne bring foorth no good fruite, and suche as is acceptable in the sight of God: because we are vnfit to do well. The Papists do not onely extenuate but also quite weaken this sentence: yea they doe altogether mocke it. For although they confesse in worde that we are able to do nothing without Christ: yet they dreame that we haue some power, which is not sufficient of it selfe, yet it worketh together being holpen with the grace of God. For they cannot abide that man should bee so debased, but that he shoulde conferre and bring somewhat of himselfe. But they cannot so easily mocke so manifest wordes of Christe. This is the glose and inuention of the Papistes, that we are able to doe nothing without Christ: yet being holpen by him we haue somewhat of our selues besides his grace. But on the contrary Christ affirmeth that we can do nothing of our selues. The braunch saith he, beareth not fruite of it selfe. Therfore he doth not only in this place commend the help of his grace which worketh togeather, but he doth quite depriue vs of all power, vnlesse it be that, which he himselfe giueth vs. Therefore this particle (without me) must be resolued thus, not but by me. There foloweth an other cauill: for they pretende that the braunch hath somewhat by nature, because if another graft which beareth no fruite bee brought into the vineyard, it will beare nothing. But this may be easily answered, because Christ reasoneth not what thing the braunch hath by nature before it cleaue to the vine: but he meaneth rather that we begin to bee made braunches then, whilest that we grow and encrease by receiuing nourishmeut from him. And certainely the scripture sheweth els where that we are vnprofitable and drie wood vntil such time as we be in him.

6 *If any man shall not abide in mee.* Setting before them the punishement of their vnthankfulnesse againe, hee sharpeneth and stirreth them vp againe vnto perseuerance. This thing is in deede the gift of God, yet this exhortation vnto feare is not superfluous, least our wanton flesh doe roote vs out. They are said to wither like drie boughes, which are cut off from Christ, because as they haue the beginning of their strength from him, euen so haue they the continuall tenour. Not because it falleth out at any time, that any of the elect are cut off, but because many hypocrites doe florish for a time to looke to, and are greene, who doe afterward make frustrate the hope of the Lord in giuing fruite.

7 *If yee shall abide in me and my wordes shall abide in you, yee shall aske what you will, and it shall bee done to you.*

8 *In this is my father glorified, that yee beare much fruite and bee my Disciples.*

9 *As the father hath loued mee, I haue also loued you: abide in my loue.*

10 *If yee shall keepe my precepts, yee shall abide in my loue: as I also haue kept the commandements of my father, and abide in his loue.*

11 *These thinges haue I spoken vnto you, that my ioy may abide in you, and your ioy may be fulfilled.*

7 *If you ſhall abide in me,* Becauſe the faithful do oftentimes perceiue that they are hungrie and far from that plentifull fatneſſe which is ſufficient to yeeld plentifull fruit, therfore this is added by name that there is helpe prepared for their pouertie, what things ſoeuer they ſhall need, which are in Chriſt, ſo ſoone as they ſhall beg tnem at Gods hands. This is a very profitable admonition. For God doth oftentimes ſuffer vs to hunger, to the end he may exerciſe vs in the deſire to pray: but if we flie vnto him, he will neuer denie our petitiõs, but will giue of his ſtore that can neuer be ſpent, what thing ſoeuer wee haue need of. 1. Cor. 1. 5. VVhen as he ſaith, *If my wordes ſhall abide in you,* his meaning is, that wee take roote in him by faith. For ſo ſoone as we are departed from the doctrine of the Goſpell, Chriſt is ſought without himſelfe. VVhen as he promiſeth that that ſhalbe graunted vs, if we will any thing, he doth not graunt vs leaue to aske euery thing, for God ſhould but badly prouide for our health if hee ſhould ſhew himſelfe to be ſo eaſie to be entreated and ſo dutifull. For it is well knowen what diſordered petitions men doe vſe for the moſt part. But he reſtraineth the petitions of his in this place vnto the rule of praying aright, whiche maketh all our affections ſubiect to the will of God: and that doth the circumſtance of ỳ place confirme: for he meaneth that his are not deſirous of riches, or honor, or any ſuch thing, which the fleſh doth fooliſhly deſire, but of the vitall ioyce of the holy ſpirite, whereby they may bring foorth fruite.

8 *In this is my father glorified.* A confirmation of the ſentence nexte going before. For he ſheweth that we may bee fully aſſured that God heareth the prayers of his, whenas they ſhall deſire to bee made fruitefull: becauſe this ſerueth much to ſet foorth his glory. Notwithſtanding he doth alſo kindle in them the deſire of well doing by this end or effect: becauſe there is nothing whereof we ought to make greater account then of this, ỳ the name of God may be glorified through vs. To the ſame purpoſe ſerueth the latter member, *And yee may be my Diſciples:* becauſe he pronounceth that he hath none in his flocke, ſaue only thoſe which bring foorth fruite to the glory of God.

9 *As the father hath loued mee.* His meaning was to expreſſe ſome far greater thing then they commonly ſuppoſe. For thoſe which thinke that hee ſpeaketh in this place of the ſecrete loue of God the father which he bare alwayes towarde his ſonne, they miſſe the marke: ſeeing that Chriſt intended rather to lay as it were in our boſome a certaine pledge of Gods loue towarde vs. Therefore that ſubtile ſaying doth nothing appertaine vnto this place, how the father hath alwayes loued himſelfe in the ſonne: but the loue heere mentioned, muſt bee referred vnto vs: becauſe Chriſt doth teſtifie that he is beloued of the father, in aſmuch as he is the head of the Church, likeas it is more then neceſſary for vs. For hee that ſeeketh to know how he is beloued without a mediatour, he intangleth himſelfe in a Labyrinth wherein hee ſhall neyther finde way, nor out going. Therefore wee muſt behold Chriſte, wherein we ſhall finde the pledge of Gods loue laide open. For the loue of God was altogether powred into him, that it might flowe from him into his members.

Hee had this title giuen him, that hee was the welbeloued ſonne

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in whom the good will of the father reſteth. But wee muſt note the ende, that God may accept vs in him. Therefore we may all beholde the fatherly loue of God toward vs in him as in a glaſſe: becauſe hee is not loued apart or for his owne ſake onely, but that he may ioyne vs vnto the father with himſelfe.

Abide in my loue. Some doe expound it thus, that Chriſte requireth mutuall loue of his Diciples. Otherſome deale better who take the loue of Chriſt actiuely. For he will haue vs to enioy the loue wherewith hee hath once loued vs, for euer: and therefore hee telleth vs that wee muſt take heed that we depriue not our ſelues thereof. For many men refuſe the grace that is offered them: many men throw away that which they had in their hands. Therefore after that wee are once receiued into Chriſtes fauour, we muſt beware that wee fall not thence through our owne faulte. VVhereas ſome doe inferre vpon theſe wordes, that there is no force nor efficacie in the grace of God, vnleſſe it bee holpen with our conſtancie, it is a friuolous thing. Neither doe I graunt, that the ſpirit doth only require at our hãds thoſe things, which are in our power, but that he doth ſhew what is to be done: that if we want ſtrength wee may craue the ſame at the hands of ſom other. Likeas when Chriſt exhorteth vs in this place vnto perſeuerãce, we muſt not truſt to our owne cunning and ſtrength: but we muſt beſeech him that commaundeth to confirme vs in his loue.

10 *If yee keepe my commandements.* Hee ſheweth the meanes howe to perſeuere: if we follow him thither whither he calleth vs. For as Paule ſaith, Rom. 8. 1. They that be in Chriſte walke not after the fleſhe, but after the ſpirite. For theſe thinges are continually coupled together, faith which layeth hold vpon the free loue of Chriſte and a good conſcience and newneſſe of life. And truly Chriſt doth not reconcile the faithfull vnto the father to this end, that they may play the wantons freely, but that he may keepe them vnder his fathers hand and gouernment, by gouerning them with his ſpirite. VVhereupon it followeth that all thoſe caſt away the loue of Chriſt, which do not proue by true obedience that they are his Diſciples. If any man obiect that the firmeneſſe of our ſaluation doth therefore depend vpon our ſelues: I anſwere that Chriſtes wordes are falſly wreſted to that part: becauſe the obedience which the faithfull vſe toward him, is not ſo much the cauſe that hee continueth his loue toward them, as the effect of loue. For how commeth it to paſſe, that they anſwere to their calling, ſaue onely becauſe they are mooued with the ſpirite of free adoption? But it ſeemeth that there is too harde a condition laid vpon vs, that we keepe Chriſts commandements, wherin is conteined the exact perfection of righteouſnes, which farre paſſeth our meane & meaſure. For it cõmeth to paſſe therby, ꝑ the loue of Chriſt ſhalbe in vaine vnleſſe we be endowed with angelicall puritie. VVe may eaſily anſwere: for when as Chriſte intreateth of the ſtudie and deſire to liue well and aright, hee excludeth not that which is the principall point in his doctrine, to wit concerning the free imputation of righteouſneſſe, whereby it commeth to paſſe, that by graunting of pardon, our good deedes doe pleaſe God, which beeing lame and vnperfect of themſelues did deſerue to be reiected. Therefore the faithfull are iudged to keepe Chriſtes commaundements, when they apply their ſtudies vn-

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to this ende, although they miſſe the mark much: becauſe they are looſed from that rigour of the lawe, Deut. 27.26. Accurſed be euery one which ſhall not fulfil all thinges. &c.

Likeas I haue alſo kept. As we are elected in Chriſt, ſo the image of our calling is moſt liuely expreſſed in him. Therefore he doth for good cauſes ſet himſelfe before our eyes as a patterne whome all the godly muſt endeuour to follow. In me, ſaith hee, appeareth the ſimilitude of thoſe thinges which I require at your handes. For you ſee how that I am addicted indeede vnto my father to obey him, and I will proceed in this courſe.

Againe, hee hath loued mee not for a moment or for a ſhort time, but the tenor of his loue toward me is euerlaſting. We muſt alwayes haue this conformitie of the head and the members before our eyes, not only to the end the faithfull may ſtudie to frame themſelues vnto the example of Chriſte: but that they may hope that they ſhall bee dayly reformed and bettered by his ſpirite, that they may walke vntill the end in newneſſe of life.

11 *Theſe thinges haue I ſpoken vnto you.* Hee addeth that the goodly are not ignorant of his loue, but that it is perceiued by the ſenſe of faith: ſo that the conſciences ſhall enioy bleſſed peace. For the ioy whereof he maketh mention ariſeth from that peace which they haue with god whoſoeuer are iuſtified freely. Therefore ſo often as the fatherly loue of God toward vs is ſpoken of, let vs know that we haue matter of true ioy giuen vs, ſo that our conſciences being quiet we may bee certaine of our ſaluation. Furthermore, this ioy is called Chriſtes and ours in a diuers reſpect. It is Chriſtes becauſe it is giuen vs by him: for he is both the authour and the cauſe. I ſay that hee is the cauſe, becauſe wee were deliuered from guiltineſſe when as the correction of our peace was laide vpon him. I call him the authour alſo becauſe hee aboliſheth feare and carefulneſſe in our heartes: from whence that cleare merines proceedeth. It is called ours in another reſpect, becauſe we enioy it after that it is giuen vs.

Now ſeeing that Chriſt ſaith, that he ſpake theſe things for this cauſe, that the Diſciples may haue ioy, we gather out of theſe wordes, that all thoſe which haue rightly profited in this ſermon, haue whereupon they may ſtay themſelues. By this worde *abide* he giueth vs to vnderſtande, that it is no fraile or temporall ioy whereof he ſpeaketh: but that it neuer falleth away. Wherefore let vs learne that wee muſt ſeeke the hope of ſaluation in Chriſtes doctrine, which may be of force aſwell in life as in death.

Your ioy may bee fulfilled. He addeth that this ioy ſhall be perfect & full: not becauſe the faithfull are free from all ſorrow, but becauſe the matter of ioy aboundeth, ſo that no feare, no care, no ſorrowe doth at any time ſwallow them vp. For thoſe that haue this grace giuen them to glory in Chriſt, neither life nor death, nor any miſeries can hinder them from triumphing ouer heauineſſe.

12 *This is my commaundement, that yee loue one another as I haue loued you.*

13 *No man hath greater loue then this, that a man ſhould put away his life for his friendes.*

14 You are my frendes, if you doe thoſe thinges which I commaund you.

15 After this I wil not cal you ſeruants, becauſe the ſeruant knoweth not what his maſter doth: but I haue called you frendes, becauſe what thinges ſoeuer I haue heard of my father, I haue made them knowen vnto you.

13 This is my commandement. Seeing that it is meete that wee direct our life according to Chriſtes commaundement, we muſt know eſpecially what he willeth and commaundeth. Therefore he repeateth that nowe which hee had ſaide before that this pleaſeth him aboue all other thinges, that the faithful doe loue one another. The loue & reuerẽce of God is former in order indeede: but becauſe the lawfull tryall thereof is loue toward the neighbours, hee maketh mention principally of this. Furthermore, like as of late in the generall reuerencing of doctrine: ſo now he ſetteth before vs after a ſort a patterne which we muſt folow for he loued all his, to the end they may loue one another. VVe haue ſpoken in the chapter next going before why he commandeth nothing in plaine wordes in this place touching the louing of the vnbeleeuers.

13 Greater loue then this. Chriſt ſetteth foorth ſometimes the greatneſſe of his loue toward vs, to the end he may the better eſtabliſhe the hope of our ſaluation: and now he goeth farther, that hee may enflame vs to loue our brethren by his own exãple. Yet he coupleth both things together: for he will haue vs to receiue by faith the infinite ſweetneſſe of his goodnes, and ſecondly he allureth vs by this meanes vnto the ſtudy of loue. So Paule vnto the Epheſians, Ephe. 5. 2. VValk in loue as Chriſt hath loued vs and hath giuen himſelfe for vs an offering and a ſacrifice, of a ſweet ſauour to God, God coulde haue redeemed vs otherwiſe by his worde or his becke vnleſſe he had thought good that it ſhould be otherwiſe for our ſake, that in not ſparing his owne and onely begotten ſonne, he might in his perſon declare how carefull hee was for our ſaluation. And now thoſe hearts muſt needes bee as hard as yron & ſtone which cannot bee ſoftened with ſuch incomparable ſweetnes of Gods loue. Yet a queſtion may be asked in this place how Chriſt died for his friends, ſeeing that we were his enemies before he reconciled vs. For hauing purged our ſinnes by the ſacrifice of his death, hee remoued the enimitie which was betweene God and vs. Let vs ſet the anſwer to this queſtion out of the third chapter, where we haue ſaid that in reſpect of our ſelues there is diſſention betweene God and vs, vntill our ſinnes be aboliſhed by the death of Chriſt: and that euerlaſting loue of God, wherewith he loued euen his enemies was the cauſe of this grace whiche was giuẽ in Chriſt. After this ſort Chriſt gaue his life for ſtrangers, yet ſuch as he loued euen thẽ, otherwiſe he wold not haue died for thẽ.

14 Yee are my friends. He meaneth not that we do attaine vnto ſuch honour by any merit of our owne: but hee doth only tell vs vpon what condition he receiueth vs into fauour, and vouchſafeth to reckon vs amongſt his friends. As he ſaid of late, *If yee ſhall keepe my commandements, yee ſhall abide in my loue* For the grace of our ſauiour God hath appeared, teaching vs that denying vngodlines & worldly luſtes, we ſhould liue chaſtly, righteouſly, & godlily in this world, Tit. 2. 11. 12. But prophane men who wax wanton againſt Chriſte through the wicked contempt of the goſpel, doe renounce his friendſhip.

15 After this I will not call you ſeruants. He declareth & proueth his loue toward his diſciples by another argument, to wit, that he did altogether

reueale himſelf vnto them, like as familiar communication taketh place amongſt friends. I (ſaith he) haue giuen you farre more then mortal man is wont to giue to his ſeruants. therfore let this be vnto you a pledge of my loue towarde you, in that I haue laide open vnto you the hidden myſteries of the heauenly wiſdom, mildlie & frindly, which I had heard of the father. This is an excellent cõmendation of the goſpel, that wee haue Chriſts heart, as it were opened there, ſo that we need not doubt of his loue. There is no cauſe why we ſhould deſire to goe vp into heauen, or downe into the deepe to fet the certaintie of our ſaluation. let this teſtimonie of loue which is contained in the goſpel ſuffice vs: becauſe it ſhall neuer deceiue vs. Moſes ſaid, Deut. 4. 7. vnto the old people, what nation vnder heauen is ſo noble, which hath God comming nigh vnto it, as God doth common with thee this day? But our nobleneſſe doth farre excell that ſince that GOD powred out himſelfe wholy in his ſonne. Wherefore their vnthankfulnes is ſo much the greater, and their frowardneſſe ſo much the more vntollerable, who beeing not content with the wonderfull wiſdome of the Goſpel, do flie ouer vnto new ſpeculations through proud luſt. *Whatſoeuer I haue heard.* It is certain that the Diſciples knew not all things which Chriſt knew: neither could it bee that they ſhould attaine vnto ſo great highnes: and ſeeing that he is the vncomprehenſible wiſdom of God, he gaue euery man a certain portion, of knowledge, which was ſufficient. Therfore why ſaith he, that hee reuealed all things? I anſwere, that this is reſtrained vnto the perſon & office of the Mediatour. He made himſelf the meane betwene God & vs, who receiued that from the ſecrete ſanctuary of God, which he did giue vnto vs (as they ſay) from hand to hand. Therfore Chriſt omitted none of thoſe things but told them vnto his diſciples which were appertinent to our ſaluation, & which were profitable for vs. So that in as much as he is ordained the maſter & only teacher of the church, he heard nothing of the father, which he taught not his faithfully: only let vs haue an hũble deſire to learn & be readie & apt to bee taught, & we ſhall perceiue that Paul doth not in vain call the goſpel wiſdome which maketh men perfect. Col. 1. 28.

16 Yee haue not choſen mee, but I haue choſen you: and haue appointed you to goe, and bring fruit, and that your fruit may remain: that whatſoeuer ye ſhall aſk of the father in my name, he may giue it you.

17 Theſe things I commaund you, that yee loue one another.

18 If the world hate you, yee knew that it hated me former then you.

19 If ye were of the world, the world would loue his owne: but becauſe yee are not of the world, but I haue choſen you out of the world, therfore the world hateth you.

20 Remember the words which I told you, the ſeruant is not greater then his maſter, if they haue perſecuted me, they wil perſecute you alſo, if they haue kept my worde they will keepe yours alſo.

21 But they will do all theſe things vnto you for my names ſake, becauſe they haue not knowen him that ſent me.

16 You haue not choſen mee. He doth yet more plainly declare that they muſt thanke his grace and not their own deſeruing that they were choſen & extolled vnto ſo great honor. For whenas hee denyeth that they choſe him, theſe wordes import as much as if he ſhould ſay, that whatſoeuer they haue, they haue not gotten it by their owne art & induſtrie. They feigne cõmonly a mutual concourſe of Gods grace & mans will:

But this oppoſition, I haue choſen you, and am not choſen of you, doth attribute all that wholy to Chriſte whiche they are wont to diuide betweene him and man, as if it had beene ſaid, that man is not moued of his owne accord to ſeeke Chriſt, vntill he be ſought. Hee ſpeaketh not in this place of the common election of the godly, whereby they are adopted to be ℣ children of god, but of the particuler election wherby he ordayned the Diſciples to preach the Goſpell. But if the Apoſtles were choſen freely and for no merite of theirs vnto that function, wee muſt needes thinke that the election is farre more free, whereby we are made heires of eternall life, being the children of wrath and an accurſed ſeed. Moreouer, Chriſt doth ſo commend in this place the grace wherby they were choſen to be Apoſtles, that he ioineth ℣ former grace wherby they were ingrafted into the body of the Church with it. Yea, he comprehendeth generally in theſe words what dignitie ſoeuer he had beſtowed vpon them. Neuertheleſſe I graunt that he intreateth manifeſtly of the Apoſtleſhip. For his intent is to pricke forward the diſciples to doe their dutie ſtoutly. He taketh the matter of his exhortation from the free fauour which he vouchſafed to ſhewe vnto them. For the more we are bound to the Lord, the more feruent ought we to be, to doe thoſe duties which he requireth at our handes: otherwiſe we cannot auoide the crime of filthie vnthankfulneſſe. VVhereby it appeareth that there is nothing which ought more to enflame vs to ſtudie to liue well & godlily then when as we confeſſe that we haue receiued all that which wee haue at Gods handes, and that we haue nothing of our owne: that as well the beginning of our ſaluation as all the partes which follow therupon, doe flow from his free mercy. Furthermore it appeareth plainly thereby how true that ſentence is, that Chriſt choſe thoſe to be Apoſtles, which might ſeeme to be moſt vnfit of all men. Although hee would haue a perpetuall monument of his grace to bee extant in their perſon. For (as Paule ſaith, 2. Cor. chap. 2. 16) who is he that ſhall be found meet to goe on this embaſſage, wherein God doth reconcile mankinde vnto himſelfe? Yea, what is mortall man that he ſhould repreſent Gods own perſon? Therefore it is Chriſt alone that maketh vs meete by his election. Therefore Paule fetteth his Apoſtleſhip from grace. Rom. 1, 5. and againe to the Galathians 1. 15. he ſaith that he was ſeparated from his mothers wombe. Yea, foraſmuch as we are all vnprofitable ſeruauntes, euen thoſe that ſeeme to be the moſt excellent of all, ſhall not bee fit for the leaſt calling vntill they be elected. Neuertheleſſe the higher the degree of honour is whereunto euery man is extolled, let him remember that hee is the more bound vnto God.

I haue apointed you. The election is hidden vntill it be reuealed indeed, when as the man is called vnto his office whereunto he was appointed. As Paul in that place which I cited of late, after that he hath ſaid that he was ſeparated from his mothers wombe, he addeth afterward that hee was created an Apoſtle when as God thought good it ſhould be ſo. So the Lord himſelfe doth teſtifie that Ieremie, Ier. 1. 5. was knowen of him before he was in his mothers wombe, whom notwithſtanding hee calleth in his time vnto the office of a Prophet, yet it may be that ſome man may come rightly framed vnto the office of teaching: yea, this is an ordinarie thing in the Church that no manne bee called ſaue he that is furni-

furniſhed with neceſſarie giftes. In that Chriſt maketh himſelfe the authour of both, it is no maruell, forasmuchas the father worketh only by him, and he worketh with the father. Therfore aſwel the election as the ordaining is common to them both.

That you may goe. Nowe doth he declare to what end he made mention of his grace, to the ende he might make them goe more merily and willingly about theyr worke. The dignitie of the Apoſtleſhip was not idle, but they were to ſtriue with great ſtraites. Therefore Chriſt pricketh them forwarde, that they may not flie from labours, griefes, & dangers. This argument is taken from the end. Secondly, Chriſt reaſoneth from the effect when as he ſaith, *And that yee may bring fruite.* For it cannot almoſt bee that any man ſhoulde apply his worke earneſtly and ſtoutly, vnleſſe he hope that his labour will bee fruitfull. Therefore Chriſt ſaith that their endeuours ſhall not bee in vaine, ſo they be readie to obey. Neither doth he only preſcribe vnto the Apoſtles in this place what their calling requireth: but he promiſeth them happie ſucceſſe, leaſt they faint and waxe cold. It can ſcarſe be expreſſed what great force this comfort hath againſt ſo many tentations, whiche doe dayly inuade Chriſtes miniſters. Therefore ſo often as wee thinke that our labour is loſt, let vs remember this, that Chriſte ſhall at length bring to paſſe that that ſhall not bee in vaine which wee goe about. For the promiſe taketh place moſt of all then, when there appeareth no fruite.

At this day craftie mates, and thoſe that ſeeme to the worlde to bee wiſe, doe mocke and ſloute our endeuours as vaine and raſhe, becauſe we endeuour in vaine to ioyne heauen and earth togeather: for in the meane ſeaſon we reape not that fruite which we deſire. But forasmuch as Chriſt hath promiſed on the other ſide that the reward of our labor ſhall follow at length which lyeth hid for a time, let vs labour diligently in the middeſt of the mockage of the world, in doing our dutie. Now here may a queſtion be asked, why Chriſt ſaith that this fruite ſhall bee perpetuall, whenas he ſaith, *And that your fruite may remaine*: Becauſe the doctrine of the goſpell getteth ſoules vnto Chriſte vnto eternall ſaluation, many do thinke that this is the perpetuitie of the fruite: but I doe extend the ſentence farther, to wit, that the church ſhall ſtand euē vntill the ende of the worlde. For the labour of the Apoſtles yeeldeth fruite, euen at this day, and our preaching is not for one age, but ſhall ſpreade abroad the church, that there may come a new encreaſe after our death. VVhenas he ſaith, *your fruite*, hee ſpeaketh as if it were gotten through their induſtrie: whereas notwithſtanding Paule teacheth, 1. Cor. 3. 7. that thoſe which water or plant are nothing. And truly the creation of the Church is a more excellent worke of God, then that the glory therof ought to be aſcribed vnto men: but becauſe the Lorde ſheweth his power by the hand of men, leaſt they labour in vaine, he is wont to tranſlate that vnto them which is proper to himſelfe. Neuertheleſſe let vs remember that Chriſt doth adorne his diſciples ſo beningly that he may encourage them and not puff them vp.

That whatſoeuer yee ſhall aske. This member was not added abruptly as many men may thinke. For ſeeing that the function of teaching doth farre ſurpaſſe mans ſtrength, there are moreouer many inuaſions of Sa-

tan, which can neuer be endured ſaue only through the power of God. Therefore leaſt the Apoſtles faint, Chriſte helpeth them & preuenteth them with a moſt excellent ayde, as if hee ſhould ſay, if you ſhall haue more to doe, then that you are able to fulfill your function, my father will not faile you. For I haue made you miniſters of the Goſpel vppon this condition, that the father may ſtretch foorth his hande to helpe you ſo often as ye ſhal deſire him in my name to help you. And truly whereas moſt teachers doe eyther faint through ſlouthfulnes, or fall downe flat through deſpayre, it commeth to paſſe by none other meanes ſaue only becauſe they waxe ſlouthfull in praying. Therefore this promiſe of Chriſt ſtirreth vs vp to call vpon God. For whoſoeuer ſhall acknowledge that the ſucceſſe of the worde commeth from God, hee ſhall offer his labour to him with feare and trembling: on the contrarie if any man truſt to his owne induſtrie, and do neglect Gods helpe, or ſhal caſt away both ſpeare and buckler whenas he is come to the matter, he ſhall doe no good after he hath taken great paines.

Furthermore, we muſt take heed of two vices here, of arrogancie & diſtruſt: for as thoſe men doe carelesly paſſe ouer Gods helpe, who thinke that they haue the matter in their hand alreadie, ſo many men do faint through difficultie, becauſe they doe not conſider that they fight through gods power & ayde, vnder whoſe cõduct they go on warfare.

17 *Theſe thinges commaund I you.* This is alſo added in good time to the ende the Apoſtles might know that mutuall loue amongeſt miniſters is chiefly required, to the end they may edifie the Churche of God with the deſire of concord. For there is no greater impediment, then whenas euery man laboureth apart, and they doe not one helpe another. Therfore vnleſſe the miniſters doe retaine brotherly fellowſhip amongeſt themſelues, it may be that they may erect ſome huge heapes but ſuch as are ſcattered abroad: neuertheleſſe there ſhalbe no building of the Church.

18 *If the world hate you.* After that Chriſt hath armed the Apoſtles vnto the fight, he doth alſo exhort them vnto pacience. For the Goſpell cannot be preached but the world will goe mad by and by. Wherfore it cannot be that godly teachers ſhall eſcape enuie and the hatred of the worlde. Chriſte foretelleth this in time, leaſt that befall them whiche is wont to befall freſh water ſouldiers, who by reaſon of their vnskilfulnes are bold before they ſee the enemies, when as they come to the fight they are afraide: neither doth he forewarne his Diſciples for this cauſe only, leaſt any newe or vnlooked for thing befall them, but he doth alſo confirme them by his owne example. For it is an vnmeete thing that ſeeing the world did hate him, we who repreſent his perſon, ſhould haue the world (which is alwayes like to it ſelfe) fauourable to vs. I had leuer tranſlate the verbe *gineſcete* in the indicatiue mode, although if any man had rather haue it the Imparatiue, I doe not gainſay him: becauſe the ſenſe is not altered. There is greater difficultie in the word which followeth next. For ſeeing that he calleth himſelfe former then the Diſciples, this may be referred aſwell vnto the time as vnto the dignitie. The former expoſition is more vſuall, to wit, that Chriſte was hated of the world before his Diſciples. But I doe rather allow the latter, that ſeeing that Chriſte who doeth farre excell was not yet free from the ha-

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tred of the world, his miniſters muſt not refuſe the like eſtate. For this ſaying agreeth with that which we had twice in the firſt chapter, 27. & 30. verſes. He that commeth after me, is preferred before me, becauſe he was former then I.

19 *If yee were of the world.* This is another conſolation that the worlde doth hate them for this cauſe becauſe they are ſeparated from it. And this is their true felicitie & glory: becauſe they are deliuered frō deſtruction by this means. To *clenſe* doth ſignifie in this place to ſeparate. Nowe if they were choſen out of ꝑ world it foloweth ꝑ they were a part of the world, & that they are ſeparated frō the reſt that periſh, only through gods mercy. In this place Chriſt cōprehēdeth vnder this word *worlde*, all thoſe which are not regenerate by the ſpirite of god. For he ſetteth the church againſt the world, as we ſhal ſee more fully in the 17. chap. And yet that exhortatiō of Paul is not cōtrary to this doctrin, Ro. 12. 18. Haue peace with al mē ſo much as in you lyeth. For that exception which is added importeth aſmuch as if he ſhold ſay, that we muſt take heed what is lawful for vs to do: leaſt any mā beare too much with the corruptions of the world through the deſire he hath to pleaſe. But there may another queſtiō be obiected as yet. For we ſeethe wicked which are of the world not only cōmōly hated, but alſo accurſed: truly the world doth nothere loue that which is his own. I anſwere, that earthly men who are moued according to the ſenſe of their fleſh do neuer hate ſin indeed: but only ſo far foorth as the care of their own loſſe or gain doth moue thē: althogh Chriſt meant not to deny, but that the world waxeth hot with inwarde diſcord, & rageth within it ſelf: his only meaning was to ſhew, that the world doth only hate that in the faithful which is of God. And it appeareth alſo hereby how fooliſhly the Anabaptiſts do dote, who gather by this one argument only that they are the ſeruants of god, bicauſe they diſpleaſe the more part of mē. For we may redily obiect, that many whiche are of the world: namely, whō the filthy cōfuſiō of all thinges deliteth, do fauour their doctrine: & again, many of the world do hate it, becauſe they are deſirous to haue the politike order remaine.

20 *Remēber the word.* It may alſo be read in the Indicatiue mode. You remēber: but without any great alteratiō of the ſenſe: yet in my iudgement the Imparatiue mode doth the better agree. And it is a cōfirmatiō of the ſentence next going before where Chriſt ſaid that the world hated him, who did excel his diſciples. For it is not meet that the ſeruant ſhould bee in better eſtate thē his maſter. Furthermore, after that he hath ſpoken of the perſons, he maketh mētiō alſo of the doctrine, for there is nothing that troubeth the godly more, then whē they ſee the doctrine whiche is gods, proudly cōtened of men. For it is an horrible monſter, the beholding wherof may make the ſtrongeſt breaſt & heart quaile. But whileſt that on the other part we remember that the ſonne of God himſelfe did no leſſe trie ſtubbornnes, there is no cauſe why we ſhould maruel, that ꝑ doctrine of god is ſo little reuerēced amōgſt mē. In that he calleth it *their & his doctrine*, it is referred vnto the miniſterie. There is one onely maſter of the Church: but he would haue his doctrine which he taught firſt to be preached afterward by his Apoſtles.

21 *But all theſe things.* Becauſe the fury of the worlde is monſtrous, whileſt that it rageth ſo againſt the doctrine of ſaluatiō, Chriſte

ſheweth a reaſon thereof, becauſe it is carried headlong into deſtruction through blinde ignoraunce. For no man would warre againſt God openly, therefore it is blindneſſe, and ignoraunce of God, which cauſeth the worlde ſo carelesly to fight againſt Chriſt. Therefore we muſt alwayes haue reſpect to the cauſe, neither can we haue any true conſolation any where els, ſaue only in the teſtimonie of a good conſcience. Hereby muſt our mindes be lifted vp likewiſe vnto thankfulneſſe: that whileſt that the world doth periſh in the blindneſſe thereof, God hath vouchſafed to make vs partakers of his light. Neuertheleſſe we muſt hold that the hatred of Chriſt doth proceede from the dulneſſe of the minde, whenas God is not knowen. For (as I ſay oftentimes) vnbeliefe is blinde: not that the wicked doe vnderſtand and perceiue nothing, but that all their knowledge is confuſed and doth vaniſh away ſtraightway which thing I haue handeled more at large els where.

22 *If I had not come and ſpoken vnto them, they ſhould haue no ſinne: but now they haue no excuſe for their ſinne.*

23 *Hee that hateth me, hateth my father alſo.*

24 *If I had not done the workes amongeſt them, which no other man hath done, they ſhould haue no ſinne: but now they haue both ſeene, and alſo heard both mee and my father.*

25 *But that the worde which is written in their law may be fulfilled, they hated me for nothing.*

26 *And when the comforter ſhall come, whom I will ſende vnto you from my father the ſpirite of truethe, whiche proceedeth from the father, hee ſhall teſtifie of mee.*

27 *And you doe alſo teſtifie, becauſe you are with mee from the beginning.*

22 *If I had not come.* In that he ſaid that the Iewes hated the goſpel, becauſe they knew not God: leaſt any man ſhould thinke that this ſeruеth to mittigate their offence, hee addeth that they were maliciouſly blinde: as if a man ſhoulde ſhut his eyes leaſt hee bee compelled to behold the light. For otherwiſe it might haue beene obiected againſte Chriſte, if they know not thy father, how is it that thou doeſt not redreſſe their errour? VVhy haſt thou not at leaſt tryed whether they were altogether vnapt to bee taught or no? Hee anſwereth that he hath executed the office of a good and faithfull teacher, but all in vaine: becauſe malice woulde not ſuffer them to returne vnto ſoundeneſſe of minde.

Furthermore, his meaning was to make all men afraide vnder theyr perſon, who doe either refuſe the truth of God when it is offered vnto them, or reſiſt the ſame willingly when they knowe it. And although there remaineth terrible vengeance of God for them, yet Chriſte hath reſpect rather vnto his Diſciples, that hee may encourage them with certaine hope of victorie, leaſt at any time they yeelde vnto the wickednes of the wicked. For whenas we heare that ſuch is their end, wee may triumph now, as it were in the middeſt of the battell.

They ſhoulde haue no ſinne. Chriſt ſeemeth to graunt by theſe wordes, that only vnbeliefe is ſinne: and there be ſome which thinke ſo. Auguſtine

ſtine thinketh ſomewhat more ſoberly, yet he commeth vnto the ſame ſenſe. For becauſe faith remitteth and blotteth out all ſinnes, hee ſaith, that it is only the ſumme of vnbeliefe that condemneth. This is truly ſaid, foraſmuch as vnbeliefe doth not only keepe men from beeing deliuered from the giltineſſe of death: but it is the fountaine and cauſe of all euill. But all that diſputation doth nothing appertaine vnto this preſent place. For this word (*ſinne*) is not taken generally, but according to the circumſtance of the cauſe which is handeled as if Chriſt ſhould ſay, that their ignoraunce is by no meanes excuſable, becauſe they had malitiously refuſed God in his perſon, Likeas if we call him giltleſſe, iuſt, and pure, whom we will acquit of one fault only, wherof he was giltie. Therfore that abſolution of Chriſte is reſtrained vnto one kinde of ſin: becauſe he taketh from the Iewes their cloake of ignorance in the contempt and hatred of the Goſpell. Yet heere ariſeth a newe queſtion as yet, whether vnbeliefe were not ſufficient to condemne men before the comming of Chriſt or noe. And there be frantike fellowes, who gather falſly out of this place, that whoſoeuer died before Chriſts comming without faith, they were in a doubtfull and ſuſpenſed ſtate, vntill Chriſt did ſhew himſelfe vnto them. As if there were not many places of ſcripture extant whiche teſtifie that the onely conſcience was ſufficient to make them guiltie. Death ſaith Paule. Rom. 5. 14. reigned vntill Moſes in the worlde. And in another place in the ſame Epiſtle, 2. 12. he teacheth that they ſhall periſh without lawe which haue ſinned without lawe. Then what is Chriſt his meaning? Truly there is a graunting in theſe wordes, whereby hee glueth vs to vnderſtande that there remaineth nothing for the Iewes, which they can pretend to mitigate their fault, after that they haue reiected life willingly and wittingly when it was offered vnto them. So that the excuſe whiche hee graunteth them doth not quite acquit them, but doeth only extenuate the greeuouſneſſe of the wickednes: according to that, the ſeruaunt which knoweth the will of his maſter, and deſpiceth it, ſhalbe ſorer beat Luke 12. 47. For Chriſt meant not to promiſe pardon vnto others, but to holde his enemies conuicted who had reiected the grace of God ſtubbornly: to the end it might euidently appeare, that they were vnworthy of all pardon and mercie. And we muſt note that he ſpeaketh not of his bare comming, but of that which was ioyned with doctrin. For they had not been giltie of ſo great a fault, becauſe of the preſence of his body only, but the contempt of the doctrine by him deliuered was that which made them vnexcuſable.

23 *Hee that hateth mee.* An excellent place, whereby we are taught that no man hateth the doctrine of the goſpel, but he bewrayeth his vngodlineſſe againſt God. Many men pretend another thing in words: for whenas they loath the Goſpell, yet will they ſeeme to bee excellent worſhippers of God: but they are but trifles: for the contempt of God lurketh within. So that it commeth to paſſe that Chriſt diſcouereth the hypocriſie of many by the light of his doctrine. Concerning which thing we haue ſpoken more, chap. 3. 20. vpon that place, hee that doeth euill hateth the light. And againe, cha. 5. 23, he that honoureth not the ſonne, honoureth not the father.

24 *If I had not done the workes.* Hee comprehendeth in my iudgement vnder this worde, *workes*, all those tokens of his diuine glory whiche hee shewed. For he proued plainely both by myracles, and by the power of the holy Ghoſt, and by other teſtimonies, that he was the ſonne of God: ſo that the Maieſtie of the only begotten ſonne did plainely appeare in him, as we had in the firſt chapter. Concerning the myracles whiche he wrought, it is commonly obiected that he neither wrought more nor greater then Moſes and the Prophetes. The anſwere is knowen that Chriſt excelleth in myracles in this reſpect: becauſe he was not the miniſter only but properly the authour. For hee vſed his owne name, his owne commaundement, his owne power to worke myracles. But (as I haue ſaide) he comprehendeth generally all the teſtimonies of the heauenlye and ſpirituall power, whereby his Diuinitie was reuealed.

They haue ſeene and heard. Hee concludeth that his enemies cannot eſcape by running away, for as much as they deſpiſed the power, whiche was altogether diuine, as might manifeſtly appeare. For God ſhewed foorth his power plainely in the ſonne: wherefore it was in vaine for them to ſay that they had only to deale with a mortall man. This place teacheth vs to be attentiue and readie to weigh the woorkes of God: wherein whileſt that hee ſheweth his power, hee will haue due honour giuen and aſcribed vnto himſelfe. Whereupon it followeth that they are vnthankfull towardes God and malicious, whoſoeuer do darken his giftes or paſſe ouer the ſame contemptuouſly.

25 *But that it may bee fulfilled.* That which is contrary to nature ſeemeth to be vncredible: but there is nothing more contrary to reaſon then to hate God: therefore Chriſte ſaith that their minds are infected with ſo great wickednes that they hated him for nothing and without a cauſe. Whereby he amplifieth their wickednes. Chriſte citeth a place out of the Pſal. 35. 19. which he ſaith is nowe fulfilled: not becauſe the ſame thing dyd not befall Dauid before: but that hee may touch the obſtinate wickednes of his nation which diſcending by line all diſcent from the great graundfathers vnto the fourth generation did reigne without ende, as if hee ſhould ſay that they were no better then their fathers which hated Dauid without a cauſe. By lawe hee meaneth the Pſalmes: becauſe all the doctrine of the Prophetes was nothing els but an appurtenance of the lawe, & we know that Moſes his miniſterie did endure vntill the time of Chriſt. Furthermore he calleth it their law not for honours ſake, but that they may be ſorer pricked with the familiar title: as if he ſhould ſay, they haue the lawe giuen them by heritable right, wherein they ſee their manners liuely painted out.

26 *And when.* After that Chriſt hath told his diſciples that the goſpel ought to be neuer a whit the leſſe eſteemed, becauſe it hath many aduerſaries euen in the very Church, he ſetteth the teſtimonie of the ſpirite now againſt their vngodly furie, wherwith their conſciences being vnderpropt, they can neuer fall: as if he ſhould ſay, the worlde ſhall rage againſt you, your doctrine ſhall be mocked of ſome, otherſome ſhall alſo accurſe it: but there ſhalbe no ſuch violent motions, that they ſhall bee able to undermine the firmeneſſe of your faith: after that the holy ghoſt ſhall bee giuen you, that hee may eſtabliſhe you by his teſtimonie. And truly

truly this is our only ayde, whenas the world is all on an vprore, that the truth of God being ſealed vp in our harts by the ſpirite, doth deſpice whatſoeuer is in the world. For if it were ſubiect to mens iudgements, it ſhould fall out, that our faith ſhoulde bee ouerwhelmed an hundred times dayly. Therefore we muſt note where we muſt ſtand amongeſt ſo many turmoyles, to wit, becauſe wee haue not receiued the ſpirite of this worlde, but the ſpirite which is of God, that we may know thoſe thinges which are giuen vs of GOD. Hee is the only witneſſe, he doth mightily beate downe, ſcatter abroade, ouerthrowe, what thing ſoeuer this world hath ſet vp on high to darken or ſuppreſſe gods truth. VVhoſoeuer ſhall be endowed with this ſpirit, they are ſo far frō being diſcouraged through the hatred & contempt of the worlde, that euery one of them ſhall ouercome the whole worlde, in the meane ſeaſon wee muſt beware that we depend not vpon the reſpect of men. For ſo long as our faith ſhall wander in ſuch ſort, yea, ſo ſoone as it ſhall goe out of the ſanctuarie of God, it muſt needes wauer miſerably. Therfore it muſt bee called backe vnto the inwarde and ſecrete teſtimonie of the ſpirite, which the faithfull knowe is giuen them from heauen. The ſpirite is ſaid to teſtifie of Chriſt, becaule it retaineth and ſtayeth our faith in him alone: that we may ſeeke no part of ſaluation els where, he calleth him the comforter. Againe, to the end we may not feare ſo long as we truſt to his ayde. For Chriſt meant to fortifie our faith by this title, leaſt it ſhould faint in any temptations. That muſt alſo be applied vnto this preſent circumſtance, in that he calleth him the ſpirit of truth. For we muſt vnderſtande the oppoſition, that men are carried about diuerſly without this witneſſe, neither doe they reſt ſoundly any where, and that when and whereſoeuer he ſpeaketh he deliuereth mens minds from all doubting and from feare of deceit. In that he ſaith, that hee will ſend him from the father, and againe, that *hee proceedeth from the father*, it ſerueth to augment the weight of his authoritie. For the teſtimonie of the ſpirite ſhould not be ſufficient againſt ſuche ſtrong inuaſions againſt ſo many & ſuch forcible engines, vnleſſe we were perſuaded that he came from God. Therfore it is Chriſt that ſendeth the ſpirite, but out of his heauenly glory: to the end we may know that it is not mans gift, but a ſure pledge of Gods grace. VVhereby appeareth how fryuolous the ſubtiltie of the Grecians was, when as they denyed vnder colour of theſe wordes that the ſpirite proceedeth from the ſonne. For Chriſt nameth the father heere as he is wont, to the end he may make vs behold his diuinitie.

27 *And yee beare witneſſe.* Chriſte giueth vs to vnderſtande that the teſtimonie of the ſpirite is not ſuch that the Apoſtles haue it for themſelues alone, and enioy it themſelues alone, but that it ſpreadeth it ſelfe farther abroad by them, becauſe they ſhould bee the inſtruments of the ſpirite as he ſpake by their mouth. VVe ſee now how faith commeth by hearing, and yet it hath the certaintie which it hath from the ſeale & earneſte of the ſpirite: Thoſe menne which know not ſufficiently the miſt of mans minde, they thinke that faith is conceiued naturally by preaching only: and on the other ſide many brayneſicke men cannot away with preaching, whileſt þ they breath out ſecrete reuelations and inſpirations. But wee ſee how Chriſte ioyneth theſe thinges togeather.

Therefore although there is no faith vntill the ſpirite of God do lighten our mindes, and ſeale our heartes, yet muſt wee not fet viſions or oracles from the cloudes, but the worde which is nigh vs in our mouth and heart, Deu. 13.14. ought to haue all our ſenſes tyed to it, and ſet faſt vpon it. As Iſayas ſaith moſt excellently. 59.21. This is my couenaunt, ſaith the Lorde, my ſpirite which I haue put vpon thee, and my woordes which I haue put in thy mouth, ſhall not faile, &c. This clauſe, *yee haue been with mee from the beginning*, is added for this cauſe, that we may know that the Apoſtles deſerue more credite, becauſe they ſaw theſe thinges with their eies which they preach: as ſaith Iohn, that which we haue hard which we haue ſeene, which our hands haue handeled. 1. Iohn 1.1. For the Lorde would that we ſhould be ſo prouided for by all meanes, that there might bee nothing wanting whiche might approoue the Goſpell fully.

Chap. 16.

1 *THeſe thinges haue I ſpoken vnto you that yee may not bee offended.*

2 *They ſhall make you ſtraungers from their Synagogue: but the houre commeth that whoſoeuer ſhall kill you, hee may thinke that hee doth God good ſeruice.*

3 *And theſe things ſhall they doe vnto you, becauſe they haue not knowen the father nor yet mee.*

4 *But I haue ſpoken theſe thinges vnto you, that when their houre commeth, you may remember, that I haue tolde you. And I haue not ſpoken theſe thinges vnto you from the beginning, becauſe I was with you.*

5 *And now I goe to him that ſent me, and none of you asketh mee, whither goeſt thou?*

6 *But becauſe I haue ſpoken theſe thinges, ſorrow hath filled your heart.*

7 *But I tell you the truth, it is expedient for you that I goe, for if I goe not, the comforter will not come vnto you: but and if I ſhall goe, I will ſend him vnto you.*

1 *Theſe things haue I ſpoken vnto you.* He ſaith againe that none of theſe thinges which he hath ſpoken are ſuperfluous: for ſeeing that fights & combates are prepared for them they were to be furniſhed with lawfull weapons before the time. And in the meane ſeaſon, hee giueth them to vnderſtande that if they doe well muſe vppon this doctrine they ſhall be able to reſiſt. Let vs alſo remember that that is ſpoken to vs alſo, whiche was ſpoken then to the Apoſtles: And firſt of all wee muſt note that Chriſt ſendeth not his into the battel vnarmed: and that therefore no man faileth in this warfare, ſaue only through the fault of his owne ſlouthfulneſſe. Neither muſt wee waite and ſtay vntill we come vnto the preſent matter: but we muſt endeuour that being acquainted with theſe ſpeches of Chriſt, we may enter the combate when need requireth. Neither neede wee doubt but that wee ſhall obtaine the victorie ſo long as theſe admonitions of Chriſt remaine deepely imprinted in our mindes. For whenas he ſaith, *leaſt yee bee offended*, hee giueth vs to vnderſtand,

ſtand, that we neede not feare, leaſt we be turned aſide out of the righte courſe with any thing. But it appeareth heereby how fewe doe rightlye learne this doctrine, in that thoſe menne, which ſeeme to remember it, when they are free from daunger, doe quayle and yeelde, when they are to enter the battaile, as if they were rude and ignoraunte. Therefore lette vs ſo buckle theſe weapons vnto vs, that they neuer fall away from vs.

2. *Straungers from their Synagogue.* This was no light offence to trouble their mindes withall, that they were to be driuen like wicked menne out of the company of the godly, at leaſt of thoſe, which did boaſt that they were the people of God, and made their bragge of the title of the Church. For the faythfull are not onely ſubiect to perſecution, but vnto reproaches and ſlaunder, as Paule ſaieth, 1. Cor. 4. 9. 10. Notwithſtanding Chriſt byddeth them ſtand ſtoutly euen againſt this inuaſion: becauſe although they be thruſt out of the Synagogues, yet neuertheleſſe they remayne in the kyngdome of God. The ſumme is, that wee muſte not be diſcouraged with the peruerſe iudgements of menne, but that we muſt valyauntly endure the reproach of the croſſe of Chriſte: being cõtent with this one thing, that God alloweth our cauſe, which menne do vniuſtly and wickedly condemne. Furthermore, we gather heereby that the miniſters of the Goſpel are not onely euil intreated by the profeſſed enemyes of the Goſpel, but that they are ſlaundered ſometimes euen by thoſe, which ſeeme to be of the houſhold of the Church, yea very pillars. The Scribes, and Phariſees, and Prieſtes, by whom the Apoſtles were cõdemned, did boaſt that they were appointed by God to be iudges of the Church: and indeede the ordinary gouernment of the Churche was in their power, and the function of iudgeing came from God, not frõ men: but they had corrupted al the order, which GOD had appoynted, with theyr tyranny. So that it came to paſſe, that the power which was graũted vnto them to edification, was nothing elſe but a monſtrous oppreſſion of the ſeruauntes of God: excommunication which ought to haue beene a medicine to purge the Church, was turned to baniſh godlyneſſe out of the ſame. Seeing that the Apoſtles tried that in their time, there is no cauſe why the Pope his curſſes ſhuld greatly terrifie vs, wherwith he thundreth againſt vs for the teſtimonie of the Goſpel. For we muſte not feare leaſt they hurt vs any more, then theſe olde ones did the Apoſtles. Yea, we ought to deſire nothing more then that wee may be ſtraungers from that congregation, out of which Chriſt is baniſhed. Neuertheleſſe, let vs note, that the diſcipline which God ordayned in his Church from the beginning, was not abolyſhed by that groſſe abuſe. For ſeeinge that Sathan is wholly occupied about this, that he may corrupt al Gods inſtitutions, we muſt not yeelde vnto him, that that may be quite takẽ away, becauſe of corruptions, which God hath eſtablyſhed for euer. Therefore excommunication is no leſſe to be reclaimed vnto his pure & lawful vſe, then Baptiſme and the Supper of the Lord.

But the boure commeth. Chriſt perſiſteth as yet in that offence, in that the enemies of the Goſpel doe challenge and take to themſelues this authoritie, that they thinke that they offer holy ſacrifices vnto God, whẽ they put the faythful to death. Now it is of it ſelf an hard matter, that the innocent ſhoulde be cruelly vexed: but it is a farre harder and a farre more

troubleſome thing, that the iniuries whiche the wicked doe to the children of God, ſhould be accounted iuſte puniſhmentes and due to theyr wickednes. But we muſt place ſo much ayde in a good conſcience, that we may ſuffer our ſelues to bee thus oppreſſed for a time, vntil ſuch time as Chriſte appeare out of heauen, the reuenger of our cauſe and his owne. But it is a wonder, that the enemies of the truth ſeeing their own conſciences doe accuſe them, do not onely deceiue men, but doe alſo challenge to themſelues praiſe for vniuſt crueltie before God. I anſwere, that hipocrites, howſoeuer their own conſcience doth accuſe them, do ſo flatter themſelues, that they deceiue themſelues. They are ambitious, cruell, proud: but they cloake al theſe vices with the colour of zeale, to the ende they may careleſly flatter themſelues. There is added alſo vnto theſe a certeine furious drunkennes, after that their handes haue beene imbrued with the bloud of the Martyrs.

3. *And theſe things ſhal they do vnto you.* It is not in vaine, that he doth ſo often cal the Apoſtles vnto that conſideration, that this is the only cauſe why the vnbeleeuers doe rage againſt them, becauſe they know not god. And yet notwithſtanding this is not ſpoken to mittigate their offence, but that the Apoſtles may deſpiſe their iury with loftie minds. For it falleth out oftentimes, that the authoritie wherein the wicked excell, and the pompe that appeareth in them, doe ſhake modeſt and godly mindes. On the contrary, Chriſt commaundeth his diſciples to riſe againſt them with holy magnanimitie, that they may contemne the aduerſary, whom onely errour and blindnes doe driue forward. For this is our braſe wall, when we are certeinelye perſwaded that God is on our ſide: and that thoſe which reſiſt vs are deſtitute of reaſon. And in theſe wordes are we taught what a grieuous and great euill the ignoraunce of God is, which cauſeth euen murtherers of their fathers to ſeeke to be praiſed for their wickednes.

4. *That when their houre ſhal come yee may remember.* Hee repeateth that which he had ſaide already, that this is no ſhadowiſhe philoſophye: but ſuch as muſt be brought to practiſe and vſe: and that he preacheth now concerning theſe matters, that they may indeede declare that they were not taught in vaine. When as he ſaieth, *that yee may remember*, he commandeth them firſt to lay vp thoſe things in their mindes, which they haue heard: and againe to remember them, when neede ſhal require, at length he giueth them to vnderſtand, that that is of no final importance, in that he prophecieth of things to come. *I haue not told you from the beginning.* For aſmuch as the Apoſtles were as yet tender and weake, ſo long as Chriſte was conuerſant with them in the fleſhe, hee ſpared them as a good and mercifull maiſter, and ſuffered not more to be laid vpon them, thē they were able to beare. Therfore they had no great neede as then of confirmation, when as they were at reſt from perſecutions: now he telleth thē that their eſtate ſhould be altered, and becauſe there is a new eſtate prepared for them, he dooth alſo exhort them to prepare themſelues vnto the cumbat.

5. *Nowe I vnto him.* He mittigateth with a moſte excellent conſolation, that ſorow which they might conceiue by his departure: which was very neceſſary. They that had liued hitherto daintily, were called hereafter vnto great and hard fightes. What ſhuld then haue befallen them, vnleſſe

vnlesse they shuld haue known that Christ, the gouernour of their saluation was in heauen? For to go vnto the father is nothing elsse but to bee receiued into the heauenly glory, that he may enioy the principal gouerment. Therefore this remedy of sorrow is set before them, that although Christ be absent in body, yet will hee sit at the right hande of the father, that he may defend the faithfull by his power. Hee reprehendeth two faultes in the Apostles in this place, that they were too much addicted to the visible presence of his flesh, and secondly, that so soone as it was taken away, being oppressed with sorow, they lyfted vppe their eyes no higher. The same thing doth commonly befal vs: for we doe alway fasten Christ to our sentses: that done, if he appeare not as we would wish, we feigne to our selues matter of dispayre. This seemeth to be falsly obiected to the Apostles, *that they aske not whither their master goeth*, seeing that they enquired diligently of that matter: but we may easily answere, that they did so aske, that they lifted not vp their mindes vnto hope, which thing they ought principally to haue done. The sense therfore is this, so sone as you heare of my departure, you are afraid, neither do yee consider whither I go, or to what end.

7. *But I tell you the trueth.* He testifieth that his absence shall bee profitable, that they may cease to be desirous to haue him present before their eyes: and he vseth a kinde of oath. For because we are carnall, there is nothing harder for vs, then to plucke out of our mindes this preposterous affection, whereby we pul down Christ from heauen vnto vs. And he expresseth this kind of profitablenes, that they could not otherwise be endowed with the holy Ghost, vnlesse he should forsake the world. But the presence of Christ is farre more profitable and more to bee desired, whereby he giueth himselfe vnto vs to be enioyned by the grace & power of his spirite, then if he were present before our eyes. Neither muste we moue a question, whether Christ could not set downe the spirit, whē he was vppon earth. For he taketh that for a thing, which al mē graunt, whatsoeuer his father hath decreed. And certeinly so soone as the Lord hath once declared what he will haue done, it is foolishnes to dispute of the possibilitie.

8. *And when he shal come, he shal reproue the world of sinne, and of righteousnes, and of iudgement.*

9. *Of sinne, because they beleeue not in me.*

10. *And of righteousnesse, because I goe to my father, and yee shall see mee no more:*

11. *And of iudgement, because the prince of this world is iudged.*

12. *I haue yet many thinges to speake vnto you: but you cannot beare them now.*

13. *And when he shal come, to wit, the spirit of trueth, he shal lead you into al truth. Neither shal he speake of himselfe, but whatsoeuer thinges he shal heare, he shal speak, and he shal tel you those things, which shal come to passe.*

14. *He shal glorifie me, because he shal take of mine, and shew vnto you.*

15. *All things which the father hath are mine: therefore said I vnto you, he shal take of mine, and shew vnto you.*

8. *When yee shall come.* Omittinge the diuersitie of expositions, whiche the obscuritye of this place hath broughte forthe, I will onelye affirme that whiche I doe thinke dooth beste of all

agree

agree with Christ his meaning. Hee had promiſed the ſpirit to his diſciples, he commendeth the excellency of the gift now by the effect: becauſe his ſpirit ſhal not gouerne, vphold, and defend them alone, but ſhal ſpread abroad his force farther.

He shal repreue the world (ſaith he.) That is, he ſhal not onely abide ſhut vp in you, but ſhall ſpreade abroade himſelfe from you through his power, throughout the whole worlde. Therefore hee promiſeth vnto them the ſpirite, which ſhall be the iudge of the world, and by whome their preaching ſhal be ſo liuely and effectuall, that it ſhal bring thoſe into order, who paſsing their boundes beefore throughe vnbrideled lyberty, were holden with no feare or reuerence. And we muſt note that Chriſt ſpeaketh not in this place of ſecrete reuelations: but of the power of the ſpirite, which appeareth in the externall preaching of the Goſpel, and in the voice of menne. For how commeth it to paſſe, that the voice of manne pearceth the mindes, doth take roote there, and finally e bringeth foorth fruite, making fleſhy heartes of ſtony heartes, and renewinge the menne themſelues, ſaue only becauſe the ſpirit of Chriſt doth quicken it? Otherwiſe it ſhuld be a dead letter and a vaine ſounde: as Paul teacheth excellently, 2. Cor. 3. 6. where he boaſteth that he is a miniſter of the ſpirite, becauſe God wrought mightely in his doctrine. The ſenſe therefore is this, when as the Apoſtles ſhal haue the ſpirite giuen them, they ſhall bee furniſhed with celeſtiall and diuine power, that they maye exerciſe authoritie, and haue iuriſdiction throughout the whole world. This is attributed rather to the ſpirite then to them, becauſe they ſhall haue no power of their owne, ſeeing they ſhalbe onely miniſters and inſtrumentes: and it is the ſpirite alone, which is in them, which ſhall gouerne. I thinke that he comprehendeth vnder this word (world) aſwel thoſe that ſhould be truely conuerted vnto Chriſt, as the reprobate and hypocrites. For the ſpirit reproueth men two manner of wayes in the preaching of the Goſpel: for ſome are touched throughly, ſo that they humble themſelues willingly, they ſubſcribe vnto the iudgemente readily, whereby they are condemned.

Otherſome although they being conuicted, cannot eſcape guiltineſſe, yet doe they not yeelde from their heart neyther doe they ſubmit themſelues vnto the authority and dominion of the ſpirit: but rather beeinge ſubdued, they frette inwardly, and being confounded, they doe not yet ceaſe to nouriſh ſtubbernnes in their hearts. Now do we ſee how the ſpirite ought to reproue the world by the Apoſtles: to witte, becauſe GOD reuealed his iudgement in the Goſpel, wherewith when the conſciences were ſmitten, they beganne to feale their own myſery and the grace of God. For the word *Elenchein* is taken in this place for to conuicte. That which is contained, 1. Corinth. 24. 34. ſhall bringe no ſmall lighte to the vnderſtanding of this place, where Paul ſaith, if they prophecie all and an vnbeleeuer or an idiote doe come in, he is reproued of all, he is iudged of all, and ſo the ſecretes of his heart are made manifeſt. Paule intreateth in that place properly of one kinde of reprouing: to wit, when the Lord bringeth his elect vnto repentaunce by the Goſpel: yet it appeareth euidently heereby, how the ſpirit of God doth by the ſound of mans voyce compell men vnacquainted before with the yoake, to acknowledge and ſubmit themſelues to his gouernment. Now the queſtion is to what end

Chriſt

Christ said thus. Some doe thinke that he noteth the cause of the hatred, whereof he made mention: as if he should say, that the world doth hate them for this cause: because the spirite shall vrge the world on the other side by them. But I doe rather subscribe vnto those other, who teach that Christe didde intende some other thing, as I haue alreadye touched in the beeginninge. For it was verye requisite that the Apostles shoulde knowe that the gyfte of the spirite, which was promysed them, was no small gyft. Therefore the excellencie thereof is descrybed, that GOD shall by this meanes erecte his iudgemente seate to iudge the whole world.

9. *Of sinne.* Now it remayneth that we see what it is to *reprove of sinne.* Christ seemeth to make infidelytie the onely cause of sinne: and that is diuersly wrested by the interpreters. But (as I sayd before) I will not declare what euery one of them teacheth or thinketh. VVe must firste of all note that the iudgement of the spirite beginneth at the declaration of sinne. For this is the beginning of spiritual doctrine, that menne begotten in sinne haue nothing in themselues, but the matter of sinne. Furthermore, Christ maketh mention of infidelitie, to the ende hee mighte shew what the nature of man is in it selfe. For because the bond wherby he vniteth himselfe vnto vs is fayth, vntil we beleeue in him, wee are without him, and deuided from him. Therefore these words importe as much as if he should haue said, when the spirit shall come, he shal declare and proue that sinne reigneth in the world without me. Therfore infidelitie is named in this place, because it separateth vs from Christ, and so bringeth to passe that there is nothing left in vs but sinne. To be shorte, the corruption and frowardnes: of mans nature is condemned in these words, least we should think that there is one drop of righteousnes in vs without Christ.

10. *Of righteousnes.* VVe must note the course of the degrees, whiche Christ setteth downe. Hee saith now, that the worlde must be reproued of righteousnes. For doubtlesse menne shal not hunger and thirste after righteousnes: yea they shal with loathsomnesse refuse whatsoeuer shall be spoken of it, vnlesse they shal be touched with the feeling of sin. Especially we must thus thinke of the faithfull, that they cannot profitte in the Gospel, vntil they shalbe first humbled: which cannot be vntill they come to the knowledge of their sinnes. It is the proper function of the law to call the consciences vnto Gods iudgement, and to wounde them with feare: but the Gospel cannot be rightly preached, but that it muste bring from sinne vnto righteousnes, and from death to life. Therefore it must needes borrow that first member of the law, wherof Christ spake. And heere vnderstand that righteousnes, which we haue by the grace of Christ. Christ placeth that in his ascention vnto his father: and that not without cause: for like as (as Paule testifieth, Rom. 4. 24) hee rose againe for our iustification: so he sitteth nowe at the right hande of the father, that he may exercise whatsoeuer power is giuen him, and so may fulfill all things. Finally, he filleth the world with the smel of his righteousnes out of his heauenly glory. And the spirite pronounceth by the Gospell that this is the onely meanes whereby we are iudged iuste. Therefore this second degree is fet from the conuiction of sin, that the spirite may conuince the worlde, what is to be accounted true righteousnes: to wit,

Christ

Chriſt hath appointed and ordained the kingdome of life by his aſcending into heauen, and he ſitteth now at the right hand of the father, to the end he may eſtabliſh true righteouſnes.

11. And of iudgement. Thoſe that take this word *iudgement* for damnation, they want not a reaſon for the ſame: becauſe Chriſt addeth immediately, *that the prince of the world is iudged.* But as I thinke the other ſenſe dooth better agree: to witte, that ſo ſoone as the light of the Goſpell is once lighted, the ſpirite reuealeth, that the ſtate of the world was rightly and orderly framed by the victory of Chriſt, whereby he threwe down Sathan his empyre, as if hee ſhould ſaye, that this is the true reſtoringe, whereby al things are reformed, when as Chriſt himſelfe poſſeſſeth the kingdome alone, hauing ſubdued and conquered Sathan. Therefore *iudgement* is ſet againſt confuſed and diſordered things, or (that I maye ſpeake more brieflye) it is contrarye to diſorder, as if a man ſhould call it righteneſſe or ſtraightneſſe: in whiche ſenſe it is oftentimes taken in the ſcripture. The ſenſe therefore is, that ſo long as Sathan ruleth, he mixeth and troubleth all thinges, ſo that there is a filthy and euill fauoured confuſion of the workes of God: but when as he is ſtripped of his tyrannye by Chriſt, then is the world reformed, and there appeareth good order. So that the ſpirite conuinceth the world of iudgment: that is, that Chriſt reſtoreth and bringeth thoſe things in order, which were gone to decay before, hauing ouercome the prince of iniquitie.

12. I haue yet many thinges. Chriſt his ſermon coulde not preuaile ſo much amongſt his diſciples, but that their rudenes did cauſe them doubt as yet in many thinges: yea, they did ſcarſe taſte of thoſe thinges, whiche ought to haue refreſhed them throughlye, vnleſſe the weakenes of the fleſh had hindered them. Therefore it could not be, but that acknowledging their own want, they ſhuld feare and ſtand in doubt. Therefore in that he ſaith, that they are vnable to beare thē, if he ſhall tell them more and higher things, it tendeth to this end, that being incouraged with the hope of better profiting, they bee not diſcouraged. For it was not meete that they ſhuld meaſure the grace wherwith they ſhuld be endowed, according to the preſent feeling, ſeeing they were ſo farre from heauen. In ſumme, he biddeth them be of good courage, how weake ſoeuer they be now. But becauſe they had no vnderpropping whereunto they might leane ſaue onely doctrine, Chriſt telleth them that he had tempered the ſame, ſo that they might receiue it: yet ſo þ they are to hope for an higher and more plentifull ſhortly: as if he ſhuld ſay, if that be not yet ſufficient to eſtabliſh you, which you haue heard of me, ſuffer a litle: for ye ſhal ſhortly be taught by the ſpirit, and then ſhall ye want nothing, hee ſhall reſolue that which is yet rude in you.

Nowe the queſtion is, what thoſe thinges were, whiche the Apoſtles were not fitte to learne as yet. To the end the Papiſts may thruſt in their owne inuentions in ſteede of Gods oracles, they do wickedly abuſe this place. Chriſte promiſed (ſay they) vnto the Apoſtles new reuelations: therefore they muſt not ſtay in the ſcripture, aboue which he calleth his. Firſt of all, if we will ſay, as Auguſtine ſaith, we ſhal anſwere readily. His wordes are theſe, ſeeing that Chriſt held his peace, which of vs can ſaye that they are theſe or theſe thinges? or if hee dare ſaye ſo, how will hee prooue it? who is ſo vaine or raſhe, who although hee ſay thoſe thinges,

which

which are true, canne affirme without any diuine teſtimonie, that thoſe are the thinges, which the Lord would not vtter at that time? But wee haue a ſurer reaſon out of Chriſt his wordes to refute them. The ſpirite is called the perfect maiſter of truth, whom Chriſt promyſed to his Apoſtles. And why was hee promiſed, ſaue only that they might deliuer with their handes the wiſdome, which they receiued from him? The ſpirit was giuen them, who being their guide and directer, they executed the office which was enioyned them. The ſame ſpirit *had brought them into all trueth*, when as they coprehended in writing the ſum of their doctrine. VVhoſoeuer thinketh that there ought any thing to be added to this doctrine, as if it were lame and but halfe full and perfect, he doth not only accuſe the Diſciples of fraudulent dealing, but he doth alſo blaſpeme the ſpirit. If the doctrine, which they didde write had proceeded from freſh water ſoldiours and nouices, the addition had not beene ſuperfluous: but now ſithence that their writinges are as it were the euerlaſting tables of that reueſation, which was promiſed them and giuen them, there can nothing be added vnto them without doing cruell iniury to the ſpirite. Furthermore the Papiſts are more then ridiculous, when as they are come to the matters themſelues. For they define that thoſe ſecretes, which the Apoſtles were vnable to bere, were childiſh diriges, then which there is nothing more vaine or fooliſh. Forſooth ſpirite muſt needes come downe from heauen, that the Apoſtles might learne how to hallow the chalices with their altars, how to baptiſe Belles, how to bleſſe holy water, and how to celebrate Maſſe. Therfore how doe noddies and children learne theſe thinges, which haue them at their fingers endes? Therefore it is moſt manifeſt, that the Papiſts doe mocke God, ſeeinge that they feigne that thoſe thinges came downe from heauen, which doe no leſſe ſmell of the miſteries of Ceres and Proſerpina, then they are contrary to the ſincere wiſdome of the ſpirite. But let vs, vnleſſe we will be vnthankfull to God, reſte vppon that doctrine, whereof the Apoſtles were the authors, as their writinges declare: ſeeing that the chiefeſt perfection of the heauenly wiſdome is deliuered vnto vs there, which may make the man of GOD perfect, Colloſſ. 1. 28. Let vs not thinke that it is lawefull for vs to goe beyond the ſame. For our height, and breadth, and depth are placed in that, that we knowe the loue of God ſhewed vnto vs in Chriſte, Ephe. 3. 18. This knowledge excelleth all knowledge, as ſaieth Paule. Like as when hee teacheth that all the treaſures of wiſdome and knowledge are hidden in Chriſt, Colloſſ. 2. 3. hee forgeth not an vnknowne Chriſt, but him whome he had liuely depaynted by his preaching, that he may be ſeene as it were crucified before our eyes: as hee ſaith vnto the Galathians, the third chapter, the firſt verſe. But leaſt there ſhoulde anye doubt remaine, Chriſte declareth afterwarde by his owne wordes, what thoſe thinges be, which the Apoſtles could not beare.

Hee ſhall declare vnto you thoſe thinges which ſhall come (ſaieth he.) Some doe reſtraine this vnto the ſpirite of prophecie, but in my iudgment he meaneth rather the eſtate of his ſpirituall kingdome whiche ſhoulde come, ſuche as the Apoſtles ſaw ſhortely after his reſurrection: but they could in no caſe comprehend it then.

Therfore he doth not promiſe thē prophecies concerning things which ſhuld happen after their death: but he only giueth thē to vnderſtand that the

the nature of his kingdome ſhalbe of an other ſorte, and the glory farre greater then they can nowe conceiue in their mindes. The treaſures of which hidden wiſdome (which the heauenly Aungels doe learne by the Church with admiration) Paule expoundeth and vnfoldeth in the Epiſtle to the Epheſians from the firſt chapter vntil the ende of the fourth. Wherefore there is no cauſe why we ſhuld fette it out of the Popes treſurie or cheſt.

For he shal not speake of himselfe. This is a confirmation of that clauſe, *hee shal leade you into all trueth.* We know that God is the fountaine of truth, and that there is no certeine or ſound thing without him. Wherefore to the end the Apoſtles may ſafely or aſſuredly beleeue the oracles of the ſpirite, Chriſt affirmeth that they are diuine: as if hee ſhould ſay, that all that ſloweth from God, which the ſpirit ſhal bring. And yet the maieſtie of the ſpirit is no whitte diminiſhed by theſe woordes, as if hee were not God, or were inferiour to the father: but they are referred vnto the capacitie of our minde. For becauſe we doe not ſufficiently comprehende by reaſon of the vale put betweene, with how great reuerence we ought to receiue thoſe thinges, which the ſpirite reuealeth vnto vs: therefore there is expreſſe mention made of his diuinitie: like as hee is called els where the earneſt, wherby God doth confirme vnto vs our ſaluatiõ, and the ſeale wherby he ſealeth vnto vs the certeintie thereof. In ſum Chriſt meant to teach that the doctrine of the ſpirit is not of this worlde: as if it were bred in the ayre, but that it ſhal come out of the ſecrete places of the heauenly ſanctuary, Ephe. 1. 3.

14. Hee shall glorifie me. Now Chriſt telleth them that the ſpirite ſhall not come, that he may erect ſome new kingdome, but rather that he may eſtabliſh the glory giuen him of the father. For many men dreame that Chriſt taught, onely that he might deliuer the firſt rudimentes, and that he might ſend the diſciples afterwarde into an higher ſchoole. By this meanes they make no more account of the goſpel then of the law, which is ſaid, Galath. 3. 24. to haue beene a ſchoole maiſter to the olde people. There is an other errour, which is no more to be borne with then this which followeth is, that Chriſt hauing taken his leaue, as if he had made an end of ruling, were nothing now. They thruſt the ſpirit into his place. From this fountaine did flow the ſacrileges of the Pope and Mahomet. For although theſe Antichriſtes doe much differ one from another, yet they haue both one principle: to witte, that we are entred into the right faith by the goſpel, but yet we muſt fette the perfection of doctrine ſomwhere elſe, which may throughly pulliſh vs. If the ſcripture be obiected to the Pope, he ſaith, that we ought not to ſtay there, becauſe the ſpirite which came vpon, afterward hath lifted vs vppe aboue it by many additions.

Mahomet ſaith, that without his Alcharan men do alwayes continue children: therefore the world was falſly bewitched vnder colour of the ſpirit, to depart from the plaine trueth of Chriſt. For ſo ſoone as the ſpirite is pluckte away from the word of Chriſt, the gate is ſet open vnto all manner of dotinges and ſeducinges. The like way of deceiuing hath beene aſſayed in our time by many frantik fellowes. The doctrine which is written ſeemed to them to be litterall: therefore it pleaſed thẽ to coine a new kinde of diuinitie, which ſhould conſiſt vpon reuelations.

Now

Now we ſee how litle ſuperfluitie there was in Chriſt his admonition that he ſhuld be glorified by the ſpirit, which he would ſend: to the end we might know that this is the office of the ſpirit, to eſtabliſh Chriſte his kingdom, and to defend and confirme for euer whatſoeuer the Father hath giuen him. Then to what end ſerueth the doctrine of the ſpirit? not that it may lead vs away from the ſchoole of Chriſt, but rather that that voice may be eſtabliſhed, whereby we are commanded to heare him. Otherwiſe he ſhould take ſomewhat from Chriſt his glory. The reaſon is added, *He ſhall take of mine* ſaith Chriſt, in which woordes he giueth vs to vnderſtand that we receiue the ſpirit to this end, that we may enioy his benefites. For what dooth he giue vs? That wee may be waſhed by the bloud of Chriſte, that ſinne may be aboliſhed in vs through his death, that our old man may be crucified, that his reſurrection may be able to reforme vs vnto newnes of life, finally, that we may be partakers of his good thinges. Therfore the ſpirit giueth vs nothing aparte from Chriſt, but taketh that from Chriſt, which he powreth ouer into vs. The ſame muſt we thinke of doctrine. For he doth not illuminate vs, that he may lead vs away euen a litle from Chriſt, but that he may fulfil that which Paul ſaith, 1. Cor. That Chriſt is made vnto vs wiſdom, and againe he openeth thoſe treaſures which are hidden in Chriſt. In ſum, he enricheth vs with no other, but with the riches of Chriſte, that he may ſhew forth his glory in al things.

15. VVhat things ſoeuer the father hath, they are mine. Becauſe Chriſt might ſeeme to take from his father that which he chalengeth to himſelf, he confeſſeth that he hath that from the father, which he imparteth vnto vs by the ſpirit. And, when as he ſaith, that *al things which the father hath are his*, he ſpeaketh in the perſon of a mediatour: becauſe we muſt draw out of his fulnes. He hath alwaies reſpect vnto vs, as hath bin ſaid: but we ſee how the more part of men deceiue thēſelues, which paſsing ouer Chriſt, ſeeke God here and there. Other ſome expound it, that that is common to the ſonne, whatſoeuer the father hath, inaſmuch as the ſame is God. But hee intreateth not ſo much in this place of the hidden & inward (that I may ſo call it) power, as of his office, which was enioyned him towarde vs. Finally, he commendeth his riches, that he may inuite vs to enioy thē, and he reckoneth the ſpirit amongſt the gifts, which we receiue of the father by his hand.

16. A litle while, and you ſee me not: and againe a litle while, and yee ſee me, becauſe I goe to my father.

17. Therfore certeine of his diſciples ſaid amongſt themſelues, what is this that hee ſaith vnto vs, A litle while, and ye ſee me not: and againe, a litle while, and yee ſhall ſee me, And that I goe to the father?

18. Therefore they ſaide, what is this that he ſaieth, A litle while? we wote not what he ſaith.

19. Therefore Ieſus knew that they would aske him, and he ſaid vnto them, you enquire of this amongſt your ſelues, which I ſaid, A litle while, and ye ſee me not: and againe a litle while, and ye ſhal ſee me.

20. Verely, verely, I ſay vnto you, that ye ſhal weepe and mourne, but the world ſhal reioyce: and ye ſhal be ſorowful, but your ſorow ſhalbe turned into ioy.

16. A litle while, and ye ſee me not. Chriſt foretold the diſciples oftētimes

of his departure, partely that they might endure the ſame with a more valiant courage, partely that they might more earneſtly deſire the grace of the ſpirite, whereof they were not very much deſirous, ſo long as they had Chriſt preſent with them in body. Let vs take heede therefore that we read not that lothſomly, which Chriſt beateth in not in vaine. Firſt of al he telleth them, that he ſhalbe taken from them ſhortly, to the ende that being depriued of the ſight of him, wherein they onely reſted, they may not yet ceaſe to be of a good courage. Secondly, he promiſeth them the ayde of his abſence: yea, he promiſeth that he ſhalbe reſtored agayne ſhortly, after that he ſhalbe taken away: but after an other ſort, to witte, by the preſence of the holy Ghoſt. Although otherſome do expound this ſecond member otherwiſe: yee ſhall ſee me, when I ſhal riſe againe from death: but only for a ſhort time: becauſe I ſhalbe receiued into heauen by and by. But as it ſeemeth to mee, the woordes will not beare that ſenſe. *A litle, and ye ſhal ſee me.* Yea rather he doth lighten and mittigate the ſorrow of his abſence with this conſolation, that it ſhal not be long: and ſo he commendeth the grace of the ſpirite, whereby he wil be preſent with them continually: as if he ſhuld promiſe that he wil returne ſhortly after, and that they ſhall not be depriued of the ſighte of him any long tyme. Neyther ought that to be accounted an abſurd thing, in that he ſaith, he is ſeene whileſt he dwelleth in the diſciples by the ſpirit: for although he be not ſeene with the bodily eyes, yet his preſence is known by the certeine experiment of faith. That is true, which Paule ſaieth, 2. Cor. 5. 6. that the faythfull are abſent from God, ſo long as they are conuerſante vppon earth: becauſe they walke by faith, and not by ſight: but it is as true, that they may worthily boaſt in the meane ſeaſon, that they haue Chriſt abyding in them by fayth, that they cleaue vnto him as the members to the head, that they poſſeſſe heauen with him by hope. Therefore the grace of the ſpirite is a glaſſe, wherein Chriſt wyl be beholden, according to that of Paule in the ſame place, 16. Althoughe wee haue knowne Chriſt according to the fleſh, yet doe we know him no more. If any manne be in Chriſt, let him be a new creature.

Becauſe I goe to the father. Some doe expound it, that the diſciples ſhuld ſee Chriſt no more, becauſe he ſhuld bee in heauen, and they vpon earth. I doe rather referre it vnto the ſecond member: yee ſhall ſee me ſhortlye: becauſe my death is not deſtruction, which may ſeparate mee from you, but a paſſage into heauenly glory, whence my diuine power ſhall come euen vnto you. Therefore hee meant in my iudgement, to teach, in what eſtate hee ſhould ſtand after death, that they might be contente with his ſpirituall preſence, and that they might not thinke that they were anye whitte the worſe for this, that he liued no longer with them as a mortall man.

19. *Ieſus knew.* Although the Lord doth ſeeme ſometimes to ſpeak to deaffe men, yet doth he at length ſo prouide for the rudenes of his, that his doctrine is not vnprofitable. And it ſtandeth vs vpon to doe our endeuour, that neither pride, nor ſlouthfulnes may be added vnto ſlowenes, but let vs rather ſhew our ſelues to be humble & deſirous to learne.

20. *Yee ſhal weepe and mourne.* Hee ſheweth for what cauſe he foretolde that his departure was at hand, and did alſo adde a promiſe concerning his ſpeedy returne; to witte, that they might the better know how neceſ-

ſary

ſary the ayde of the ſpirit was. There is prepared for you, ſaieth hee, an hard and ſore temptation: for ſo ſoone as I ſhalbe taken away by death, the world ſhal triumph. You ſhall be in great heauines, the worlde ſhall account it ſelfe bleſſed, and you miſerable. Therefore I thought good to furniſh you with neceſſary weapons vnto this fight. And he ſpeaketh of the time which ſhould be betweene his death and the ſending of the ſpirite, becauſe their faith laid then as it were oppreſſed and hidden.

Your ſorrow ſhalbe turned into ioy. Hee meaneth that ioy, wherewith they were endued, when they hadde receiued the holy Ghoſte: not that they were free afterward from ſorrow, but becauſe al their ſorrow and heauines, which they ſhould ſuffer, was ſwallowed vp with the ſpiritual ioy. VVe know that the Apoſtles were enuied, were ſlaundered, had manye cauſes of mourning, ſo long as they liued: but when as they were renued by the ſpirite, they put off the feeling of the former infirmitie, that they might with herokcall loftines eaſily treade vnder foote, what euilles ſoeuer were brought vppon them. Therefore the preſente infirmitie is conferred in this place with the power of the ſpirite, wherewith they ſhould be endowed ſhortly. For being almoſt ouerwhelmed for a time, they did afterward not only fight ioyfully, but they did alſo triumphe glorioufly in the middeſt of the battels. Althogh we muſt alſo note that he doth not only meane the meane ſeaſon betweene Chriſt his reſurrection and the death of the Apoſtles, but that which followed afterward alſo: as if Chriſt ſhould ſay, ye ſhal lye as it were proſtrate for a time: but when as the ſpirite ſhal ſet you vppe, there ſhall new ioy begin, which ſhalbe augmented cõtinually, vntil ye reioyce perfectly, being receiued into the heauenly glory.

21. *A woman when ſhe bringeth forth hath ſorow, becauſe her houre is come: but whẽ ſhe hath brought forth a ſonne, ſhe remembreth the afflictions no more, for ioy that a man is borne into the world.*

22. *And ye haue ſorow therfore: but I wil ſee you againe, and your heart ſhal reioice, and no man ſhal take your ioy from you.*

23. *And in that houre ye ſhal not aſke me any thing: verely, verely, I ſay vnto you, that whatſoeuer ye ſhal aſke the father in my name, he ſhall giue it you:*

24. *Hitherto haue ye aſked nothing in my name: aſke, and yee ſhal receiue, that your ioy may be full:*

21. *A woman when ſhe bringeth forth.* Hee confirmeth the ſentence next going before with a ſimilitude: yea, he expreſſeth his meaning more plainlye: to witte, that their heauy hearts ſhal not only be changed into ioye, but that it doth alſo conteine in it ſelf matter of ioy. It falleth out oftentimes, that when as proſperitie followeth aduerſitie, menne hauing forgotten their former ſorrow, do wholly giue ouer themſelues vnto ioye: & yet the ſorow which went before is not the cauſe of ioy. But Chriſt giueth vs to vnderſtand that the ſorrow of his, which they ſhal ſuffer for the Goſpels ſake, ſhalbe fruitfull. And certeinly the ende of all ſorrowes muſt nedes be vnhappy, vnleſſe they be bleſſed in Chriſt. But becauſe the croſſe of Chriſt hath victory included in it ſelf alwaies, Chriſte doth for good cauſes cõpare the ſorow which is conceiued thence, vnto the ſorow of a womã in trauaile, which is recompenced with the rewarde thereof, whileſt that the child being brought into the light, doth make the womã that was in trauaile ioyful.

This ſimilitude ſhuld not agree, vnleſſe ſorrow ſhould cauſe ioy in the

members of Chriſt,whileſt that they are made partakers of his paſsions: likeas traueiling in childe byrth,in the womanne is the cauſe of the birth of the child. VVe muſt alſo apply the ſimilitude vnto this,that when the ſorow & paine of the womā is the ſharpeſt,thē doth it the ſooneſt vaniſh away. This was no ſmall lightening to the diſciples, when as they heard that their ſorrow ſhould not endure long. Now muſt we apply the vſe of this doctrine vnto our ſelues. After that wee are regenerate with the ſpirite of Chriſt,there ſhould be in vs ſuch ioy , that it ſhould wipe away all feeling of myſeries: we ſhould , I ſaye, be like to women traueiling in childe byrth,which are ſo moued with the onely ſight of their childe, that their ſorrow remayneth no longer . But becauſe we haue receiued the firſt fruites onely,and that thoſe which are but ſlender,which ſcarſe feele any ſmal drops of the ſpirituall ioy,which being ſprinckeled vpon our ſorrow,may mittigate the bytternes thereof. And yet that ſmal portion doth ſhew that they are ſo far from being ouerwhelmed with heauines,which behold Chriſt by faith,that they doe neuertheleſſe triumph euen in extreame myſeries. Neuertheleſſe,becauſe this is the eſtate of all creatures,that they trauaile in byrth euen vntill the laſt day of redemptiō,let vs know that we muſt alſo grone,vntil we be deliuered out of the continual miſeries of this life,& do ſee manifeſtly the fruit of our faith, In ſum,the faithful are like to womē lying in childbed: inaſmuch as they are borne againe in Chriſt,and are now entred into the celeſtiall kingdome of God,and the bleſſed life : they are like to womenne great with childe,and thoſe that trauaile in childebirth: in aſmuch as beeing yet captiues in that priſon of the fleſh, they deſire to attaine vnto that happie eſtate,which lieth hid vnder hope.

22. *No man shal take away your ioy.* The continuance of the ioy doth not a litle encreaſe the price thereof. For it followeth heeruppon that thoſe griefes be light, and that they are to be ſuffered paciently, which continue but for a ſhort time. Furthermore, Chriſt telleth vs in theſe woordes what is the true ioy. The world muſt needes bee depriued of the ioyes, which it hath,which it ſeeketh onely in tranſitory things. Therefore we muſt come vnto Chriſt his reſurrectiō,wherin there is euerlaſting ſtabilytie, he meaneth that he wil ſee the diſciples,when as he ſhal viſit them againe with the grace of his ſpirit, that they may continually enioye the ſight of him.

23. *Ye shal not aske me any thing* After that Chriſt hath promiſed ioye to the diſciples by their inuincible ſtrength add conſtancy,he ſetteth foorth now the other grace of the ſpirit,wherwith they ſhould be endowed: to wit,ſo great light of vnderſtanding,that it ſhal lift them vppe euen vnto the hidden miſteries,which are heauenly. There was ſo great ſlacknes in thē at that time,that they did doubt and ſtick in euery ſmal point. For as children which read engliſh cānot go throgh with one line,without many ſtops,ſo there was ſome offēce almoſt in euery word of chriſt,which hindered their profiting. But being ſhortly after illuminated by the holy ſpirit,they were not any longer ſo ſtaied and hindered, but the wiſdome of God was familiar and wel known to thē,ſo that they went forward in the miſteries of God without ſtop or ſtay.

The Apoſtles ceaſed not euen when they were extolled vnto the higheſt degree of wiſdō,to aske the mouth of Chriſt: but he doth onely make a compariſon of a double eſtate in this place; as if chriſt ſhuld ſay,that their rudenes

rudenesse shall be corrected, so that they which doe now stop and staye in euery smal trifle, should easily pearce euen vnto the highest misteryes. There is such a place in Ieremy, 31.34. Euery manne shall not teach his neighbour, saying, know the Lord: because they shall al know me from the least to the most, saieth the Lord. The Prophet doth not take away the doctrine, neither abolysh it, which ought most of al to flourish in the kingdome of Christ: but so soone as they shal be taught of God, he saith there shalbe no place left for grosse ignoraunce, whiche possesseth the mindes of men, vntil the sunne of righteousnes giue lighte vnto them by the beames of his spirit. Furthermore, seeing that the Apostls did differ nothing from children: yea, they were more like blockes then men, it is well knowne what manner persons they were of a suddeine, when they were taught by the spirit.

Whatsoeuer yee shal aske of my father. He declareth whence they shal haue this new store: to witte, because it shal be lawful for the with ful mouth to draw vp so much as they shall neede, out of God, the fountaine of wisdome as if he should say, you neede not feare least you be destitute of the gifte of vnderstãding: because the father shalbe ready to enrich you with al aboundance of al good things. And he teacheth in these woordes, that the spirit is not promised therfore, that they to whō he is promised, maye waite for him, being themselues slouthfull and sluggish: but rather that they may be earnestly bent to desire that grace which is offered. In sum, he promiseth that he wil so execute the office of a mediator, that he may liberally and more then they could desire obteine for them of the father, whatsoeuer they shal aske. But here ariseth an hard question, whether they began to call vpon God in Christes name then first of al, who could neuer otherwise be merciful vnto men, saue only for the mediator his sake. Christ speaketh of the time to come, when the heauenly father wil giue the disciples whatsoeuer they shal aske in Christes name. If this be a new and vnwonted grace, it seemeth that wee maye gather, that so long as he was conuersant vpon earth, he did not as yet play the part of an aduocate, that the praiers of the faithfull might be accepted through him: which thing he expresseth also more plainely by and by: *Hitherto* (saith he) *ye haue asked nothing in my name.* But it is likely that the Apostles obserued the forme of praier, which was appointed in the lawe. And wee know that the fathers were not wont to pray without a mediator, seeing that God did by so many exercises acquaint them with such a fourme of praier. They saw the high Priest enter into the sanctuary in the name of al the people: they saw the sacrifices offered daily, that the praiers of the Church might be established before God. Therefore this was one of the grounds & principles of faith, that men cal vpon God in vaine without a mediatour. And Christ had testified sufficiently to the disciples, that he was the same mediatour: but this their knowledge was so obscure, that they could not as yet rightly frame their praiers vnto his name. Neither is there any absurditie in that, that they praied vnto God vnder the hope of a mediatour, according to the prescript of the law, and yet notwithstanding they did not wel vnderstand what this meant. The veile of the temple was as yet extended, the maiesty of God was as yet hidde vnder the shadow of the Cherubim, the true priest was not yet entred into the sanctuary of heauen, that he might make intercession for his, he had not

as yet cõsecrated the way by his bloud. It was no meruail thẽ if he were not as yet known to be any mediatour: as he is now, since that he appeareth in heauen before his father for vs, reconciling him vnto vs by his sacrifice, so that we miserable men maye with boldnes come thither with hope. For surely so soone as Christ hadde made an ende of purging our sinnes, he was receiued into heauen, he shewed himselfe manifestly to be a mediatour. And we must note the so often repetitiõ of this clause, that we must pray in Christes name: to the end we may know that it is wicked profaning of the name of God, when as any man dare present himself before his iudgement seate paising ouer him. And if this perswasion shalbe surely fixed in our minds, that God wil giue vs willingly & freely whatsoeuer we shal aske in his sonnes name, wee shall not call vnto our selues diuerse patrones from this place and that to ayde vs, but we shall be content with him alone, who doth so often and so gently offer vs his aide and helpe. Furthermore, we are said to pray in Christes name, whẽ as we make him our aduocate, to purchase fauour for vs at his Fathers handes, although we do not in plaine wordes expresse his name.

24 *Aske.* This is referred vnto the time of the manifestation which should follow shortly after. VVherefore they are the more inexcusable at this day, who darken this parte of doctrine with the feigned patronages of Saintes. It was requisite that the old people should turne theyr eyes vnto their shadowish Priest, and the sacrifices of beastes, so often as they were disposed to pray. Therfore we are more then vnthankful, vnlesse we fasten al our senses vppon the true Priest, who is giuen to vs to be our mediatour, by whom we haue an ealie and ready entraunce vnto the throne of the glory of god. He addeth last of al, *that your ioy may be full:* whereby he giueth vs to vnderstand, that wee shall want nothing vnto perfect plentie of al good things, nothing vnto the sum of our requestes and petitions, nothing vnto quiet sufficiencie, if so be it wee aske of God in his name whatsoeuer we shal neede.

25. *These things haue I spoken vnto you in prouerbes: but the houre commeth, when I wil no longer speake in prouerbs with you, but wil tel you openly of my father.*

26. *In that houre ye shal aske in my name, and I say not that I wil aske the father for you:*

27. *For the father himself loueth you, because you haue loued mee, and haue beleeued that I came out from God.*

28. *I came out from the father, and I came into the world: againe, I leaue the world, and go to the father.*

25. *These things haue I spoken in prouerbes.* Christ his intent and purpose is to encourage the disciples, that hoping wel that they shal profit better, they may not think that that doctrine, which they heare is vnprofitable, although they do not learne much thereby. For that suspition might haue come into their mindes, that Christ would not be vnderstood, and that he made them doubt of set purpose. Therfore he telleth them that it shal come to passe shortly, that they shal feele & perceiue the fruit of the doctrine, which might procure loathsomnes in their minds, by reasõ of the darknes therof. *Mshl* doth somtims signifie amongst the Hebritiãs a prouerb: and because prouerbs haue in them for the moste part figures and tropes, it cõmeth to passe therby that the Hebritianse do cal *Mshlis* darke speaches, or notable sentences, which the Gretians cal *apothegmata*, which haue

haue for the moſt part ſome doubtful or obſcure thing in them. Therefore the ſenſe is this, I ſeeme to ſpeak vnto you now figuratiuely, & not in plaine & manifeſt ſpeaches: but I will ſpeake vnto you ſhortly more familiarly, that there may be nothing doubtful or hard in my doctrine. VVe ſee that now, which I haue alreadye touched, that the diſciples are encouraged with the hope of better profiting, leaſte they reiect the doctrine, becauſe they doe not as yet well vnderſtande what it meaneth. For vnleſſe the hope of profiting do enflame vs, the deſire to learne muſt needes waxe cold. And the matter doth manifeſtly declare, that Chriſte ſpake not darkly, but that he vſed an eaſie and a groſſe kind of ſpeach, when he ſpake to his diſciples: but their rudenes was ſo great, that being amaſed, they did depend vpon his mouth. VVherefore this darknes was not ſo much in the doctrine, as in their minds. And truly the ſame thing befalleth vs at this day: for the word of God hath this title giuen it not in vaine, that it is our light: but our darknes doth ſo darken the brightnes thereof, that we thinke that we heare meere allegories. For, as hee threatneth by the Prophet Eſa. 28. 11. that he wil be barbarous vnto the vnbeleeuers and reprobate, as if he ſtammered: & Paul, 2. Cor. 4. 3. ſaith that the goſpel is hidden from ſuch, becauſe Sathan hath blinded their mindes: ſo there reſoundeth ſome confuſed thing for the moſte parte to the weak and rude, that it cannot be vnderſtoode. For although theyr mindes be not altogether dark, as are the minds of the vnbeleeuers: yet they are as it were, couered with cloudes. And the Lorde ſuffereth vs to be thus dull for a ſeaſon, that he may humble vs with the feeling of our own pouertie: yet he maketh thoſe whom he doth illuminate with hys ſpirit to profit in ſuch ſort, that that word is well known and familyar to them. And to this end tendeth the latter member, *the hour commeth*, (that is, ſhal come immediately) when I wil not ſpeake with you any more figuratiuely. Truely the ſpirit taught the Apoſtles nothing elſe, ſaue thoſe thinges which they had heard from Chriſt his own mouth: but whē as he ſhed forth his bright beames vpon their hearts, hee did ſo driue away their darknes, that hearing Chriſt ſpeake as it were after a new faſhion, they did eaſily vnderſtand what he meant. VVhen as he ſaith, that he *wil tel them of the father*, he teacheth that this is the drifte of his doctrine, that he may bring vs vnto God, in whom is placed perfect felicitie. But there remaineth one queſtion, how he ſaith in an other place that it is graunted to the diſciples to know the miſteries of þ kingdō of god, vnto whō he cōfeſſeth he ſpak darkly & in prouerbs: for there (that is, Mat. 13. 11) he putteth a difference betweene them and the reſt of the common people, that he ſpeaketh vnto the common people in parables. I aunſwere, there was not ſo great ignoraunce in the diſciples, but that they did lightlye taſte what their Maiſter meant: So that he ſeparateth them frō the flock of the blind not without cauſe. He ſaieth now, that his word hath bene hitherto allegoricall vnto them, in reſpecte of that manifeſt light of vnderſtanding, which he would giue them ſhortly by the grace of his ſpirite. Therefore both theſe thinges are true, that they did far paſſe thoſe vnto whom the woord of the Goſpel was vnfauerie: and that they were but young beginners in reſpect of the new wiſdome, which the ſpirite brought them.

26. *In that houre.* He repeateth the cauſe againe, why the celeſtial treaſures

ſures ſhall be opened then ſo liberally: to witte, becauſe they ſhall aske in the name of Chriſt whatſoeuer they ſhall haue neede of: and GOD will deny nothing, which ſhal be asked in his ſons name. But there ſeemeth to be ſome diſagreement in the words. For Chriſt addeth immediately after, that it ſhalbe ſuperfluous that he ſhould aske the father. But to what end ſerueth it to pray in his name, vnleſſe he take vpon him the office of a patrone? And 1. Ion. 2. 1. he calleth him our Aduocate. Furthermore, Paule doth teſtifie, Rom. 8. 32. that he maketh interceſsion for vs now. The authour of the Epiſtle to the Hebrewes confirmeth the ſelf ſame thing, 7. 25. I aunſwere that Chriſt dooth not ſimply deny in this place that he is an interceſſour: but his onely meaning is this, that the father ſhalbe ſo inclined towarde the diſciples, that he ſhall willingly & readily giue them whatſoeuer they ſhall pray for. The father ſaieth he, ſhall meete you, and for his infinite loue towarde you, ſhall preuente your patrone, whoe ſhoulde otherwiſe ſpeake for you. And when as Chriſt is ſaid to make interceſsion for vs vnto the father, let vs imagine no carnall thing of him, as if falling down at the fathers knees, hee didde humbly pray for vs: but the power of his ſacrifice, whereby hee once reconciled God vnto vs, being alway greene and effectual, the bloud wherewith he purged our ſins, the obedience which he perfourmed, are a continual interceſsion made for vs. This is a notable place, whereby wee are taught that we haue the heart of God ſo ſoone as we haue ſet the name of his ſonne againſt him.

27. *Becauſe you haue loued me* VVe are taught by theſe words, that this is the onely band of our coniunction with GOD, if we be ioyned vnto Chriſt. And we are ioyned by a faith, not feigned, but ſuch as proceedeth from a ſincere affection, which he ſignifieth by this woord *loue*. For there is no man that beleeueth in Chriſt purely, ſaue he that loueth & imbraceth him with his whole heart. VVherefore he did well expreſſe the force and nature of faith by this word. But if ſobeit God beginne to loue vs then, after that we haue loued Chriſt, it followeth that the beeginning of our ſaluation is of our ſelues: becauſe we preuent the grace of God. But very many teſtimonies of the ſcripture are againſt this opinio and ſentence. The promiſe of God is, I wil make them loue me. And 1. Ioh. 4. 10. he ſaith, not that we loued him firſt. It were ſuperfluous to gather any more places: becauſe there is nothing more certeine thē this doctrine, that the Lord calleth thoſe thinges which are not, that he rayſeth vp the dead, that he adioyneth himſelf vnto ſtrangers, that he maketh fleſhy harts of ſtony harts, that he appeareth vnto thoſe that ſeeke him not. I anſwere, that men, if they be of the number of the elect, are beloued of god before their calling after an hiddē maner, who loueth al his before they are created. but becauſe they are not as yet reconciled, they are worthily coūted Gods enemies, as Paul ſaith, Ro. 5, 10. After this ſort we are ſaid in this place to be loued of god, when as we loue Chriſt: becauſe we haue a pledge of his fatherly loue, of whom we were afraid before, as of a ſeuere iudge, which hated vs.

28. *I came out from the father.* This ſpeach ſetteth forth vnto vs Chriſt his diuine power: for our faith ſhuld not be firmly fixed in him, vnleſſe it did lay hold vpon his diuine power. For his death & reſurrection, which are two pillers of faith ſhould helpe vs litle or nothing, vnleſſe his heauenly power were annexed thereunto.

Now

Now we vnderſtand how we ought to imbrace Chriſt: to witte, that our faith doe weigh and conſider the purpoſe and power of God by whoſe hand he is offered vnto vs. Neither muſt we take this coldly that he came out from God: but we muſt know alſo to what end, and wherefore he came out, to wit that he might be vnto vs wiſdome, ſanctification, righteouſneſſe and redemption. In the ſecond member whiche he added by & by is noted the perpetuitie or continuance of his power. For the Diſciples might think that that was a temporall benefite, that their maſter was ſent to be the redeemer of the worlde. Therfore he ſaid that he returned vnto the father to the ende they may bee fully perſuaded that none of thoſe good thinges doe fall away by his departure which he hath brought: becauſe he powreth out the force and effect of his reſurrection out of his heauenly glory. Therefore he left the world, when as he was receiued into heauen putting off our infirmities: yet neuertheleſſe his grace is forcible toward vs: becauſe he ſitteth at the right hand of the father that he may enioy the gouernment of al the whole world.

29 *The Diſciples ſay vnto him, behold now ſpeakeſt thou plainely, and ſpeakeſt no Prouerbe.*

30 *Now we know, that thou knoweſt all thinges, and haſt no need that any man ſhould aske thee any queſtion: in this we beleeue that thou cameſt out from God.*

31 *Ieſus anſwered them: Doe yee now beleeue?* 32 *Behold the houre ſhall come, & commeth nowe, wherein you ſhall bee ſcattered euery man to his owne: and yee ſhal leaue me alone, although I am not alone: becauſe the father is with me.*

33 *Theſe things haue I ſpoken, that yee may haue peace in me: ye haue tribulation in the worlde: but be of good courage I haue ouercome the world.*

29 *The Diſciples ſay vnto him.* Hereby it appeareth how effectuall that conſolation was, becauſe it lifted vp vnto great ioyfulneſſe thoſe mindes which were before caſt downe and diſcouraged: and yet notwithſtanding it is certaine that the Diſciples knew not as yet what Chriſte his ſpeech did import. But although they comprehended it not as yet, yet the only ſmel did refreſh thē. In that they cry out that their maſter ſpeaketh *plainely and without any figure*, they paſſe meaſure in that: yet according to their meaning they teſtifie the truth. VVhich thing we doe alſo trie at this day: for he that hath taſted but a little only of the doctrine of the Goſpell, he is more enflamed and fealeth more force in a ſmall quantitie and portion of faith, then if he had knowen all Plato. Yea, the ſighes and ſobs which the ſpirite of God ſtirreth vp in the heartes of the godly, doe ſufficiently teſtifie that God worketh by ſome ſecrete meanes aboue their capacitie. For otherwiſe Paule woulde not call them vnexpreſſeable. Ro. 8. 26. VVe muſt thus thinke that the Apoſtles felt ſome profiting, ſo that they might truly teſtifie that Chriſte his wordes were not now altogether darke vnto them: but they were deceiued in that they ſeemed to themſelues to be wiſer then they were. And the errour proceeded thence, becauſe they knew not of what ſort the gifte of the ſpirite ſhould be. Therefore they reioyce before the time, as if a man ſhould thinke that he were rich, when he hath but one crowne of gold. They gather by certaine ſignes, that Chriſt came foorth from God, they boaſt as if they wanted nothing els. But they were farre from that

knowledge as yet, ſo long as they vnderſtood not what Chriſt ſhould be afterward.

31 *Now yee beleeue.* Becauſe the diſciples had too great a good liking of themſelues, Chriſt telleth them, that remembring their infirmitie they muſt rather keepe themſelues within their compaſſe. VVee doe neuer know ſufficiently what we lacke, and how farre wee are off from the fulneſſe of faith, vntill we be come vnto ſome ſerious experiment and tryall. For the thing it ſelfe doth now declare how weake the faith was, which we thoght was perfect. Chriſt calleth back his diſciples vnto this, and he pronounceth that it ſhal come to paſſe ſhortly that they ſhal leaue him. For perſecution is like a touchſtone to trie faith, whiche whenas it appeareth to be but ſmall, thoſe men begin to tremble and ſhrinke together who were puffed vp before. Therefore Chriſte his interrogation is ironicall and made ieſtingly: as if he ſhould haue ſaide, doe ye boaſt therefore as if you were filled with faith? But there is a triall at hand which ſhall bewray your emptineſſe. Our ſecuritie muſt be brideled thus whileſt that it paſſeth meaſure too much. But it might ſeeme that there was either no faith ar all in the diſciples, or that it was extinguiſhed then, when hauing forſaken Chriſt they ran vp & down. I anſwere, that howſoeuer their faith was caſt, downe and did faint and fayle, yet there remained ſomething whence newe ſlippes myghte ſpring.

32 *I am not alone.* This correction was added to the ende we may know that Chriſt is no whit impayred when he is forſaken of men. For ſeeing that his trueth and glory is grounded in himſelfe, and that he doth not depende vpon the faith of the worlde, if he chaunce to bee forſaken of the whole world, yet neuertheleſſe hee remaineth perfect: becauſe he is God and needeth not the help of an other. In that he ſaith that his father will *bee with him*, it is as much as if he ſhould ſay that god is on his ſide, ſo that he hath no neede to borrow any thing of menne. VVhoſoeuer ſhall ponder theſe thinges, he ſhall ſtand ſtedfaſt when all the whole world is like to fall, neither ſhal the falling of all other ouerthrowe his faith. For we doe not giue God his due honour, vnleſſe hee alone be ſufficient for vs.

33 *Theſe thinges haue I ſpoken vnto you.* Hee repeateth againe how neceſſary thoſe comfortes were which he vſed to giue them. And hee proueth by this reaſon, that much ſorow and tribulations are prepared for them. Therefore we muſt firſt of all note this admonition, that all the godly may bee perſuaded that their life is ſubiect to great miſerye, that they may prepare themſelues to ſuffer and indure them. Therefore ſeeing that the worlde is vnto vs like the ſurging Sea, wee ſhall not find true peace any where els ſaue only in Chriſt.

Nowe we muſt note the meanes and way to enioy the ſame. He ſaith that they ſhall haue peace if they goe forwarde in this doctrine. VVill we then haue our mindes quiet and free in the middeſt of afflictions? Let vs take good heede vnto this ſermon of Chriſt, which ſhall giue vs peace in him.

Bee of good cheere. As our ſluggiſhneſſe ought to be corrected with diuers afflictions, and wee muſt bee awaked to ſeeke remedie for our miſeries: ſo the Lord wil not haue vs to be diſcouraged, but rather to fight

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ioyfully: whiche cannot be vnleſſe we be certaine to haue ſucceſſe. For if we fight not knowing whether we ſhall haue the victorie or no, all our deſire and endeuour ſhall fall to the ground by and by. Therefore when Chriſt calleth vs to fight, hee furniſheth vs with ſure hope of victorie: although we muſt neuertheleſſe take ſome paine. Furthermore, becauſe there is alwayes in vs great matter of trembling, hee telleth vs that we muſt hope for this cauſe, becauſe hee hath ouercome the worlde not for himſelfe alone but for our ſakes. So it ſhall come to paſſe, that when we be almoſt oppreſſed in our ſelues, wee may be able ſafely to contemne what miſerie ſoeuer lyeth vpon vs, when we beholde that great glory, whereunto our head hath attained. VVherefore if wee deſire to be Chriſtians, we muſt not ſeeke to bee free from the croſſe, but let vs be content with this one thing, that ſo long as we fight vnder Chriſtes banner, wee are notwithſtanding out of daunger euen in the very conflict. Chriſt comprehendeth in this place vnder this woorde *worlde*, whatſoeuer is contrary to the ſaluation of the godly: and eſpecially all the corruptions which Satan abuſeth, that hee may deceiue vs.

Chap. 17.

1 *THeſe thinges ſpake Ieſus and hee lifted vp his eyes towarde heauen, and ſaid, Father the houre is come, glorifie thy ſonne, that thy ſonne may alſo glorifie thee.*

2 *As thou haſt giuen him power of all flesh: that he may giue life to all thoſe whom thou haſt giuen him.*

3 *And this is eternall life, that they may knowe thee the only true God, and Ieſus Chriſt whom thou haſt ſent.*

4 *I haue glorified thee vpon earth, I haue finished the woorke which thou hadſt giuen mee to doe.*

5 *And now glorifie thou mee father, with thy ſelfe with the glory which I had with thee before the worlde was.*

1 *Theſe thinges ſpake Ieſus.* After that the Lorde had made an ende of preaching vnto his Diſciples concerning the bearing of the croſſe, he ſet before them comfortes, whereunto they might leane and ſo perſiſt. VVhen hee promiſed them the comming of the ſpirite, hee put them in better hope, and hee intreated of the glory & excellencie of his kingdome.

Nowe he turneth himſelfe vnto prayer and that for good cauſes: for doctrine waxeth colde vnleſſe it be made effectuall by God. Therefore he giueth an example to all teachers, that they doe not onely take paine in ſowing the ſeed of the woorde, but that they intermingle prayers that they craue Gods helpe, that his bleſſing may make their labour fruitefull. In ſumme, this prayer of Chriſte was as it were a ſealing vp of the former doctrine: both that it might bee ſure in it ſelfe, and alſo that the Diſciples might the more ſtedfaſtly beleeue it.

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In that Iohn ſaith that Chriſt prayed lifting vp his eyes toward heauen that was no ſmall ſigne of zeale and feruentneſſe. For Chriſte teſtified in deede by this geſture, that he was rather in heauen by the affection of his minde, then in earth, that he might talke familiarly with God. He looked vp toward heauen, not becauſe God is ſhut vp there, who doeth alſo fill the earth: but becauſe his maieſtie appeareth there chiefly, and ſecondly, becauſe the beholding of heauen doth admoniſh vs, that the power of God doth farre ſurpaſſe all creatures. To the ſame purpoſe ſerueth the lifting vp of his handes when as he prayed: for ſeeing that men are ſlacke and ſlowe by nature, and their earthly nature doth bend them downewarde, they haue neede to be ſtirred vp thus, yea they haue neede of chariots to carry them vp vnto God. But and if we couet to imitate Chriſt truly, we muſt take heed that our ceremonies, expreſſe no more then is in the minde: but let the inward affection mooue both handes, feete, tongue, and whatſoeuer we haue. VVheras the Publicane Luke 18.13. did rightly pray vnto God caſting down his eyes, it is not contrary to this ſentence. For although beeing confounded with his ſinnes, he did caſt downe himſelfe, yet did not that humilitie hinder him but that he craued pardon with boldneſſe. It was meete for Chriſte to pray after another ſort, who had nothing whereof he needed to bee aſhamed. Againe it is certaine that Dauid himſelfe prayed ſometimes after one ſort, ſometimes after another as the matter required.

Father the houre is come. Chriſt deſireth to haue his kindome made famous that he may on the otherſide ſet foorth the glorye of his father. Hee ſaith that the houre is come, becauſe although hee was declared by myracles and all kinde of power to be the ſonne of God, yet his ſpirituall kingdome was yet obſcure, which ſhined out ſhortly after. If any man obiect, that there was nothing leſſe glorious then Chriſt his death which wat then at hand: I anſwere, that there appeareth vnto vs great renowne in that death, which is hid from the wicked: becauſe we know that the world was reconciled vnto God there, when our ſinnes were purged, that the curſe was taken away, that Satan was ouercome. And to this end tendeth Chriſt his petition, that his death may bring foorth fruite by the power of the heauenly ſpirite, ſuch as was decreed by the eternall counſell of God. For he ſaith that the houre is come, not that which is appointed by mans will, but which God had ordeined. And yet this prayer is not ſuperfluous, becauſe Chriſt doth ſo depende vpon the will of God, that yet notwithſtanding he knew that hee ought to deſire that, which he promiſed ſhould ſurely come to paſſe. God will do whatſoeuer he hath determined, not only when the whole world ſleepeth, but alſo when it gainſtandeth him: yet neuertheleſſe it is our dutie to aſk of him whatſoeuer he hath promiſed: becauſe this is the vſe of promiſes, that they ſtirre vs vp to pray.

That thy ſonne may be glorified. He giueth vs to vnderſtand that there is a mutuall illuſtration of his glory and his fathers: for to what end doth Chriſt appeare, ſaue only that he may leade vs vnto the father? VVherupon it followeth that what honour ſoeuer is giuen vnto Chriſte, it is ſo farre from diminiſhing the fathers honour, that it doth more eſtabliſh it. VVe muſt alwayes remember what perſon Chriſte beareth in this place: for we muſt conſider his diuinitie alone: becauſe he ſpeaketh in

as much as he was God reuealed in the flesh, and according to the office of a mediatour.

2 *As thou hast giuen him.* Hee proueth againe, that he asked nothing saue that which was agreeable to the will of the father: likeas this is a perpetuall rule of prayer to aske no more, then that which God woulde giue of his owne accord, because there is nothing more prepostrous then to vtter before him whatsoeuer we list.

Power of all flesshe. He meaneth the rule & gouernment which was giuen Christ, when the father made him king and head, but we must note the ende, to wit, that he may giue life to all his. Therefore Christe tooke vpon him the rule and gouernment, not so much for his owne sake as for our saluations sake. Therefore it is meete that we submit our selues vnto Christ willingly, not only that wee may obey God, but because there is nothing more amiable then this subiection, seeing that it is vnto vs the cause of eternal life. Christ saith not that he is made the gouernour of all the whole world, to the end he may giue life vnto all men in generall: but he restraineth this grace vnto those *who are giuen him.* And how are they giuen him? For the father hath also put the reprobates vnder him. I answere, that the elect only are of his peculiar flock, which he hath taken to keepe as a shepheard. Therefore the kingdome of Christ is extended indeed vnto all men, but it is wholesome onely to the elect, who with willing obedience doe followe the voyce of their Pastour. For hee compelleth the other to obey him whether they wil or no, vntill he doe at length breake them all to peeces with his yron sceptre.

3 *And this is eternall life, that they may knowe.* Now doth he define the manner of giuing life, to wit, when he illuminateth the elect, that they may know God aright. For he doth not intreate in this place of the fruition of the life which we hope for, but only how men come vnto life. And to the ende we may well and throughly vnderstand this sentence, we must first of all knowe that we are al in death, vntill God shine vnto vs, who is life alone: and so soone as he hath appeared vnto vs, because we possesse him by faith, wee doe also enter into the possession of life. Hereby it commeth to passe that the knowledge of him is truly and worthily said to be wholesome to saue vs.

Furthermore, almost euery word hath his weight: for he meaneth not in this place all manner of knowledge of God, but that which transformeth into the image of God, from faith to faith: yea it is all one with the faith whereby we are ingrafted into the body of Christe, and are made partakers of the adoption of God, and heires of the kindome of heauen. And because God is knowen in the face of Christ alone, who is his liuely and expresse image, therefore is it said, *that they may know thee and Christ whom thou hast sent.* For in that the father is placed first, that is not referred vnto the order of faith, as if our minde did afterward discend vnto Christe, when we know God, but the sense is that God is knowen at length when the mediatour is put betweene. There are two Epithites added, *true* and *only*, because it is necessary first that faith doe distinguish god from al the vain inuentions of men, & that hauing embraced him with firme certaintie, it be bended no whither, ne yet faint and wauer: and secondly, that being persuaded that there is no

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imfect thing in God, it be content with him alone: whereas ſome doe reſolue it thus, that they may knowe thee, who art God alone, it is cold. Therfore this is the ſenſe, that they may acknowlege thee to be the true God. But Chriſt ſeemeth by this meanes to diſpoyle himſelfe of the right & name of the diuinitie. If any man anſwere that this word *God* is to be applyed vnto Chriſt as well as to the father, the ſame queſtion ſhalbe moued concerning the holy Ghoſt, For if the father only & the ſonne be one God, the ſpirite is driuen from this degree, which is abſurd.

VVe may eaſily anſwere if any man take heede vnto the manner of ſpeech, which Chriſt vſeth euery where in the Goſpell of Iohn, whereof I haue ſo often tolde the Readers alreadie that they ought to bee acquainted therewith. Chriſt appearing in the ſhape of man, ſignifieth vnder the perſon of the father, the might, eſſence, and maieſtie of God. Therefore the father of Chriſte is the only true God, that is that God which had promiſed þ world a redeemer long ago, is one. But the vnitie and veritie of the Godhead ſhalbe found in Chriſt: becauſe Chriſt was humbled for this cauſe, that he myght lift vs vp on high. VVhenas we are come thither then his diuine maieſtie doth ſhewe foorth it ſelf: then he is knowen wholy in the father, and the father is knowen wholy in him.

In ſumme, hee that ſeparateth Chriſt from the diuinitie of the father, he doth not know him as yet, who is the only true God: but hee doth rather forge to himſelfe a ſtraunge God. Therefore we are commaunded to know God, and Chriſt whom he hath ſent, by whom as by his out ſtretched hand he inuiteth vs vnto himſelfe. VVhereas ſome doe thinke that this is an vniuſt thing, if men doe periſh for the ignoraunce of God alone, it commeth to paſſe thereby, becauſe they do not conſider that the fountaine of life is in the power of God alone, and that all thoſe which are ſtraungers from him, are depriued of life.

Now if we come vnto God only by faith, infidelitie doth hold vs neceſſarily in death. If any man obiect that the iuſt and innocent haue iniurie done them otherwiſe, if they bee condemned, wee may eaſily anſwere that there is no right or ſincere thing in men ſo long as they continue in their owne nature. And we are renued as Paule teſtifieth into the image of God by knowledge. Now is it worthie the labour to gather three pointes togeather, that the kingdome of Chriſte bringeth life and ſaluation, Coloſſ. 3. 10. Secondly, that all men doe not receiue life thence, and that it is not Chriſt his office to giue life vnto all men, but only to the elect whom the father hath committed to his tuition. Thirdly, that this life is placed in faith, and Chriſte beſtoweth it vppon thoſe whome hee illuminateth into the faith of the Goſpell, whereby we gather that the gifte of the heauenly wiſedome and of illumination is not common to all men, but proper to the elect. It is true that the Goſpell is offered vnto all men, but Chriſte ſetteth foorth in this place the hidden and effectuall manner of teaching, whereby the children of God alone are drawen vnto faith.

4 *I haue glorified thee.* Hee ſaith thus for this cauſe, becauſe God was made knowen vnto the worlde both in his doctrine and alſo in his myracles. And this is the glory of God if wee knowe what he

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is. VVhenas he addeth that hee hath finiſhed the worke which was inioyned him, hee meaneth that he hath fulfilled the whole courſe of his calling for that was the due and appointed time, wherin he was to be receiued into the heauenly glory. And hee doth not onely ſpeake of his office of teaching: but he doth alſo cõprehẽd the other parts of his miniſtery. For although the principal part remained as yet, to wit, the ſacrifice of his death, wherwith he ſhould purge the ſinnes of al men: yet becauſe the houre of his death was now preſent, he ſpeaketh as if he had ſuffered death alreadie.

This is therefore the ſumme, that hee may be ſent of his father into the poſſeſſion of his kingdome: for aſmuch as hauing ended his courſe, there remained nothing els for him to doe, ſaue only that hee might bring foorth the fruite and effect of all thinges by the power of the ſpirite, which he had done vpon earth according to the commaundement of his father, according to that of Paule. Philippians the ſecond Chapter and ſeuenth verſe. Hee abaſed himſelfe, taking to himſelfe the ſhape of a ſeruant, therfore hath the father exalted him, and hath giuen him a name, &c.

5 *VVith the glory which I had with thee.* He deſireth to be glorified with the father, not that he would haue the father glorifie him inwardlye without any witneſſe, but that beeing receiued into heauen, hee may glorioufly ſhew foorth there his greatneſſe and power, that euery knee may bowe vnto him, &c. In the ſame place 10. Therefore this clauſe *with the father*, is ſet againſt earthly and tranſitorie glory in the former member: like as Paule, Rom. the ſixth chapter and the tenth verſe, when as he ſaith, that he dyed to ſinne once, and that he liueth now vnto God, he expreſſeth the bleſſed immortalitie. Afterwarde he declareth that he deſireth nothing which he himſelfe had not before: but onely that he may appeare to be ſuch in the fleſh, as he was before the creation of the worlde: or (if you will that I ſpeake more plainely) that the diuine maieſtie, which he had alwayes, may now ſhine in the perſon of the mediatour, and in mans fleſh which hee had put on. An excellent place whereby wee are taught that Chriſte is no fleſhe or temporall GOD. For if his glorye was eternall hee him ſelfe was alſo alwayes.

Moreouer, there is a manifeſt diſtinction made heere betweene his perſon and the perſon of the father: VVhence wee gather that God is not only eternall but that the worde of God is alſo eternall, which was begotten of the father before the beginning of the worlde.

6 *I haue declared thy name to the menne whiche thou gaueſt mee out of the worlde, thine they were and thou gaueſt them mee, and they haue kepte thy woorde.*

7 *Nowe haue they knowne that all thinges whiche thou haſt giuen mee, are of thee.*

8 *Becauſe I haue giuen them the wordes which thou gaueſt mee, and they haue receiued them: and they haue knowen indeede that I came foorth from thee, and they haue beleeued that thou haſt ſent mee.*

9 *I pray*

9 *I pray for them: I pray not for the worlde, but for them whom thou haſt giuen me becauſe they are thine.*

10 *And all mine are thine: and thyne are mine, and I am glorified in them.*

11 *And I am no longer in the worlde: and they are in the worlde, and I come vnto thee. O holy father, keepe them in thy name, whom thou haſt giuen mee, that they may be one as we are one.*

6 *I haue declared thy name.* Chriſt beginneth here to pray vnto the father for his Diſciples. And he commendeth their ſafetie now, with the like affection of loue, wherewith he was about to ſuffer death for them ſtraightway. And the firſt reaſon of this his commendation is, becauſe they haue embraced the doctrine whiche maketh men the children of God truly and indeede. There was no faithfulneſſe and diligence wanting in Chriſt to call al men vnto God: but his labour was effectual & profitable only in the elect, his preaching was commō to all men, which did declare and make manifeſt the name of God: neither ceaſed hee to auouch his glory amongeſt the obſtinate. VVhy ſaith he then that hee declared it only vnto a fewe, ſaue only becauſe the elect alone doe profite, being taught inwardly by the ſpirite? Gather therefore that all men before whom doctrine is ſet, are not taught truly and effectually: but thoſe only whoſe minds are illuminated. Chriſt aſſigneth the cauſe vnto Gods election: becauſe he putteth no other difference why, paſſing ouer ſome he declared the name of the father vnto other ſome, ſaue only becauſe they were giuen him. VVhereupon it followeth that faith floweth from the ſecrete predeſtination of God, and that therefore it is not giuen vnto all men in generall: becauſe all men doe not appertaine vnto Chriſt. VVhen he addeth, *Thine they were, and thou gaueſt them me*, the eternitie of election is firſt of all noted: and ſecondly how we muſt conſider it. Chriſt declareth that the elect were alwayes Gods. Therefore God diſtinguiſheth them from the reprobate, not by faith or any merite, but by meere grace: becauſe whileſt that they are the fartheſt & moſt eſtraunged from him, yet he accounteth them his owne in his hidden counſell. The certaintie conſiſteth in that, that he giueth all thoſe to his ſonne to keepe, whom he hath choſen, leaſt they periſhe. And wee muſt turne our eyes vnto this, that we may knowe aſſuredly that we are of the order of the children of GOD. For Gods predeſtination is hidden in it ſelfe: and it is reuealed vnto vs in Chriſte alone.

They haue kept thy worde. This is the third degree. For the firſt is free election: the ſecond that giuing, whereby we paſſe ouer into Chriſtes tuitiō. Being receiued by Chriſt we are gathered by faith into his ſheepfolde. The worde of God is ſoone forgotten amongeſt the reprobate, but it taketh roote in the elect: whereby they are ſaid to keepe it.

7 *Now they haue knowen.* That which is the chiefeſt thing in faith is expreſſed here, whileſt that wee beleeue in Chriſt in ſuch ſort, that faith ſtayeth not in the beholding of the fleſhe, but conceiueth his diuine power. For when he ſaith, *They know that all thoſe things are of thee which thou haſt giuen mee:* he meaneth that the faithfull doe perceiue that all that whiche they haue is celeſtiall and diuine. And truly vnleſſe we lay holde vppon

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God in Chriſt, we muſt needes ſtagger continually.

8. And they haue receiued them. Hee expreſſeth the manner of thys knowledge: becauſe they haue receiued the doctrine which he taught. And leaſt any manne ſhoulde thinke that his doctrine was of manne, or that it ſprange vppe in the earth, he profeſſeth that GOD is the authour thereof, when hee ſayeth, *The woordes which thou haſte giuen mee, haue I giuen vnto them.* Hee ſpeaketh according to his cuſtome, in the perſon of a mediatour or miniſter, when hee ſayeth that he hath taught that onely, which hee receiued of the father. For in as muche as his eſtate in the fleſhe, was yet baſe, and his diuine Maieſtie lay hidde vnder the ſhape of a ſeruaunt, he doeth rather ſignifie God vnder the perſon of the father. Neuertheleſſe, we muſt remember that which Iohn teſtified in the beginning, that in as muche as Chriſte was the eternall woorde of God, he was alwayes one God wyth the father. The ſenſe therefore is thys, that Chriſte was a faithfull witneſſe of GOD amongeſt the Diſciples, that their faith might be grounded in the onely trueth of God, ſeeinge that the Father himſelfe ſpake in the Sonne. But the receiuinge whereof he ſpeaketh, commeth thence, becauſe he declared the Fathers name vnto them effectually.

And they haue knowen in deede. Hee repeateth the ſelfe ſame thinge in other woordes, which he hadde touched before. For, that Chriſte came foorth from the Father, and that he was ſent of the Father, are as muche as that which went before, that al thoſe things are of the Father, which he hath. The ſumme is, that faith muſt ſtraight way beholde Chriſte: yet ſo, that it conceiue no earthly and contemptible thing of hym, but that it be caryed vpwarde vnto his diuine power, that it maye be fullye perſwaded that it hath God, and what ſoeuer is Gods perfectly in him. VVe muſt alſo note, that he vſeth this worde *knowen* in the former member: and afterward this woord *(beleeued,)* for by this meanes he teacheth vs, that there can be nothing rightly knowen concerning God, ſaue onely by faith: and that there is ſo great certaintie in faith, that it may worthely be called knowledge.

9. I pray for them. Chriſt hath hitherto rehearſed that, whiche might purchaſe fauour for the Diſciples with the father: nowe hee frameth the prayer it ſelfe, wherein hee declareth that hee asketh nothynge but that whiche is agreeable to the will of the father, becauſe hee doeth onelye commende thoſe vnto the father, whome hee loueth of hys owne accorde. For hee ſayeth flatly, that hee prayeth not for the world, becauſe he is carefull for none, but for his owne flocke, whiche he hath receiued from the fathers hande. Yet this may ſeeme to be an abſurde thynge, for there canne no better rule of prayer be inuented, then if wee followe Chriſte our guide and maiſter. But we are commaunded to praye for all menne: and againe, Chriſte himſelfe prayed afterward indifferently for all menne, Father pardon them, for they knowe not what they doe. I anſweare that the prayers which we make, are yet notwithſtanding reſtrained vnto the Elect. VVee muſt deſire that this manne, and that, and euery manne may be ſaued, and ſo comprehende al mankinde, becauſe we cannot as yet diſtinguiſh the elect from the reprobate: yet neuertheleſſe, when we pray that the kingdome of God maye come, we doe alſo pray, that he will deſtroy his ennemies.

There is thys onely difference, that wee pray for the ſaluation of all menne, who wee knowe are created after the image of GOD, and whiche haue the ſame nature whiche wee haue: wee leaue their deſtruction to Goddes iudgement, whome hee knoweth to be reprobates. But there was another ſpeciall reaſon of the prayer, which is recited heere, whiche ought not to bee followed as an example. For Chriſte prayeth not accordinge to the bare feelinge of faith and loue: but beinge entred into the ſecreat places of heauen, hee ſetteth before his eyes the ſecreat iudgements of the Father, which are hidden from vs, ſo longe as wee walke by faith. Furthermore, wee gather out of theſe wordes, that GOD chuſeth whome hee thinketh good vnto him ſelfe out of the worlde, that they may bee heyres of life: and that this difference commeth not from mennes merites, but that it dependeth vppon hys meere good will. For thoſe menne whiche place the cauſe of election in man, they muſt beginne wyth faith. And Chriſte ſayeth flatly, that they were the fathers whiche are giuen hym. And it is certaine that they are giuen for this cauſe that they may beleeue, and that faith floweth from thys giuinge. If this giuinge bee the beginninge of faith, and if election doe goe before it in order and time, what remaineth, but that wee confeſſe that they are choſen freely, whome GOD will haue ſaued, out of the worlde. Nowe, ſeeinge that Chriſte prayeth for the electe alone, wee muſt needes haue the faith of election, if wee will haue our ſaluation commended to the father by him. Therefore they doe great iniurie to the faithfull, whiche goe about to blotte out the knowledge of election out of their mindes, becauſe they depriue them of Chriſte his voyce and conſent. Furthermore, the peruerſe dulneſſe of theſe menne, is refuted in theſe woordes, who vnder the colour of election, doe giue themſelues vnto ſlouthfulneſſe, whereas it ought rather to ſharpen and prouoke in vs the deſire to praye, as Chriſte teacheth by hys owne example.

10. *And all mine are thine.* Heereunto belongeth the former member, that hee ſhall ſurely be heard of the father. I commende none other, ſayeth he, vnto thee, ſaue thoſe whome thou acknowledgeſt to be thine owne: becauſe I haue nothinge that is ſeparated from thee: therefore I ſhall not take the repulſe. In the ſeconde member hee ſheweth that hee hathe iuſt cauſe to care for the elect: becauſe they are his owne, after that they are the fathers. All theſe thinges are ſpoken to the confirmation of our faith. VVee muſt not ſeeke for ſaluation anye where elſe, ſaue onely in Chriſte. VVee will not bee content with Chriſte, vnleſſe wee knowe that wee poſſeſſe GOD in hym. Therefore wee muſt knowe and holde that vnitie whyche is betweene the Father and the Sonne, whyche cauſeth that there is no diuiſion betweene them. That agreeth with the ſeconde member which hee addeth afterwarde, that hee was glorified in the diſciples. For it followeth that it is meete that hee further their ſaluation on the other ſide. And this is a good ſigne and token to confirme our faith, that Chriſt will neuer neglect our ſaluation, if he ſhall be glorified in vs.

11. *I am not nowe in the worlde.* Hee ſheweth an other cauſe whye hee prayeth ſo earneſtlye for his Diſciples: to witte, becauſe they ſhall ſhortly

ſhortly be depriued of his corporal preſence, vnder which they reſted hytherto. So long as hee was conuerſant with them, hee browded them vnder his winges as a henne doth her chickins: now when hee departeth he prayeth his father to couer them with his ſauegard: and this doth he in reſpect of them. For he prouideth a remedie for their feare that they may reſt vpon God himſelf, vnto whom hee deliuereth them now as it were from hand to hande. And we gather no ſmall comforte hence when we heare that the ſonne of God is ſo much the more carefull for the ſafetie of his, whenas he leaueth them according to the body. For we muſt gather thereby that he reſpecteth vs at this day alſo, whileſt we are in the world, that he may prouide for our miſeries from his heauenly glory.

Holy father. The whole prayer tendeth to this ende that the diſciples may not be diſcouraged, as if their eſtate ſhould bee woorſe, becauſe of the corporall abſence of their maſter. For ſeeing that Chriſt was gyuen them for a ſeaſon to be their keeper, he reſtoreth them now againe into his fathers hande, as hauing fulfilled his function, that heereafter they may be preſerued through his protection and power. The ſumme is this, whenas the Diſciples are depriued of the beholding of the fleſhe of Chriſt, they ſuffer no loſſe becauſe God receiueth them into his tuition, whoſe power is euerlaſting.

Hee preſcribeth the manner of preſeruing them, *that they may bee one.* For looke whom the father hath determined to ſaue, he gathereth thoſe into the holy vnitie of faith and the ſpirite. But becauſe it is not ſufficient, if men conſpire together any manner of way, this clauſe is added *euen as wee.* For our vnitie ſhall be happy then, if it repreſent the image of God the father and of Chriſt, as the waxe doth receiue a forme from the ring wherewith it is ſealed. But I will expounde ſhortly after howe the father and Chriſt are one.

12 VVhileſt I was with them in the world, I haue kept them in thy name. Thoſe whom thou haſt giuen mee haue I kept: and none of them hath perished, but the ſonne of perdition, that the ſcripture might be fulfilled.

13 And now I come vnto thee, and theſe thinges ſpeake I in the worlde, that they may haue my ioy fulfilled in themſelues.

12 VVhileſt I was in the worlde. Chriſt ſaith that he hath kept them in his fathers name, becauſe he maketh himſelf a miniſter only, which hath done nothing ſaue only through the power of God, and his ayd. Therfore he giueth vs to vnderſtand that it is vnlikely that they ſhould periſhe now, as if the power of God were extinguiſhed by his departure. But this ſeemeth to be a very abſurd thing, that Chriſt reſigneth this dutie to keepe them, vnto God: as if he did ceaſe to be the keeper of his, hauing finiſhed the courſe of his life. VVe may readily anſwere that he ſpeaketh in this place only of the viſible keeping, which had an ende in the death of Chriſte.

For truly ſo long as he was vpon earth, he had no neede to borrowe power of any other, whereby he might keepe the Diſciples: but this is wholy referred vnto the perſon of ỹ mediator, who appeared for a time

vnder the perſon of a ſeruaunt. And now hee commaundeth his Diſciples to lift vp their ſenſes ſtraightway into heauen, whenas they ſhall begin to lacke externall ayde. VVhereby we gather that Chriſt doth no leſſe keepe the faithfull at this day, then in times paſt: but after another ſort: becauſe his diuine maieſtie appeareth manifeſtly in them.

VVhom thou haſt giuen mee. He vſeth the ſame argument againe, that it is an vnmeete thing that the father ſhould caſt away thoſe, whome his ſonne kept at his commaundement euen vntil the end of his miniſterie: as if he ſhould ſay, I haue faithfully executed & perfourmed that which was enioyned mee by thee, leaſt any thing ſhould periſh in my hande: nowe ſeeing that thou takeſt that againe which thou hadſt giuen me to keepe, it is thy part and duetie to prouide that it may remaine ſafe. VVhereas he accepteth Iudas, he doth it not without reaſon. For although he was not of the elect and of the true and natuall flocke of God, yet the dignitie of his office did beare that ſhew. Neither would any man haue thought otherwiſe of him, ſo long as he ſtood in ſuch an excellent order. It is therefore concerning the Grammer an vnproper exception, but if we weigh the matter, it was requiſite that Chriſte ſhoulde ſpeake thus according to the common meaning of men. And leaſt any man ſhould thinke that the eternall election of God was any whit weakened in the deſtruction and ruine of Iudas, hee added alſo that he was the ſonne of perdition. By whiche wordes he giueth vs to vnderſtand, that God knew long agoe his fall, which happened ſodainly in the ſight of men. For the Hebrewes doe call him the ſonne of perdition, which is a loſt man or giuen ouer to deſtruction.

That the Scripture might bee fulfilled. This is referred vnto the next ſentence, Iudas fell away that the ſcripture might be fulfilled. But a man ſhall falſly gather thence, that the falling away of Iudas is rather to bee imputed to God then to himſelfe, becauſe he was neceſſarily enforced to doe it by reaſon of the propheſie. For the euent of thyngs muſt not bee aſcribed vnto the propheſies therefore, becauſe it was foretolde therein. For doubtleſſe the Propheres denounce nothing els but that which ſhould come to paſſe though they held their peace. Therfore we muſt not fet the cauſe of thinges thence. I confeſſe that there is nothing which commeth to paſſe, but it is ordeined of God: but the queſtion is now only concerning the ſcripture, whether the foretelling and propheſies doe lay any neceſſitie vpon men or no: which I haue already ſhewed to be falſe. For Chriſte intendeth not to lay the cauſe of Iudas his deſtruction vpon the ſcripture: but he meant only to take away the matter of offence, which might haue ſhaken, many weake ſoules: and the meanes whereby he taketh it away is, becauſe the ſpirite of GOD hath teſtified in times paſt that it ſhould ſo come to paſſe. For we are almoſt afraid when we ſee and heare new thinges which come ſodainly. This is a verie profitable admonition and ſuch as reacheth farre. For how commeth it to paſſe at this day that moſt men do faint by reaſon of offences, ſaue onely becauſe they remember not the teſtimonies of the ſcripture, wherewith God hath well armed his, whileſt that he hath in time foretold what euils ſoeuer they ſhould ſee.

13 Theſe things ſpeake I in the worlde. Chriſt ſheweth here that he praied not for the Diſciples ſo earneſtly as if he did doubt of, or were careful & ſory for their ſtate to come, but rather that he might remedie their carefulneſſe and heauineſſe. VVe knowe howe greatly our mindes are bent vnto externall helpes: if wee can eſpie any offer themſelues, wee catch them greedily, and doe not ſuffer our ſelues to bee pluckt away from them eaſilie. Therefore Chriſte prayeth vnto his father in preſence of the Diſciples: not that he needeth to ſay any thing, but that he may take from them doubting. *I ſpeake*, ſaith hee, *in the worlde*, that is, when they heare mee, that their heartes may be quiet. For their ſafetie was alreadie in ſafegarde, ſeeing that Chriſt had put it into the hand of God. He calleth that his ioy which the Diſciples ſhould conceiue from him: or if you will haue it more briefly, whereof he is the authour, cauſe, and pledge. For there is nothing but feare and vnquietneſſe in vs: and we haue peace and quietneſſe in Chriſt alone.

14 I haue giuen them thy worde, and the world hath hated them: becauſe they are not of the worlde, as I am not of the world.

15 I doe not aske that thou ſhouldeſt take them out of the worlde, but that thou ſhouldeſt keepe them from euill.

16 They are not of the world, as I am not of the world.

17 Sanctifie them in thy truth: thy worde is the truth.

18 As thou haſt ſente mee into the worlde, I haue alſo ſent them into the worlde.

19 And I ſanctifie my ſelfe for them, that they alſo may bee ſanctified in the truth.

14 I haue giuen them thy worde. Hee commendeth the diſciples to the father for another cauſe, becauſe they haue neede of his helpe, becauſe the worlde hateth them. Hee doth alſo ſet downe the cauſe of the hatred, becauſe they haue embraced the worde of God which the worlde cannot away with: as if hee ſhoulde ſay. It is thy part to defend them who are hated of the world for thy wordes ſake. VVe muſt now remember that we harde lately, that the ende of this prayer is, that Chriſt his ioy may be fulfilled in vs. Therefore ſo often as the furie of the worlde is kindled againſt vs in ſuch ſort that we ſeeme not to bee farre from deſtruction, let vs ſtraightway learne to hold vp this buckler, that God will neuer forſake thoſe, who labour for the Goſpell. Hee ſaith that the *Diſciples are not of the worlde*, becauſe they are ſeparated from the worlde, whomſoeuer he regenerateth by his ſpirite. Therefore God wil not ſuffer his ſheepe to wander amongſt wolues, but he ſheweth himſelfe to be their paſtour.

15 I doe not aske that thou ſhouldeſt take them out of the worlde. He teacheth wherein the ſafetie of the godly conſiſteth: not that beeing exempted from all trouble they ſhoulde liue at eaſe and daintily, but that they may remayne ſafe in the middeſt of daungers through Gods helpe. Neither doth he tell his father what is expedient, but hee doth rather prouide for the infirmitie of thoſe that be his, that they may temper their petitiõs (which for the moſt part paſſe their boundes) by this way

and meanes which he preſcribeth. In ſumme, he doth not promiſe the diſciples his fathers grace, þ it may ſet thē free from all care & labour: but he promiſeth them ſuch grace as may miniſter vnto them inuincible ſtrength againſt their enemies, & may not ſuffer thēto be ouerwhelmed with the huge heape of combates, which they ſhall ſuffer. Therefore if wee couet to be preſerued according to the rule whiche Chriſte hath deliuered, wee muſt not wiſhe to be free from euilles neither muſt we pray God to tranſlate vs by and by into bleſſed reſt: but let vs bee content with the certaine and ſure hope of victorie, and let vs in the meane ſeaſon reſiſt all euilles valiauntly, from whiche that wee may eſcape, Chriſt hath prayed vnto the father. In ſumme Chriſt taketh not his out of the wold, becauſe he will not haue them to be ſoft an ſlouthfull: yet notwithſtanding he deliuereth them from euill, that they may not be ouerwhelmed, For he will haue them to ſtriue, but hee will not ſuffer them to be wounded to death.

16 *They are not of the worlde, likeas.* Hee repeateth againe, that all the whole worlde hateth them, to the end that his heauenly father may the more beningly help them: & he doth alſo declare that this hatred proceedeth not from their offence, or fault but becauſe the world hateth God and Chriſt.

17 *Sanctifie them in thy truth.* This ſanctification comprehendeth the kingdome of God and the righteouſneſſe thereof, to wit, when God doth renue vs by his ſpirite, and confirmeth and proſecuteth vnto the ende the grace of renouation. Therefore he requeſteth firſt that the father would ſanctifie his diſciples, that is, that he would addict them wholy vnto himſelfe, and challenge them as an holy flocke. Secondly, hee aſſigneth the meanes and manner of ſanctification: and that not without cauſe. For brainſick men doe babble many things fooliſhly concerning ſanctification, yet they paſſe ouer gods truth, wherby he conſecrateth vs vnto himſelfe.

Again, becauſe other mē being ful out as fooliſh, do triſle cōcerning the truth, and doe in the meane ſeaſon neglect the woorde, Chriſte ſaith plainely, that the truth is no where els ſaue only in the worde, by which truth God doth ſanctifie his children. For the *woorde* is taken for the goſpell. whiche the Apoſtles had alreadie hearde proceede from the mouth of their maſter, and which they ſhould ſhortly preach vnto others. In this ſenſe Paule teacheth, Ephe. 5, 2. 6. that the Churche is made cleane in the fountaine of water in the worde of life. It is god alone that ſanctifieth: but becauſe the Goſpell is his power vnto ſaluation to euery one that beleeueth, Rom. 1. 16. whoſoeuer hee bee that departeth from the meane, hee muſt needes waxe more and more vile. *Truth* is taken in this place by the excellencie for the light of the heauenly wiſedome wherein God reuealeth himſelfe vnto vs, that hee may conforme vs and make vs like to his owne image. The externall preaching of the worde doth not this of it ſelfe, which the reprobate do wickedly profane, but let vs remember that Chriſte ſpeaketh of the elect, whome the ſpirite doth regenerate effectually by the woorde. And ſeeing that the Apoſtles were not altogether voide of this grace, wee muſt gather out of Chriſt his wordes that this ſanctification is not finiſhed

nished in vs the first day, but that wee goe forwarde in the same during our whole life, vntill God doe fulfill vs with his righteousnesse, when we haue put off the flesh.

18 As thou hast sent mee. He confirmeth his prayer with another argument, to wit, because he and the Apostles haue both one calling. I, saith he, doe put vppon them the same person which at thy commandement I haue borne hytherto. Therefore they must needes bee furnished with thy spirite, that they may bee able to beare so great a burthen.

19 And for their sakes doe I sanctifie my selfe. He doth more plainely declare by these wordes, out of what fountaine that sanctification doeth flowe, which is wrought in vs by the doctrine of the Gospell: to wit, because hee hath consecrated and dedicated himselfe vnto the father, that his holinesse might come vnto vs. For the blessing is spread abroad from the first fruites vnto al the other fruite, so the spirit of God sprinkleth vs with Christe his holinesse, and maketh vs partakers thereof, and that not by imputation only (for by this meanes he is said to bee made vnto vs righteousnesse 1. Cor. 1. 13.) but he is also saide to bee made vnto vs sanctification, because he hath offered vs vnto his father after a sort in his owne person, that wee may bee renued by his spirite, into true holinesse,

Furthermore, although this sanctification doe appertaine vnto the whole life of Christ, yet it is made most apparant in the sacrifice of his death: because hee appeared then to be ꝑ true Priest which should consecrate the temple, the altar, all the vessels and the people, by the power of his spirite.

20 And I pray not for them only but for those which shall beleeue in mee by theyr worde.

21 That they may be all one: as thou, O father in me, and I in thee, that they may be one also in vs: that the worlde may beleeue that thou hast sent me.

22 And I haue giuen thē the glery which thou gauest me: that they may be one as we are one.

23 I in them, and thou in mee: that they may be made one, and that the world may knowe, that thou hast sent mee, and hast loued them as thou hast loued mee.

20 And I pray not for the onely. Hee extendeth that prayer farther nowe, wherein he comprehendeth the Disciples only hytherto, to wit, vnto all the Disciples of the Gospell, which should be vnto the ende of the worlde. This is certainely notable matter of hope: for if wee beleeue in Christ through the doctrine of the Gospell, wee neede not to doubt, but that wee are alreadie gathered with the Apostles into the faithfull custodie least any of vs doe perish. This prayer of Christ is a quiet hauen, wherein whosoeuer arriueth, he is free from all danger of shipwracke. For it is as muche as if Christ had sworne by solemne wordes that he careth greatly for our safetie. And he beginneth with his Apostles that their safetie wherof we are certaine, might make vs also more certain that we our selues shalbe safe.

Therefore so often as Satan assaulteth vs, let vs learne to holde vp this buckler, that wee are not in vaine ioyned vnto the Apostles by the

holy mouth of the ſonne of God: that the ſafetie of vs all might be included as it were in the ſame bundle.

Therefore there is nothing which ought more vehemently to pricke vs forwarde to embrace the Goſpell. For as it is an vncomparable good thing, for vs to be offered to God by the hand of Chriſt, that we may bee preſerued from deſtruction: ſo we ought worthily to preferre the loue and care thereof before all other thinges. The ſlouthfulneſſe of the worlde in this point is wonderfull. All men are deſirous to bee ſafe: Chriſt deliuereth the ſure and certaine way and meanes to obtayne the ſame, from whiche if any man turne aſide, there remaineth no good hope for him: yet there is ſcarſe one amongſt an hundreth which doth vouchſafe to receiue that which was offered him ſo gently. VVee muſt note the manner of ſpeech. Chriſt prayeth *for all thoſe which ſhoulde beleeue in him*, in which wordes, he teacheth that which wee haue ſometimes ſaid, that our faith muſt looke vnto him. The member whiche foloweth next, *by their worde*, doth very well expreſſe the force and nature of faith, and doth alſo confirme vs familiarly who know that our faith is grounded in the Goſpel deliuered by the Apoſtles. Therfore howſoeuer the worlde do condemne vs a thouſand times, let this one thing ſuffice vs: that Chriſt acknowledgeth vs to be his owne, and commendeth vs vnto the father. And woe be to the Papiſts whoſe faith wandereth ſo farre from this rule, that they are not aſhamed to ſpue out execrable blaſphemie, that there is nothing conteined in the ſcripture but that whiche is doubtfull and which may bee wreſted hither and thyther: therefore the only tradition of the Church teacheth them to beleeue. But let vs remember, that the ſonne of God who is the only iudge doth allow that faith alone which is conceiued out of the doctrine of the Apoſtles.

Furthermore, the ſure teſtimonie thereof ſhalbe founde no where els ſaue only in their writings. VVe muſt alſo note the phraſe, *which ſhal beleeue by their worde*, which ſignifieth that faith commeth by hearing: becauſe the inſtrument wherewith God draweth vs vnto faith, is the externall preaching of men, VVherefore God is properly the authour of faith: and men themſelues are the miniſters by whom wee beleeue as Paule alſo teacheth, Cor. 3. 5.

21 That they may be all one, &c. He placeth the ende and drift of our felicity againe in vnitie, & that for good cauſes. For this is the deſtructiō of mankinde that being eſtraunged from God, it is alſo lame and ſcattered abroad in it ſelfe. Therfore the contrary reſtoring therof is, if it grow together into one body aright, likeas Paule placeth the perfection of the Church in that Ephe. 4. 3. if the faithfull agree together amongſt themſelues by one ſpirit: and he ſaith that the Apoſtles and Propheres, Euangeliſts and Paſtours were giuen for that cauſe, in the ſame place, 11. 12. that they might perfiſt in edifiyng the body of Chriſt, vntill we be come vnto the vnitie of faith. And therefore hee exhorteth the faithfull to grow vp into Chriſt, who is the head by whom all the body being coupled and knit togeather by euery ioynt of ſubminiſtration, according to the effectuall woorking, in the meaſure of euery member encreaſeth it ſelfe vnto edifiyng. Therfore ſo often as Chriſte ſpeaketh of vnitie, let vs remember, that horrible and filthie ſcattering abroad

of

of the world which is without him.

And secondly let vs know that this is the beginning of blessed life, if we be al gouerned, and liue by the spirit of Christ alone. And we must vnderstand that so often as Christ saith in this chap. that he and the father are one, he speaketh not simply of his diuine essence, but that he is called one in the person of the mediatour, and inasmuch as he is our head. Many of the fathers did interprete it thus precisely, that Christ is one with the father, because he is eternal God: but the contention which they had with the Arrians enforced them to this, to wresse shorte sentenses into a straung sense. But Christ intended a far other thing, then to carry vs vp vnto the bare beholding of his hidden diuinitie: for he reasoneth from the end, that we ought therfore to be one, because otherwise the vnitie which he hath with the father, should be vaine and vnfruitful. Therfore to the end you may rightly comprehend what is the intente or effecte of that, that Christ and the father are one: take heede, that you stripe not Christ out of the person of the Mediatour: but consider him rather as he is the head of the Church, and ioyne him with his members: so the texte shall stand best: least the vnitie of the sonne with the father be vaine and vnprofitable, his power must be spread abroad throughout the whol body of the godly. Vvhence we do also gather, that we are one with christ: not because he powreth his substaunce into vs, but because hee maketh vs partakers by the power of his spirit of his life, & of whatsoeuer good things he hath receiued of the father.

That the world may beleeue. Some doe interprete this word *world* for the elect, who were as then dispearsed: but because *world* is taken throughout this whole chapter for the reprobate, I am rather of the contrary opinio. Moreouer, immediately after he separateth the same word wherof he maketh mention now, from al his. The Euangelist did put in the word *beleeue* vnproperly, for know or acknowledge: to wit, whilest that the vnfaithfull beeing conuinced by experience it selfe, doe perceiue the heauenly and diuine glory of Christ: whereby it commeth to passe, that in beleeuing, they beleeue not, because this feeling pearceth not vnto the inward affection of the minde. And this is the iust iudgement of God, that the brightnes of the glory of God doth blind the eies of the reprobate, because they are not worthy to see him sincerely and clearely. Hee vseth the word *knew* afterward in the same sense.

22. *And I haue giuen them the glory which thou hast giuen me.* Note that the patterne of perfect blessednes was expressed in Christ in such sorte, that he had nothing of his own, or for himself alone: but he was rather rich, that he might enrich his faithfull. This is our blessednes, that the image of God may be repayred and formed againe, which was blotted out through sinne. Christ is not onely the image of God, inasmuch as he is his eternal word: but the image of the fathers glory was also engrauen in his humane nature, wherof he is made partaker with vs, that he may transfigure his members into the same. Paul also teacheth the selfe same thing, 2. Cor. 3. 18, that we are transformed into the same image, as it were from glory to glory, by beholding the glory of GOD as it were with open face. Vvheruppon it followeth that no man is to be accounted Christes disciples, saue onely hee in whom the glory of God is seene imprinted by the image of Christ, as by a signet. The words which follow shortly after tend to the same end.

23. I in them, and thou in me. For his meaning is to teach that the fulnes of all good thinges is in him, and that that appeareth now plainely in him, which was hidden in God, that hee may powre it out into his by making them partakers thereof: as water flowinge from a fountaine hyther and thyther by conduytes, dooth water the fieldes euery where.

And hast loued them. He giueth vs to vnderstande that that is the most manifeste token and pledge of Gods loue towarde the godly, which euē the world whither it will or no, is enforced to feale and perceiue, whileste that the spirit which dwelleth in them, sendeth forth the beames of heauenly righteousnes and holynes. God dooth make it knowne vnto vs daily by infinite meanes besides this, how fatherly hee loueth vs: but the marke of adoption farre exceedeth the rest by good right. He addeth furthermore, *And thou hast loued them, as thou hast loued me,* in which woordes he meant to note the cause and the beginning of loue. For the aduerbe of likenes must be resolued into the coniunction causal: as if he shoulde haue saide, because thou hast loued me. For Christ alone is he, vnto whō the title of beloued belongeth. And again, the heauenly father loueth al the members also with the same loue, wherwith he hath loued the head of the Church: so that he loueth none but in Christ. Although here aryseth some shew of contrarietie: for Christe saieth, (as we haue seene elsewhere) that the infinite loue of God toward the worlde, was the cause that he gaue his onely begotten sonne, before 3.16. If the cause must go before his effect, we gather that menne were beloued of God the Father without Christ: that is, before he was ordained to be a redeemer. I answere, that the mercy wherewith God was moued toward the vnworthy, yea his very enemies, before he reconciled thē vnto himself, is called there, and in such places Loue. Truly the goodnes of God is woonderfull, and vnable to be comprehended by mans wit, in that bearing good wil, and being fauourable vnto men, whom he could not hate, hee tooke away the cause of hatred, leaste any thing should hinder his loue. Paule teacheth that we were double loued in Christe: first, because the father chose vs in him before the creation of the world, Eph. 1.4. and secondly, because he hath reconciled vs vnto himselfe in the same, Ro. 5.10. & hath had mercy vpon vs. Behold how we are both his enemies & his friends, vntill we be returned into fauour with God, our sinnes being purged: therefore, when as we are iustified by fayth properly by God, wee begin to be beloued at length as children of their father. And that loue, wherby it came to passe that Christ was ordained, in whom wee shoulde bee chosen freely, being yet vnborne, and being notwithstanding already lost in Adam, being hidden in Gods breast, doth far exceede the capacity of mans minde.

No man shal euer finde God fauourable, saue he which shall lay hold vppon him, being pacified in Christ. But like as when Christe is taken away, al taste of Gods loue dooth vanish away: so wee may fully assure our selues, that so soone as we are engrafted into his bodye, wee neede not feare leaste we should fall from Gods loue. For doubtlesse this foundation cannot be ouerthrown, that we are loued, because the father hath loued him.

24. Father, I will that thoſe whom thou haſt giuen to me, be with me: that they may ſee my glory, which thou haſt giuen me before the creation of the world.

25. Iuſt father, and the worlde hath not knowen thee: and I haue knowen thee: and theſe haue knowen that thou haſt ſent me.

26. And I haue declared thy name vnto them, and will declare it: that the loue wherewith thou haſt loued me, may be in them, and I in them.

¶ 24. I will that thoſe. VVill is put in ſteade of deſire: for this ſpeache is not the ſpeache of one that commaundeth but deſireth. Yet it may haue a dowble meaning, either that he would haue his diſciples to enioy hys externall preſence: or that GOD would bring them at length into the kingdome of heauen whether he goeth before them. So ſome expound theſe woordes, *ſee my glorye*, for to enioye and be made partakers of the glory which Chriſt hath: other ſome, for to perceiue by the experiment of faith, what Chriſt is, and howe great his maieſtie is. For mine owne part hauing well weighed all thinges, I thinke that Chriſte ſpeaketh of the perfecte bleſſednes of the godly: as if hee ſhoulde ſaye, that hys requeſt ſhould not be ſatiſfied, before they be receiued into heauen. To the ſame effecte doe I referre the ſeeing of his glory. They ſawe the glory of Chriſte then, as a ſmall glimmering of light doeth come thoroughe chinkes vnto a man that is ſhut vppe in darkeneſſe: nowe, Chriſte deſireth that they may goe ſo farre forwarde, that they maye enioy the perfecte brightneſſe openly in heauen. In ſumme, he deſireth that the father woulde leade them foorth by continuall proceedings, vnto the perfecte beholding of his glory.

Becauſe thou haſt loued me. This dooth alſo farre better agree with the perſon of the mediatour, then with the bare diuinitie of Chriſt. It is an hard thing, that God loued his wiſdome: but the text leadeth vs vnto an other thing, howſoeuer we receiue that. It is not to be doubted, but that when Chriſt deſired before, that his diſciples might be ioined with him, and that they might ſee the glory of his kingdome, he ſpake as hee was the head of the Church. Now he ſaieth, that the loue of the father was the cauſe. VVherfore it followeth that he was loued, inaſmuch as he was ordained to be the redeemer of the world. VVith this loue did the father loue him before the creation of the world, that he might haue, wherein he might loue his elect.

25 Iuſt father. He compareth his diſciples with the world, that hee may thereby amplifie their commendation and fauour with the father. For they muſt by good right be excellent, who onely know God, whom the whole world reiecteth. Chriſt commendeth them by good right with a ſingular affection, whom the vnbeliefe of the worlde hindered not frō knowing God. In calling his father iuſt, that he derideth the worlde and the wickednes thereof: as if he ſhuld ſay, howſoeuer the world doth proudly contemne God, or refuſe him, yet can there nothing be taken frō him, or done vnto him, but that the honour of his iuſtice ſhal continue whole and ſound to himſelfe. By which words he teacheth vs, that the fayth of the godly muſt be ſo grounded in God, that it doe neuer faint, although the whole world do fall. Like as at this day we muſt condemne Papiſtry of iniuſtice, that we may defend Gods praiſe, and preſerue it to himſelfe.

Chriſts

Christ saith not absolutely that the disciples knewe GOD, but he putteth two degrees: that he himselfe knew the father, and that the disciples knew that he was sent of the father. But because he addeth immediately after that he had declared vnto them his fathers name, he commendeth them (as I haue said) for the knowledge of God, which separateth them from the rest of the world. In the meane season wee must note the order of faith, which is described in this place. The son which came out of the bosome of the father doth onelye know him properlye. Therefore those, which desire to come vnto God, must needes receiue Christ comming to meete them, and addict themselues vnto him. Hee shall at length lift vp his disciples vnto God the father after that hee is known himselfe.

26. I haue declared, and wil declare. Christ did indeede execute the office of a teacher: yet he vsed the hidden reuelation of the spirit, and not onely the sound of the voice to make his father manyfest. His meaninge is therefore, that he taught the Apostles effectually: but because their fayth was as yet weake, he promyseth vnto them greater proceedinges, and that they should profit better in time to come: and so he prepareth them to hope for greater grace of the spirit. And although he speaketh of the Apostles, we may gather a common exhortation thence, that wee study to go forward dayly, and that we do not think that wee haue runne so wel, but that we haue yet far to go, so long as we are compassed aboute with the flesh.

That the loue, &c. That is, that thou maist loue them in me: or that the loue wherewith thou hast loued me may spread it selfe abroade euen vnto them. For the loue wherewith God loueth vs, to speake properlye is no other loue, saue that wherewith he hath loued his sonne from the beeginning, that he might make vs also acceptable & amiable vnto himself in him. And certeinly (as I haue sayd a litle before) we are hated of God, as touching our selues, without Christ, and he beginneth to loue vs thē, when as we grow into the body of his well beloued sonne.

This is an vnestimable priueledge of fayth, in that we know that the father loued Christ for our sakes, that we might be & may be partakers of the same loue continuallye. But we must note this particle *I in them*, whereby wee are taught that we are no otherwise comprehend in that loue whereof he speaketh, vnlesse Christ dwel in vs. For as the father cannot behold the sonne, but that he hath all his body before him together: so if wee wyll haue him to beeholde vs, we must be his members indeede.

Chap. 18.

1. *WHen Iesus had spoken these thinges, he went out with his disciples, euer the brook Cedron, where was a garden, whereinto he entred & his disciples.*
2. *And Iudas knew the place also, which betrayed him, because Iesus came thither often with his disciples.*

3. *Therefore*

3. *Therefore when Iudas had receiued a band, and miniſters of the Prieſts and Phariſes, he came thither with lanternes, and lightes, and weapons.*

4. *And ſeeing that Ieſus knew what thinges ſoeuer ſhould come vpon him, hee went out, and ſaid vnto them, whom ſeeke yee?*

5. *They anſwered him, Ieſus of Nazareth. Ieſus ſaid vnto them, I am he. And Iudas which betrayed him ſtoode with them.*

6. *Therefore ſo ſoone as he ſayde vnto them, I am he, they went backward, and fell to the ground.*

1 *When Ieſus had ſpoken theſe thinges.* In this hyſtory Iohn omitteth many thinges, which are read in the other three Euangeliſtes: and this doth he with good aduiſement: like as he determined to gather many thinges worthy to be remembred, which they conceale. Therefore let the readers borrow theſe thinges of the other Euangeliſtes, which are wantinge heere.

Ouer the brooke Cedron. In the Greeke the article is added, as if the brook had his name of Cedars: but it is like that it crept in through errour. For there is mention made oftentimes of the valleye or brooke *Kidron* in the ſcripture. The place was ſo called, by reaſon of the darknes, becauſe the valley was hollow, and therefore darke. Although I doe not contend about that matter: I bring that onely, whiche is more like to be true: wee muſt eſpecially note the Euangeliſts purpoſe in ſhewing the place: for he meant to ſhew that Chriſt went forth willingly vnto death. Hee cometh into the place, which he knew Iudas knew familiarly. Why ſo? ſaue only that he may willingly offer himſelf vnto the traitor & his enemies. Neither did vnadui ſedneſſe or raſhneſſe deceiue him, ſeeing that he knew al things before, which were at hand. Iohn addeth afterward that he went to mete them. Therefore he died not being conſtrained, but of his owne accord, that he might be a volũtary ſacrifice: for without obedience our ſinnes had not ben purged. Furthermore, he entreth into the garden, not that he may hide himſelfe there, but that he might haue freer and more ſpace to pray. And in that he deſired thrice to be deliuered from death, it is not contrary to that willing obedience whereof we haue ſpoken. For it was meete that he ſhould wraſtle with difficulties and daungers, that he might at length get the victorie: now hauing ſubdued the horrour of death, he maketh haſte vnto death freely and ioyfully.

3. *Therefore Iudas.* In that Iudas commeth furniſhed with ſouldiours and ſo great a garde, it is a ſigne of an euill conſcience, which feareth alwayes for no cauſe. It is certaine that he receiued the band of menne at the Preſidents pleaſure, who ſent alſo a Tribune, who was a captaine of a thouſand footemen. For there was a garriſon of ſoldiours alwaies in the citie, for feare of ſodaine tumultes: and the Preſident himſelfe did alwayes carie with him a companie of ſoldiours which wayted vppon him whether ſoeuer he went: the reſt were the ſeruaunts of the prieſtes. But Iohn nameth the Phariſies apart, whoſe madneſſe was moſt hotte, as if they cared more for religion.

4. *And ſeeing Ieſus knewe.* The Euangeliſt ſetteth downe more plainely how willingly Chriſt went vnto death: and yet he doth alſo ſhew what great power he breathed out in one voyce and woorde: to the ende we may knowe that the wicked could doe no more to him, then he ſuffered them,

them. Hee anſweareth courteouſly, that he is the ſame man whome they ſeeke, and yet he throweth them downe to the ground, as if it had been with a violent whirlewinde, yea with a thunderbolte. Therefore hee wanted no power to ſtay and reſtraine their hands, if he had thought it good: but he woulde obey his father, by whoſe decree he knewe he was called to die. Hence we gather how horrible and fearful Chriſt his voice ſhalbe to the wicked, when as he ſhal ſitte vppon his iudgement ſeate to iudge the world. He ſtode then as a lambe ready to be offred vp in ſacrifice: he was depriued of his maieſtie, then to loke to: he throweth down his enemies at a ſodaine with one word, which were armed & fre from feare, and with this word he did not accuſe them, but doth only anſwer, *I am hee.* VVhat ſhall befall them then, when hee ſhall come not to bee iudged of men, but to be the iudge of quicke and dead: not in that baſe and ſimple apparell, but in his heauenly glory with his Angelles? But he meant to ſhew ſome token of that force and efficacy which Iſaias, 11.4. giueth to his voyce. The Prophet reckeneth this amongſt other powers & vertues of Chriſt, that he ſhall ſtrike the earth with the rodde of hys mouth, and he ſhal ſlea the wicked with the breath of his lips. Paul ſuſpenderh and deferreth the fulfilling of this propheſie vntill the ende, 2. Theſ. 2.8. Yet we ſee the wicked fall daily with their fury and pride, at the voyce of Chriſt. Seeing that thoſe fell to the ground which came to binde Chriſte, there was a viſible token and ſigne ſhewed of that feare which all the wicked doe feele inwardly whether they wil or no, when Chriſt ſpeaketh by his miniſters. But ſeeing that this thing was accidentall to the voyce of Chriſt, whoſe propertie is to lift vppe miſerable men which laide in death it ſhall doubtleſſe ſhew foorth that force towarde vs that it may lift vs vp euen vnto Heauen.

7. *Therefore he asketh them againe, whome seeke yee? they saide, Iesus of Nazareth.*

8. *Iesus answered and said: I sayd vnto you, that I am he. If therefore ye seeke me, let these depart.*

9. *That the word might be fulfilled, which he had spoken: of those, which thou hast giuen me, haue I not lost any.*

7. *Therefore he asked them againe.* Heereby appeareth what force that blindnes hath, wherewith God ſtriketh the mindes of the wicked, and how horrible their amaſednes is, after that Sathan hath bewitched them by the iuſt iudgement of God. If Oxen and Aſſes doe fall, they are touched with ſome feeling: theſe menne hauing tried the diuine power of Chriſt, manifeſtly doe goe forward no leſſe careleſly, then if they hadde not ſeene ſo much as the ſhadowe of a man in him: yea Iudas himſelfe is not yet moued. Therefore let vs learne to feare Gods iudgement: wherby the reprobate being deliuered into the handes of Sathan, are made more aſtonied then bruite beaſtes. And doubtleſſe it was Sathan, which caſt them headlong with ſuch furious force vnto ſuch careleſſe boldnes. For there is no phrenſines that canne throwe downe a man headlong ſo violently, as ſuch blindnes. For the wicked run headlong againſt God, after that they are caſt into a reprobate ſenſe, as if they had to deale onely with a flye.

They

They ſeele his power indeede, but not that they may be bended: For they wil be ſooner broken an hundred times, then they wil yeelde. Finallye, their wickednes is vnto them a vaile, which hindereth them from beholding and looking vnto the light of God: obſtinacy doth make them harder then ſtones, leaſt they ſhuld at any time ſuffer themſelues to bee tamed.

8. *I told you that I am.* Here we ſee that the ſonne of God doth not only die willingly, that he may blot out our tranſgreſsions by his obedience: but alſo that he fulfilleth the office of a good ſhepheard toward his flocke in defending the ſame. Hee ſeeth the inuaſion of the wolues, hee waiteth not ne ſtaieth vntil they come to the ſheepe, whoſe keeper hee was made, but he ſetteth himſelf againſt them in time. Wherfore let vs not doubt but that ſo often as either wicked men or the deuils doe inuade them: we ſhal haue the ſame aide preſent with vs.

In the meane ſeaſon Chriſte preſcribed a rule to all Paſtours by his owne example, which they muſt follow, if they wil fulfill their office aright.

9. *I haue not loſt any.* This ſentence ſeemeth to be brought out of ſeaſon, which appertaineth rather vnto the ſoules, then vnto the bodies: for Chriſt did not preſerue and keepe his Apoſtles ſafe and ſound euen vntill the laſt end: but this he did, that their eternal ſaluation might alwaies be in ſafetie amongſt continual daungers, and in the middeſt of death. I aunſwere, that the Euangeliſte ſpeaketh not ſimplye of their corporall death, but that this is rather his meaning, that Chriſt in ſparing them for a time, did prouide for their eternal ſaluation. Let vs conſider how weak they were as yet: what do we think they would haue done, if they had beene examined and tried to the quick? Therefore foraſmuch as Chriſte would not haue them tempted and tried aboue the ſtrength whiche hee had giuen them, he deliuered them from eternal deſtruction. And hence may we gather a general doctrine: although he tried our faith with many temptations, yet ſhal we neuer come into extreame daunger, but hee wil giue vs ſtrength alſo to ouercome. And truely we ſee how hee beareth with our infirmitie oftentimes, when as he beateth backe, and drieueth away ſo many endeuours and practiſes of the wicked by encountering with thē himſelf, becauſe he ſeeth that we are feeble and not ripe enough as yet. Finally he neuer bringeth forth his vnto the battel, vntyll they be well furniſhed and appoynted, that euen in periſhing they may not periſh: becauſe there is gaine prepared for them aſwell in death as lyfe.

10. *Then Simon Peter hauing a ſword, drew it, and ſmote the hie prieſts ſeruaunt, and cut off his right eare. And his name was Malchus.*

11. *Therfore Ieſus ſaith vnto Peter, put vp thy ſword into the sheath: wilt thou not that I drinke the cup, which my father hath giuen me?*

12. *Then the band, and the Captaine, and the miniſters of the Iewes tooke Ieſus, and bound him,*

13. *And led him away vnto Annas firſt: for he was father in law to Caiphas, which was high prieſt that yeere.*

14. *And it was Caiphas which had giuen counſell to the Iewes, that it was expedient that one man ſhould die for the people.*

10. Therefore Simon Peter. The Euangeliſt deſcribeth Peter his fooliſh zeale now, who went about to defend his maiſter otherwiſe then it was lawful for him to doe. He taketh vpon him and ventureth into great daunger for Chriſtes ſake, couragiouſly and valiauntly: but becauſe hee reſpecteth not what his calling requireth, and what God ſuffereth, his fact deſerueth ſo ſmall praiſe, that Chriſte reprehendeth him ſharplye. And let vs know that all that is condemned in the perſō of Peter, which men dare aſſay of their owne head. VVhich doctrine is eſpecially to bee noted. For there is nothing more common, then vnder colour of zeale to defend whatſoeuer we doe. As if it skilled not whether God doe allow that or no, which men think is right, whoſe whole wiſdom is meere vanitie. If we did ſee no corruption in Peters zeal, yet we ought to be cōteted with this one thing only, that Chriſt pronouced that it doth not pleaſe him. But wee ſee that there wanted no good will in him to haue Chriſt called backe from death, and that he ſhould haue ſuffered eternal ſhame and reproach. For in that he layeth violent handes vpon the captaine and ſoldiours, he rageth in that reſpect like a robber or murtherer: becauſe he reſiſteth the power ordayned of God. Seeing that Chriſt was ouermuch hated of the world, this one facte might haue beene a colour for all ſlanders, & falſe reports, wherewith the enemies burthened him falſely. Secondly, this is too prepoſterous, that he wil proue and declare his faith by the ſword, and cannot do it with his tongue. VVhen as he is called to confeſſe, he denieth: but now without his maiſters commaundement, he rageth and maketh much a do. VVherefore ſeeing that wee are admoniſhed with ſo notable an example, let vs learne to moderate our zeale. And becauſe the wantonnes of our fleſh itcheth alwayes, and is bold to do more then God commaundeth, let vs knowe that our zeale ſhal haue but bad ſucceſſe, ſo long as wee dare go beyond the woorde of God. It may be ſometimes, that we may like the beginninges well: but we ſhal be puniſhed at length for our raſhnes. Therefore let obedience be the foundation of all things, which we take in hand. VVe are taught furthermore, that thoſe which determine to defende Chriſtes cauſe, doe not alwayes walke ſo vprightly, but that there is in them ſome vice, wherefore we muſte ſo much the more diligently praye vnto the Lord, that hee will gouerne vs in all our actions with the ſpirite of wyſdome.

11. Put vp thy ſword. By this commaundement Chriſt diſaloweth Peter his fact. And we muſt note the reaſon, becauſe it was not lawfull for a priuate man to reſiſt them, who were furniſhed with publike authoritie. For we may gather that out of the other three, who ſet down Chriſtes generall ſentence. He that ſhal ſmite with the ſword, ſhal periſh, with the ſword. Therefore we muſt beware that we go not aboute with violence and weapons to reſiſt our enemies, yea thoſe which prouok vs vniuſtly, ſaue only ſo far forth as the lawes and publike autority doe permit vs. For whoſoeuer doth paſſe the bounds of his calling, although the whole world do commend him: yet ſhal his facte neuer be approoued of God.

The cup which he hath giuen. This ſeemeeth to be a ſpecial reaſon: becauſe it was mete that Chriſt ſhuld be dumb, that he might be led like a lambe to be ſlaine. Yet it is to be taken for an example: becauſe the ſame patience is required at al our hands. The

The ſcripture compareth afflictions vnto Potions: For as the good man of the houſe doeth diſtribute and deuide meat and drinke amongſt his children and houſeholde, ſo God hath this power ouer vs, to handle euery man as ſeemeth beſt to him. And whether he make vs mery with proſperity, or humble vs with aduerſity, he is ſayde to giue vs ſweete or bitter drinke to drinke. This Potion was ordained for Chriſte, that hee ſhoulde ſuffer death vppon the croſſe, for the reconciliation of the world. Therefore he ſayeth that he muſt drinke of the cuppe which the father hath meaſured and reached to him: In like ſort muſt we be prepared to ſuffer. And yet theſe brainſicke men are not to be hearde, who deny that we ought to ſeeke remedy for diſeaſes and other euils whatſoeuer, leaſt we refuſe that cuppe which God reacheth vnto vs. Becauſe we know that we muſt once die, it is meete that we be ready to die: and becauſe we know not the time of our death, the Lord ſuffreth vs to preſerue our life with thoſe helpes which he hath ordained. VVe muſt ſuffer diſeaſes and ſickneſſe patiently, howe grieuous ſoeuer they be to our fleſh: yet ſo long as it is not euident that they are deadly, we may ſeeke ſome eaſe & remedy, only we muſt beware that we aſſay nothing, ſaue that which is lawful by the woord of God. Finally, ſo that that doe alwaies remaine ſurely fixed in our hearts, that the will of the Lord may be done, we ceaſe not to drinke the cuppe which he giueth, in ſeeking to be deliuered from thoſe euilles and miſeries wherewith we are preſſed downe.

12. *Then the bande and the captaine.* It may ſeeme to be an abſurde thing that Chriſt, who threwe the ſoldiours downe to the grounde wyth his voyce, doeth nowe ſuffer himſelfe to be taken: for if he meant to ſubmit himſelfe vnto his enemies at length, what neede had he to woorke ſuch a myracle? But the ſhewing of his diuine power had in it a double commodity. For it ſerueth to remooue a ſtumbling blocke, leaſt we thinke that Chriſt did yeelde being ouercome through infirmitie: ſecondly, it proueth how willing he was to ſuffer death. Therefore he defended hys power againſt his aduerſaries, ſo farre foorth as it was profitable: but when he was to obey his father, he refrained himſelfe, that he might be a ſacrifice. But let vs remember that the body of the ſonne of God was bounde, that our ſoules might be looſed from the ſnares of Sathan and ſinne.

13. *And they brought him vnto Annas.* The other Euangeliſts paſſe ouer this, becauſe it doeth not much belong vnto the ſumme of the hyſtorie: for there was nothing woorthy to be remembered done there. Peraduenture the commodiouſneſſe of the place mooued them to put Chriſt in Annas his houſe, vntill the chiefe Prieſt could call a councell. *The high prieſt of that yeare.* He meaneth not that the high prieſthoode was a yearely office, (which many haue thought falſly) but that Caiphas was high prieſt at that time: whiche appeareth plainely out of Ioſephus. It was a continuall honour according to the preſcript of the lawe, neither was it ended, ſaue onely by death: but ambition and ciuill diſcorde cauſed the preſidets of Rome, hauing put down one prieſt, to chuſe another at their pleaſure, which did excell in mony or fauour. So Vitellius threw downe Caiphas, whom Ionathas the ſonne of Annas ſucceeded.

14. *VVhich had giuen counſel.* The Euangeliſt repeateth Caiphas his ſen-

tence which we had before, 11.50. that God vſed the vncleane mouthe of the vnfaithfull and wicked high prieſt, to publiſh a propheſie, like as hee directed the tongue of Balaam contrary to his deſire, ſo that hee was compelled to bleſſe the people, whom he deſired to curſſe, for king Balacke his ſake, Num. 24.5.

15. And Simon Peter, and the other diſciple followed Ieſus. And the high prieſte knewe that diſciple: Therefore he entred into the high prieſts hall with Ieſus.

16. And Peter ſtoode without at the doore. Therefore the other diſciple went forth, whome the high prieſt knewe, and ſpake to the porter, and brought in Peter.

17. Therefore the damſell that kept the doore, ſayde: Art thou alſo one of this mans diſciples? He ſayeth I am not.

18. And the miniſters and ſeruaunts ſtoode there, who had made a fire of coales, becauſe it was colde, and they warmed themſelues.

19. And Simon Peter ſtoode alſo among them, and warmed himſelfe.

15. The other diſciple. Some were deceiued wyth a light coniecture, ſo that they thought that this diſciple was Iohn: to witte, becauſe hee vſeth to conceale hys owne name, when he ſpeaketh of himſelf. But how came Iohn, who was a ſimple fiſher manne, to be acquainted familiarly wyth the proude high prieſt? And howe coulde it bee that hee ſhoulde frequent the houſe of the highe prieſte, ſeeinge that hee did alwayes accompanye Chriſte? It is more likely that this was none of the twelue, but that hee is called a diſciple, becauſe hee had embraced the doctrine of the Sonne of God. But Iohn is not curious in diſpoſinge the hyſtorye, becauſe hee thinketh it ſufficient for him to gather a briefe ſumme. For after that hee hathe ſhewed that Peter hadde denied Chriſte once, hee intermingleth certaine other thinges, and then afterwarde hee retourneth vnto the other two denials.

Heereby it came to paſſe that readers which were leſſe attentiue, did gather that the firſt deniall was in the houſe of Annas: but the wordes doe ſignifie no ſuche thyng, but doe rather clearely expreſſe, that it was the highe prieſtes maide, which enforced Peter to deny Chriſte. Therefore we muſt vnderſtande, that when Chriſte was broughte vnto the high prieſt, all thoſe that came were not lette in, but the diſciple whyche was knowen, did gette Peter lette in for hys ſake. Nowe we neede not doubte, but that bothe of them followed Ieſus, beinge mooued wyth a godlye zeale, but ſeeinge that Chriſte hymſelfe hadde teſtified that hee ſpared Peter and the other, it hadde beene farre better for him to haue mourned and prayed in ſome bye corner, then to come abroade into the ſight of men, ſeeing that he was ſo weake. He doeth nowe greedily vſurpe that duety which Ieſus hadde remitted vnto him: but hee faintheth in the confeſsion of faith wherein hee oughte to haue ſtoode euen vntill the ende. Therefore we muſt alwayes marke, what the Lorde requireth at our handes, leaſt thoſe which are weake, take vppon them to doe things that are not neceſſary.

17. Therefore the mayde ſayde. Peter was brought into the high prieſtes hall:

hall: but hee payed too deare for hys comming in, becauſe hee is enforced to denye Chriſte in the very entraunce. Seeing that hee ſtumbleth ſo filthily at the firſte, the vanitie of his boaſtinge is diſcouered. Hee hadde made his boaſte that hee woulde bee an inuincible champion, and able to ouercome deathe: but beinge nowe throwen downe with the voyce of one ſeelye maide, and that no threatninge voyce, hee throweth away hys weapons, and yeeldeth. Beholde a token and patterne of mannes ſtrength. VVhat ſtrength ſoeuer appeareth in menne, it is but a ſmoake whiche is driuen away with one blaſt. VVithout the battaile wee are more couragious then becommeth vs: but experience ſheweth howe foolihly wee are proude of nothinge. Yea, when Sathan vſeth no engines, wee our ſelues faine to our ſelues vaine terrours, whiche trouble vs before the time. Peter was afraide at the voyce of a ſeely woman: what are wee? Are wee not oftentimes terrified with the noyſe of a leafe that falleth from a tree? The vaine ſhewe of daunger, did ſtrike Peter a farre off: are not wee ledde away from Chriſte daily with childiſh toyes?

Finallye, ſuche is our ſtrengthe, that it falleth downe flatte wythout any ennemie: GOD doeth ſo puniſhe mannes arrogancie, whiles that hee bringeth downe the loftie courages of menne. Manne beinge filled, not wyth power, but with winde onely, doeth promiſe vnto him ſelfe that hee ſhall eaſily conquer the whole worlde: And yet, when he ſeeth but the ſhadowe of a Thiſtle, hee is afraide: Therefore lette vs learne to be ſtronge no where elſe, but in the Lorde.

I am not. Thys ſeemeth to bee no flatte deniall of Chriſte, yet when Peter is afraide to confeſſe that hee is one of hys Diſciples, it is as much as if hee ſhoulde deny that he hadde any thing to doe with him. VVhich we muſt note, leaſt any manne ſhoulde thinke that he did ſlide away by dealing Sophiſtically, whereas hee doeth depart onely away from the confeſſion of faith.

18. *Simon Peter ſtanding with them.* In that the Euangeliſte ſayeth, that Peter ſtoode wyth the miniſters and ſeruaunts at the fire, that ſerueth to make the hyſtorie hange togither, as wee ſhall ſee afterward. But heereby it appeareth howe great the amaſednеſſe of Peter was, who did careleſly warme himſelfe amongeſt the wicked menne, ſeeing that he hadde denied his maiſter. Althoughe it may be, that hee was kept backe wyth feare, leaſt as he went out of the high prieſtes houſe, he ſhoulde encurre the like daunger againe.

19. *Therefore the high prieſt asked Ieſus of his diſciples and his doctrine.*

20. *Ieſus anſweared him, I haue ſpoken openly in the worlde, I haue alwayes taught in the ſynagogue and in the temple, whither all the Iewes come togither, and in ſecreat haue I ſayd nothing:*

21. *VVhy doeſt thou aske mee? aske theſe that haue hearde what I haue ſpoken vnto them: beholde theſe men knowe what things I haue ſpoken.*

22. *VVhen he had ſpoken theſe things, one of the miniſters which ſtoode by, gaue hym a blowe on the cheeke, ſaying: anſweareſt thou the high prieſt ſo?*

23. Ieſus ſayeth vnto him: If I haue euill ſpoken, beare witneſſe of the euill: but if well, why ſmiteſt thou me?

24. And Annas had ſent him bound vnto Caiphas the hie prieſt.

19. He asked Ieſus. The hie Prieſt asketh Chriſte as if he had beene ſome ſeditious fellowe that had deuided the Churche by gatheringe to himſelfe diſciples. Hee asketh him as a falſe Prophet that had gone about to corrupte the puritie of faith with newe and peruerſe opinions. Chriſte hauing executed the office of a teacher, taketh in hande no new defence: yet, leaſt he ſhould forſake the defending of the truth, he ſheweth that he is ready to defende all things which he had taught. Neuertheleſſe, he reproueth the impudencie of the high prieſt, who enquireth of a matter that was moſte manifeſtly knowen, as if it had beene doutfull. It is not inoughe for them to deny the redeemer that was offered vnto them togither with the promiſed ſaluation, vnleſſe they doe alſo condemne the whole expoſition of the lawe.

20. I haue ſpoken openly. It is a childiſh errour of ſome men, who thinke that thoſe men are condemned by this anſweare of Chriſt, who handle the woord of God priuily and in chambers, when they may not doe it openly by reaſon of the tyrannie of the wicked. For Chriſte diſputeth not, what is lawfull or vnlawful: but his intent and purpoſe is to refute the impudent wickednеſſe of Caiphas. Notwithſtanding, this place ſeemeth to be contrary to the other ſentence of Chriſte, where he biddeth the apoſtles preach that vpon the houſes, which he had told them in the eare, Mat. 10. 27. And againe, when he pronounceth that it is not granted to all men to heare the myſteries of the kingdome of God, Mat. 13. 11. and that he did therefore vouchſafe to make the twelue only partakers of this grace: I anſweare, that when he ſayeth that he had not ſpoken any thing in ſecreate, it is referred vnto the very ſubſtance, whiche was alwaies one, althoughe he vſed a diuers forme of teaching. For hee did neither ſpeake otherwiſe amongſt the diſciples, that he might teache ſome other thinge: neither did he this craftily, as if he woulde of ſette purpoſe conceale thoſe things from the people, which he ſpake priuately to a fewe. Wherfore he might with a good conſcience, teſtifie that hee had freely profeſſed, and ſincerely publiſhed the ſumme of hys doctrine.

22. When he had ſpoken theſe things. This is added for this cauſe, firſt that we may know how great the furie, and how tyrannicall the Empire of Chriſtes enemies were: and ſecondly, what diſcipline there was vſed amongſt thoſe prieſts. They ſitte like iudges: neuertheleſſe, they rage like cruell beaſtes. There was a councell gathered togither, wherein there ought to haue beene great gratitie vſed: one officer taketh to himſelfe ſo muche libertie, that when the matter was handled, in the preſence of the iudges, he ſmiteth the partie arraigned, who was found guilty in nothing. Wherfore it is no maruell, if Chriſtes doctrine be condemned in ſuch a barbarous ſeſsions, out of which not onely all equitie is baniſhed, but alſo all humanitie and ſhame.

23. If I haue euill ſpoken. That is, if I haue offended, accuſe me, that when I haue anſweared for my ſelfe, I may be puniſhed according to my offence. For this is no lawfull kinde of dealing: but it is meete that there

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be a farre other order and other maner of modestie vsed in iudgements. Therefore Christe complaineth that hee had great iniurie done him if hee haue not offended: & if so be it that he hath offended, yet was he to deale lawfully, and not violently. But Christe seemeth in this place not to obserue that which he commaunded his to doe else where, Mathewe 5.39. For he turned not the right checke vnto him, that hadde smitten him vppon the left. I answer that it is not alwayes required in Christian patience, that hee that is beaten shoulde putte vppe iniurie wythout making any more a doe: but first, that he suffer the same with a contented minde: and secondly, that not thinking of any reuenge, he endeuour rather to ouercome euill wyth good. The spirite of Sathan enforceth the wicked already to doe more harme then is meete, although no man prouoke them. Therefore they expounde the wordes of Christ absurdly, who wrest them vnto that parte, as if hee commanded to pricke forward those men with newe prickes, who are too desirous to doe harme. For his onely meaninge is this, that euery one of vs ought rather to be ready to suffer the seconde iniurie, then to recompence and repaye the first. VVherefore there is no cause why a Christian man being vniustly hurt may not complaine, yet so, that his minde be free from wrathe, and his handes cleane from reuenge.

24. *And Annas had sent.* This sentence is to be red by a perynthesis, For because hee hadde sayde that Christe was brought vnto Annas hys house, and so hadde prosecuted his narration, as if the councell & meeting of the priestes had beene holden there: he sayeth nowe that he was caryed vnto the high priestes house. And because the tence of the verbe deceiued many, I had rather put it in the preterpluperfectence, *had sent.*

25. *And Simon Peter stoode and warmed himselfe, therefore they sayde vnto him: Art not thou also one of his disciples? He denied and sayd, I am not.*

26. *One of the seruaunts of the high priest, who was cosen to him, whose eare Peter cut off, sayeth; Did not I see thee in the garden with him?*

27. *Therefore Peter denied againe, and immediatly the cocke crewe.*

25. *Hee denied.* Thys is horrible blockishnesse of Peter, who is not only not touched wyth repentaunce, when hee hathe denied hys maister once, but hee hardneth hymselfe wyth very libertie to sin. If euery man hadde asked him one after another, hee woulde not haue beene afrayed to denie him a thousande times. Behold whether Sathan throweth miserable men headlonge, after that hee hath throwen them downe from their constancie of minde. VVee must also note the circumstance, which the other Euangelistes doe expresse, to witte, that vsing cursing, hee did testifie that hee knewe not Christe. So doeth it befal many daily: at the first their fall shall not be greate: afterwarde they shall accustome themselues to offende after that the conscience shall be brought on sleepe: at length he that hath accustomed himselfe to contemne God, shall thinke that nothinge is vnlawfull for him, but hee shall venture euen vppon the very vtmost thinges. VVherefore, there is nothinge better for a man then to take heede to himselfe in time, that hee which is tempted of Sathan doe not beare with himselfe euen in the very least poynte, whileste hee is founde as yet.

27. *Immediately the cocke crewe.* The Euangeliſte maketh mention of the crowing of the cocke, to the ende we may knowe that Peter was admoniſhed by God at the very inſtant. Therefore the other Euangeliſtes ſay that he remembred the Lordes wordes. Although Luke doeth declare that he was not mooued with the crowing of the cocke, onely, vntill Chriſte behelde him. So who ſoeuer is once begun to fal through the motion and perſwaſion of Sathan, he ſhalbe reclaimed by no voyce, no ſigne, no admonition, vntil the Lord himſelfe doe beholde him.

28. *Therefore they bringe Ieſus from Caiphas into the common hall: and they them ſelues entered not into the common hal, that they might not be defiled, but that they might eate the Paſſeouer.*

29. *Therefore Pilate went out vnto them, and ſayde: VVhat accuſation doe yee bringe againſt this man?*

30. *They anſweared and ſayde vnto him. If he were not an euill doer, wee woulde not haue deliuered him vnto thee.*

31. *Therefore Pilate ſayde vnto them: Take yee him and iudge him accordinge to your owne lawe. Therefore the Iewes ſayde vnto him: It is not lawfull for vs to put any manne to death.*

32. *That the woorde of Ieſus might be fulfilled, which he had ſpoken, ſignifying what death he ſhould die.*

28. *Therefore they brought Ieſus.* This examination whereof the Euangeliſt ſpeaketh, was had before day. Neuertheleſſe, it is not to be doubted but that they had their fannes euery where in the Citie, wherwith they did ſette the people on fire. So that the furie of the people was enflamed of ſuche a ſodaine, as they did all with one conſent deſire to haue Chriſt put to death. The prieſtes did examine him, not becauſe they had power to giue iudgement: but that they might deliuer him to the iudge being oppreſſed with their preiudice, as if they had already knowen inough of him. The Romanes did call as well the Preſidents houſe as the iudgement ſeate where iudgement was giuen, *Pretorium*, or the common hall. *That they might not be defiled.* Their religion is to be approoued in this, that they abſtaine from all pollution, that being pure accordinge to the preſcript of the lawe, they may eate the Lordes Paſſeouer: but there are two faults, and that both of them too groſſe. Firſt, in that they do not thinke that they had more pollution wythin, then they coulde catche by goinge into any place, howe prophane ſoeuer it was: and ſecondly, in that being ouer preciſe in ſmall matters, they neglecte that which is the chiefeſt. To thoſe whiche are polluted and vncleane, ſayeth Paule in the Epiſtle to Titus, the firſt chapter and the fifteene verſe: nothinge is cleane, becauſe their mindes are vncleane. But theſe hypocrites, who beinge full of malice, ambition, deceite, crueltie, couetouſneſſe, did almoſte infecte bothe heauen and earth wyth their ſtinke, are onely afrayde of externall pollutions.

Therefore this mockage is vntollerable, in that they goe aboute to pleaſe GOD, ſo they bee not polluted wyth touchinge anye vncleane thyng, forgetting the true puritie. There is an other vice in hypocriſie, that omitteth careleſſy the chiefeſt thinges, whileſt that it obſerueth the ceremo-

ceremonies carefully. For GOD did not commaunde the Iewes to obſerue theſe rites whyche are contained in the lawe to any other end, ſaue onely that they mighte accuſtome themſelues to loue and deſire true holineſſe.

Moreouer, they were neuer forbidden any where in the lawe, to enter into a mannes houſe that was a Gentile: but it was a Cauеat giuen by the Fathers, leaſt any manne ſhoulde take or drawe any contagion or infection from an vncleane houſe vnwares. But theſe good interpreaters of the Lawe, whiche were very circumſpecte in ſtraininge out a gnatte, doe ſtoutly deuoure a Camell. And this is an ordinary thinge amongeſt Hypocrites, that they thinke it greater wickednеſſe to kill a flye then a manne. VVhereunto that other vice is allyed to preferre mennes traditions before the commaundementes of GOD. Therefore they will keepe themſelues cleane, that they may rightly eate the Paſſeouer. But they include vncleanneſſe wythin the walles of the common hall: neuertheleſſe, they are not afrayed to deſire and craue to haue an innocent putte to death, in the preſence of heauen and earthe. Furthermore, they keepe the Paſſeouer wyth a fained and falſe reuerence: but they doe not onely violate the true Paſſeouer with ſacrilegious handes: but they endeuour alſo to ouerwhelme and couer it with eternall deſtruction, ſo much as in them lieth.

28. Therefore Pilate went out vnto them. Thys prophane man doeth beare willinglye wyth the ſuperſtition whyche hee derideth and contemneth. But hee doeth the duetye of a good iudge, euen in the verye iſſue of the matter, when as hee biddeth them vtter it if they haue any accuſation. But the prieſtes, as if they hadde hadde authoritye enoughe to condemne him whome they accuſe, make no other anſweare but that hee muſt ſtande to their preiudice. For they complaine of Pilate by the waye, becauſe he truſteth not their honeſtie. VVhy (ſay they) art thou not perſwaded of thine owne accorde, that hee is woorthy of death, whome wee perſecute?

Beholde, howe the wicked, whome GOD hathe lifted vppe vnto great honour, beinge as it were blinded wyth their owne glorye and renowme, doe graunt themſelues libertie to doe what ſoeuer they will. Beholde likewiſe howe drunken and madde pride is. They will haue Chriſte to bee accounted an euill doer, becauſe they doe accuſe hym. But if they come to the matter, what euill dedes of hys ſhall they finde, ſaue onely that hee healed ſicke folkes of all ſortes, hee draue the Deuilles out of menne, hee ſette on foote agayne thoſe that hadde the Palſie, and were lame, hee reſtored ſighte to the blinde, hearinge to the deafe, life to the deade? The matter went thus, this was the truthe, and they themſelues were too euidentlye conuicted. But as I ſayde euen nowe, it is the hardeſt matter that canne bee for menne whyche are drunken wyth pride, to be awaked, that they may iudge with a ſounde and ſetteled minde.

31. Accordinge to your lawe. VVee may ſurelye thinke that Pilate being offended wyth their rudeneſſe and violence, vpbraideth vnto them, that that forme of condemning which they vrged, was contrary to the common lawe of all the Gentiles, and to mannes reaſon.

Neuertheleſſe, hee toucheth them alſo, in that they boaſted that they hadde a lawe giuen them by God. Hee ſayeth tauntingly, *Take hym you:* neyther woulde he haue ſuffered them to haue condemned him to die, but it is as muche as if hee ſhoulde haue ſayde: If you hadde the power and authoritie in your handes, hee ſhoulde quickely bee puniſhed and putte to death before hys cauſe were knowen. Is thys then the equitie of your lawe, to condemne a manne for no faulte or offence? So that whileſt the wicked doe falſely pretende the name of God, they cauſe his holy doctrine to be ſlandered by the enemies, and the world doth greedily catch at an occaſion to ſpeake euill.

It is not lawfull for vs. They are deceiued who thinke that the Iewes doe refuſe Pilate his offer: but rather when they knewe that hee ſpake thus vnto them in mockage, *Take him you*, they obiecte, thou wouldeſt not permit this: therefore ſithens that thou art a iudge, doe thy duetie.

32. *That the woorde of Ieſus, &c.* The Euangeliſte addeth at length, that it was conuenient it ſhoulde be ſo, that that might bee fulfilled whiche Chriſte hadde foretolde. The ſonne of manne ſhall bee deliuered into the handes of the Gentiles, Mathewe the twentieth chapiter, and the nineteenth verſe. And truely thys is the principall poynte, if wee couette to reade the hyſtorie of the deathe of Chriſte to profite thereby, that wee looke vnto the eternall councell of God. The ſonne of God is arraigned and brought before the throne and iudgement ſeat of a mortall manne. If wee thinke that this is done at mannes will and pleaſure, and doe not lifte vppe our eyes vnto GOD, our faith muſt needes bee made aſhamed and confounded: but when as wee know that our guyltineſſe was aboliſhed before God by that guiltineſſe of Chriſte, becauſe it pleaſed our heauenly father thus to reconcile mankinde vnto himſelfe, being lifted vppe on high by this cogitation onely, we boaſt and triumphe without feare and ſhame in Chriſtes his ignominie and reproche. Therfore let vs learne in euery part of this hyſtorie, to turne our eyes toward God the authour of our redemption.

33. *Therefore Pilate entred againe into the iudgement hall, and called Ieſus, and ſayd vnto him: Art thou the king of the Iewes?*

34. *Ieſus anſweared him: Sayeſt thou this of thy ſelfe, or haue others tolde thee it of mee?*

35. *Pilate anſweared him, Am I a Iewe? thine owne nation and the high prieſtes haue deliuered thee to me: what haſt thou done?*

36. *Ieſus anſweared, My kingdome is not of this worlde? If my kingdome were of this worlde, verely my miniſters woulde ſtriue, that I might not be deliuered to the Iewes, but nowe my kingdome is not hence.*

33. *Therefore hee entred in.* It is to bee thoughte that there paſſed manye ſpeaches betweene them, whiche the Euangeliſte concealeth: whiche wee may alſo eaſily gather out of the reſt. But this Euangeliſt of oures, ſtandeth principallye vppon this one poynte, that Pilate enquired diligentlye whether CHRISTE were broughte before the iudgement ſeat iuſtlye or vniuſtly. There coulde nothinge bee done in preſence of the people wythoute great a doe: therefore hee went into the

the iudgement hall: and truely his intent is to acquite Christ: but Christ himselfe offereth himselfe to be condemned, that hee maye obey his father. And this is the cause that hee maketh so litle aunswere, seeing that he had both a fauourable iudge, and one that woulde haue giuen eare vnto him willingly, it was no harde matter for him to pleade his owne cause: but he remembreth to what end he came into the world, and whither he is now called of his father: therfore he holdeth his peace willingly, that he may not escape death.

Art thou the king of the Iewes? Pilat would neuer haue moued the question concerning the kingdome, vnlesse the Iewes had burdened Christ with this crime. And Pilate taketh that which was of all other most odious, to the end that hauing ended, that hee maye acquite the partie accused. The aunswere which Christe maketh, tendeth to this ende, that there is no colour in that accusation. So that it containeth a refutation made by the way: as if hee should say, there is a crime laid to my charge ridiculously: whereof there cannot be the very least suspition in me. Pilate seemeth to haue taken it grieuously, that Christe had demaunded why he suspected him. Therefore hee vpbraydeth vnto him disdainfully, that what euill soeuer is, it commeth of his owne nation. I (saieth he) sit as a iudge, they be no straungers, but thine owne countreymenne, which accuse thee: therefore there is no cause why thou shouldest inwrappe me in your discorde: Ye might liue quietly for me and the Romanes: but yee your selues are vnto your selues a cause of trouble, part wherof I am enforced to suffer against my will.

36. *My kingdome.* He confesseth in these wordes that he is a king: yet he putteth away and purgeth the slanderous reporte, so muche as was sufficient to proue his innocencie. For he denieth that there is any disagreement betweene his kingdome and the politike order: as if he should say, I am falsely accused, as if I had assayed to trouble or alter somewhat in the publike estate, I haue preached concerning the kingdome of God: but that is spirituall. Therefore there is no cause why ye shoulde suspecte me for an vsurper, or one that desireth to attaine to a kingdome by ambition or vnlawfull meanes. Christe vsed this defence being arreigned before Pilate: but the same doctrine is profitable for all the godly, vntill the ende of the worlde. For if Christe his kingdome were earthlye, it should be vnstable and subiect to falling, because the fashion of this world passeth.

Nowe beecause it is called heauenly, he dooth also defend and auouch the perpetuitie and continuaunce thereof. So that if it so fall out, that the whole compasse of the earth be weakened, and subuerted, our consciences, shal cõtinue nenertheless stable, if so be it they take heede vnto christ his kingdome not onely amongst mouinges and shakinges, but also amidst horrible ruines and destructions. If we bee tyrannously vexed by the wicked, yet our saluation and safetie persisteth whole and sound vnto vs in the kingdome of Christ: which is not subiect to the wil of men. Finally, sithence þ the world rageth cõtinually with continuall stormes, the kingdome of Christ is separated thence, wherein we must seeke for quietnes and peace.

Furthermore, we are taught of what sorte the nature of this kingdome is. For if it didde make vs happy according to the flesshe, and did

bring vs ritches, pleaſures, and whatſoeuer is to be wiſhed, for the vſes of this preſent life, it ſhould ſmel of the earth and the world: but now how miſerable ſoeuer our eſtate be to looke to, yet perfect felicitie remayneth ſafe for vs. VVe doe alſo learne heere, who thoſe be, which appertaine vnto this kingdome: namely, thoſe who being renewed by the ſpirite of God, doe meditate vppon the heauenlye life, in holyneſſe and righteouſneſſe. Although we muſt alſo note that it is not denied, but that the kingdome of Chriſt is in this worlde. For we know that it hath a place in our mindes, as Chriſt ſaieth alſo in another place, the kingdome of God is within you, Luke, 17.21. But to ſpeake properlye, the kingdome of God, which dwelleth in vs, is as it were a ſtranger in the world, becauſe the eſtate therof is altogeather vnlike.

My ſeruaunts would ſurely fight. He proueth that he had not ambitiouſlye aſpired vnto a kingdome, becauſe no man ſtirreth, no man taketh weapon in hande. For if any priuate man doe vſurpe vnto himſelfe a kingdome, it muſt needes be that he is ayded by ſeditious perſons. There appeareth no ſuch thing in Chriſte: therefore it followeth that hee is no earthly king. But heere may a queſtion be moued, whether it be lawfull to defend the kingdom of Chriſt with weapons or no. For, when as the Princes are commaunded to kiſſe the ſonne, Pſal. 2.11. they are not onely commaunded to ſubmit themſelues priuately vnto his gouernmente, but alſo that they employ al their power, which they haue to defend the Church, and maintaine godlines. Firſt of all I aunſwere, that they deale diſorderly and ignorauntly, who deduct this conſequence, that the pure worſhippe of God, and the doctrine of the Goſpell ought not to bee defended with weapons, becauſe Chriſt is not then defended in his owne perſon. For Chriſt doth onely reaſon according to this preſent fact, how friuolous that is, which the Iewes had ſlaunderouſly layd to his charge. And ſecondly, although godlye kinges doe defende Chriſtes kingdome with the ſword, yet this is done ſome other way then earthly kingdoms are woont to be defended. For as the kingdome of Chriſt is ſpirituall, ſo it muſt be grounded in doctrine and the power of the ſpirit. In like ſorte is the edifying thereof finiſhed. For neither the lawes and edicts of men, neither yet their penalties doe come vnto the conſciences: yet this letteth not, but that princes may defende the kingdome of Chriſt accidentally, partly, whileſt that they ordaine externall diſcipline, partly whileſt that they ayde the Church againſte the wicked. But it commeth to paſſe through the frowardneſſe of the worlde, that the kyngdome of Chriſt is rather eſtabliſhed by the bloud of Martyrres, then by the helpe and ayde of weapons.

37. *Therfore Pilat ſaid vnto him, art thou then a king? Ieſus anſwered him, thou ſaieſt that I am a king. To this end was I borne, and to this end came I into the world, that I may beare witneſſe of the trueth, whoſoeuer is of the trueth, he heareth my voice.*

38 *Pilate ſaith vnto him, what is trueth? And when he had ſaid thus, he went out againe vnto the Iewes, and ſaid vnto them, I find no fault in him.*

39. *But ye haue a cuſtome, that I ſhould let one looſe vnto you at Eaſter: will yee then that I let loſe vnto you the king of the Iewes?*

40. *Therfore they cried al againe, ſaying, not him, but Barabbas, and Barabbas was a murtherer.*

37. *Thou ſaiſt that I am.* Although Pilat vnderſtoode already by the former anſwer, that chriſt did chalēg to himſelf ſome kingdom, yet chriſt affirmeth

this ſelf ſãe thing more plainly: & being not cõtẽt therwith, he addeth an other ſentẽce, which is as it were, a certain ſealing of that ſaying. Whẽce we gather that the doctrine of the kingdome of Chriſte is no common doctrine, ſeeing that he thought it worthie of ſo great aſſeueration or auouching. This is a general ſentence, *I was borne for this cauſe, that I may beare witneſſe of the truth*: yet it is eſpecially to be applyed vnto the circumſtance of this place. But the wordes ſignifie thus much, that this is a naturall thing for Chriſte to ſpeake the truth: and ſecondly, that he was ſent of the father to this end: and that therfore this is his proper office. Wherfore we neede not feare leaſt we bee deceiued in beleeuing him: foraſmuch as it is vnpoſſible for him to teach any thing but that which is true, who hath this office giuen him by God, and this deſire naturally bred in him, to defend the truth.

Whoſoeuer is of the truth. Chriſte addeth this, not ſo muche for this cauſe that he might exhort Pilate (which he knewe ſhould be in vaine) as alſo that hee might ſet his doctrine free from the vniuſt reproches whereunto it was ſubiect, as if he ſhoulde haue ſaid, this is laid to my charge as a crime, that I haue profeſſed my ſelfe to be a king: but this is an vndoubted truth, which all thoſe receiue reuerently, and without doubting, whoſoeuer are endowed with right iudgement and ſound vnderſtanding. Although he ſaith not that thoſe are of the truth which ſee the truth naturally, but only in aſmuch as they are gouerned by the ſpirite of God.

38 *What is truth?* Some doe thinke that Pilate enquireth curiouſly, as profane men are ſometimes wont greedily to deſire the knowledge of an vnknowen thing, not knowing in the meane ſeaſon why they deſire this: for this is their only intent and purpoſe to feede their eares. But I doe rather take it that he vttered in theſe words ſome lothſomneſſe. For Pilate thought that he had no ſmall iniurie done him, in that Chriſt depriueth him of all knowledge of the truth. Now we ſee in Pilate the common diſeaſe of all men. Although euery mans conſcience doth beare him witneſſe that he is ignorant, yet there are but a few that can abide to confeſſe it: whereby it commeth to paſſe that moſte men doe refuſe true doctrine. Afterward the Lorde, who is a teacher of the humble, doth puniſh the proude, as they haue deſerued by ſtriking them with blindneſſe. From the ſame pride ſpringeth that loathſomeneſſe, that they doe not vouchſafe to ſubmit themſelues to learne: becauſe all men doe challendge to themſelues readineſſe and quickneſſe of wit. The truth is thought to be a common thing: but on the other ſide God doth teſtifie that it far exceedeth the capacitie of mans minde. The ſame thing falleth out in other thinges likewiſe. The principall points of diuinitie are concerning the curſe of mankind, corrupt nature, mortification of the fleſhe, newneſſe of life, free reconciliation by that only ſacrifice, imputation of righteouſneſſe, whereby a ſinner is accepted before god, the illumination of the ſpirit. Becauſe theſe things are Paradoxes, the commõ ſenſe of men, doth contemptiblie refuſe them. Therfore there are but a few which profite rightly in Gods ſchoole, becauſe there is ſcarce one amongſt ten, that taketh any heed to the firſt rudiments and principles. And why ſo, ſaue only becauſe they meaſure the hidden wiſedome of God according to their owne ſenſe.

Is.

It appeareth hereby that Pilate ſpake ſcornefully, in ſ he goth out by & by. In ſumme, he is angrie with Chriſt, becauſe hee boaſteth that hee bringeth the truth to light which lay hid before. Yet this his indignation declareth that the wicked doe neuer ſo ſhouliſhly reiect the doctrine of the Goſpell, but that they are touched with ſome efficacie therof. For although Pilate went not ſo farre that he yeeldeth and ſubmitteth himſelfe to bee taught, yet is he enforced to feele ſome pricking inwardly.

39 *But yee haue a cuſtome.* Pilate did alwayes toſſe this in his minde how he might deliuer Chriſt from death: and ſeeing that the furie of the people was ſo great, he kept a meane way, whereby he might pacifie their mindes which were angrie, For he thought that this woulde bee ſufficient if Chriſt being let looſe as an euill doer, ſhould ſuffer reproch alwayes afterward. And therefore he choſeth Barabbas, that by comparing him with Chriſte hee may mittigate the hatred which they had conceiued againſt Chriſt. For this Barabbas was hated of all men for the crueltie of his offences. For what is more deteſtable then a murtherer? And Luke ſaith, that he was alſo guiltie of other crimes. In that the Iewes preferre him before Chriſt, it commeth to paſſe through the ſinguler prouidence of God. For it was not meete that the ſonne of God ſhould be deliuered from death with ſo ſhamefull a price. Neuertheleſſe he was caſt downe into extreame ignominie in his death, in that he was crucified betweene two theeues, when Barabbas was let looſe: becauſe he had taken the ſinnes and offences of all men vpon him, which could not otherwiſe bee purged. And the glory of his reſurrection which followed immediately, cauſed the death of it ſelfe to be a moſt valiant triumph.

Furthermore, there was a filthie and groſſe vice in that cuſtome, that the preſident of Rome did deliuer ſome one wicked perſon at Easter. This was doone to celebrate the holineſſe of the day, but in very deed it was nothing els but a filthie profaning of the ſame. For the ſcripture doth teſtifie that he is an abhomination before God which acquitteth the guiltie and wicked perſon. Therefore it is farre off that ſuch prepoſterous pardon ſhould pleaſe him. Therfore let vs learne by this example, that there is nothing more prepoſterous then to bee deſirous to worſhip God with our own inuentions. For ſo ſoone as men ſhall begin to followe their owne imaginations, they neuer make an end, vntill being fallen into the moſt extreame dotings, they doe manifeſtly mocke God. Therefore the lawe and rule of Gods worſhip muſt bee fet from his preſcript alone,

Chap. 19.

1 *THen Pilate tooke Ieſus and ſcourged him.*
2 *And the ſouldiers platted a crowne of thorne, and put it vppon his head: and they put vppon him a purple garment,*

3 And ſaid, haile king of the Iewes: and they ſmote him with their fiſts.

4. Therfore Pilat went out againe, and ſaid vnto them, behold I bring him forthe vnto you, that yee may know that I find no fault in him.

5. Therefore Ieſus went forth, bearing a crowne of thornes, and a purple garment. Then ſaid he vnto them, behold the man.

6. Therefore when the chiefe Prieſtes and officers ſaw him: they cried, ſaying, crucifie him, crucifie him.

7. Pilate ſaith vnto them, Take yee him, and crucifie him: for I finde no fault in him.

Pilat tooke Ieſus. Pilate perſiſteth in his purpoſe, yet he addeth another reproach to the former: becauſe he hopeth that the Iewes will bee content with this meane chaſtiſement, when Chriſt ſhall be ſcourged wyth whippes. And in that he laboureth ſo earneſtly, and profiteth nothinge, we muſt conſider therein the heauenly decree, whereby Chriſt was appoynted vnto death. Neuertheleſſe his innocencie is oftentimes defended & auouched by the teſtimony of the Iudg, to the end we may know that he which was free from all faulte himſelfe, is made guiltye in our ſteede, and that he ſuffereth the puniſhment, which is due to other mens ſinnes.

In Pylate we haue a notable example of a fearefull conſcience, he acquiteth Chriſt by his own mouth, and he cõfeſſeth that there is no fault in him: yet he puniſheth him as if he were guiltie: So thoſe menne muſte needes be carried hither and thither, and drawn into contrarye and diuerſe opinions, who haue not ſo much courage as to defende that with inflexible conſtancy, which is true and right. All of vs condemne Pylate: neuertheleſſe, it is a ſhame to ſay how many the worlde hath, whoe are like to Pilate, who do not only whip Chriſt in his members, but alſo in his doctrine. Many, to the end they may deliuer thoſe from death, which labour for the Goſpel, do cauſe them wickedly to denye Chriſt: what other thing is this, then to ſet Chriſte to be mocked that hee may lead an infamous life? Otherſome, whiles they gather a fewe thinges out of the Goſpell, which they can like of, doe pull in peeces al the whole Goſpell. They thinke there is ſome great acte done: if a few groſſe abuſes be amẽded: but it were better that doctrine ſhuld be buried for a ſeaſon, thẽ that it ſhuld be thus ſcourged. For it ſhal ſpring againe in deſpite of the deuil and al tirantes: but it is of al other the hardeſt matter to haue it reſtored to the puritie thereof, when it hath beene once corrupted.

2. *The ſoldiours platting.* Queſtionleſſe this was done at the commandement of Pylate, to the end hee might put the ſonne of God to rebuke and ſhame: becauſe he had made himſelfe a king: and that to fulfill the madneſſe of the Iewes: as if he had beene perſwaded, that they did lawfully accuſe Chriſt. Yet the wickednes and wantonnes of the ſoldiours dooth goe beyond the commaundement of the iudge: like as the wicked ſo ſoone as they haue any opportunitie offered them to doe euill, doe catch the ſame greedily.

The crueltie of this nation was woonderfull, whoſe mindes ſo dolefull a ſpectacle did not moue with pittie: but God is the gouernour of al this, that he may reconcile the worlde vnto himſelfe by the death of his ſonne.

4. Take

6 *Take ye him.* He would not deliuer Christ into their handes, neyther yet suffer them to doe vnto him what they thought best. He doth onely deny that he was their hangmanne: which appeareth by the reason that is added immediately: where he saith, that he findeth no fault in him: as if he should say, that he will neuer be perswaded to shed innocent bloud for their sakes.

VVhereas the Priestes and officers alone desire to haue him crucified, it appeareth thereby that there was not suche furye in the people, saue onely inasmuch as it was afterward enflamed with these fannes.

7. *The Iewes answered him, we haue a law, and according to our law he ought to die: because he hath made himself the sonne of God.*

8. *Therfore when Pilat heard this word, he was the more afraid,*

9. *And he entred againe into the common hall, and said vnto Iesus, whence art thou? but Iesus gaue him no answere.*

10 *Then Pylat said, speakest thou not to me? knowest thou not that I haue power to crucifie thee, and power to loose thee?*

11. *Iesus answered, Thou shouldest haue no power against mee, vnlesse it were giuen thee from aboue. Therefore hee that hath deliuered mee vnto thee, hath the more sinne.*

7. *VVee haue a law.* Their meaning is, that they persecute Christe by lawe, and not for their pleasure or hatred. For they perceiued that Pilate had touched them ouertwhartly. They spake as vnto a manne that was ignoraunt of the law: as if he should say, we are permitted to lyue after our owne manner and custome: but our relygion dooth not suffer anye man to vaunt and bragge, that he is the sonne of God. Furthermore, this accusation was not altogether without some cloake and colour: yet they erred greatly in the supposition. The generall doctrine was true, that it is not lawfull for men to take to themselues any parte of that honour, which is due to God, and that they are worthy of death, whosoeuer should take it to themselues, which is proper to God alone: but the cause of the errour was in the person of Christe, because they did not indeede consider, what titles the scripture giueth the Messias: because they might easily thereby gather, that he was the son of God: neither did they also vouchsafe to enquire whether Iesus were that Messias, which was promised of God in times past or no. Therfore we see howe they fet a false consequence from a true principle, because they mistake it. By which example we are taught diligently to distinguish betwene general doctrines and suppositions. For many vnskilful and light men, if they haue beene once deceiued with the colour of the trueth, they doe also reiect the very principles of the scripture, which liberty reigneth too much at this daye in the world.

Therefore lette vs remember that wee muste so beeware of deceites and fallacies, that the principles which are true, may remaine perfect, and that the credit of the scripture may not be impayred. Againe, wee maye easily refute the wicked by this meanes, which cloak euil causes with the testimonie of the scripture, and with the principles, whiche they take thence,

Like

Like as when the Papiſtes doe at this day highly extoll the authoritie of the Church, they bring nothing wherein all the children of God doe not agree together. They affirme that the Churche is the mother of the faithfull, that ſhee is the piller of truth, that ſhee is to bee heard, that ſhe is gouerned by the ſpirite of God. We muſt deme none of all theſe thinges: but when as they will pull to themſelues what authority ſoeuer is due to the Church they doe wickedly and with ſacrilegious boldnes to ſnatch that which is not their owne. For we muſt conſider vpon the queſtion, whether they deſerue the title of the Church or no. And heere they vttely fayle. In like ſort when they rage furiouſly againſt all the godly, they excuſe themſelues with this cloake and colour, that they are ordeined to defende the faith and peace of the Churche: but when as we looke throughly into the matter, wee ſee plainely that they meane nothing leſſe, then to defend true doctrine that they are touched with no care leſſe then with the care of peace and concord, but that they fight only to defend their owne tyrany. Thoſe me which are cõtent with generall principles, and marke not the circumſtances, do thinke that the Papiſtes haue good cauſe to withſtand vs: but the knowledge of the cauſe doth eaſily driue away thoſe ſmoakes wherewith they deceiue men.

8 *Hee was the more afraide.* There may be a double meaning gathered out of this place, the firſt is, that Pilate was afraid leaſt hee ſhoulde beare the blame if any tumult ſhuld haue riſen, becauſe he had not condemned Chriſte: the other, that his minde was touched with ſome religion ſo ſoone as he had heard the ſonne of God named. That whiche followeth in the text confirmeth this ſecond ſenſe, to wit, that he goeth againe into the common hall, and asketh Chriſt, whence hee is. For it appeareth thereby that he ſtood in doubt and was afraide: becauſe hee feared the puniſhment of ſacrilege if he ſhoulde lay hand on the ſonne of God.

We muſt note, that when hee asketh whence Chriſt is, hee requireth not of his countrie: but that this is as much as if he ſhoulde haue ſaide: Art thou a man borne in the earth, or ſome God? Therefore I expounde this place thus, that Pilate being ſmitten with the feare of the power and maieſtie of God, is brought into a quandarie. For he ſaw on the one ſide the tumult waxe whote, on the other ſide hee was faſt bounde with religion, leaſt he ſhould diſpleaſe God whileſt that he endeuoured to eſcape daunger. This example is chiefly to bee noted, Although Chriſt was ſo diſfigured and ill fauoured to beholde: yet ſo ſoone as Pilate doth once heare the name of God, he is afraide, leaſt he violate the diuine power in a man which was moſt baſe and contemptible. If the reuerence of God had ſuch force in a profane man, muſt not thoſe be thrice reprobates who iudge at this day merily, ieſtingly, & carelelly without any feare, of diuine matters? For certainely wee are taught by Pilate, that there is a feeling of religion naturally bredde in men, which doeth not ſuffer them to runne headlong boldly whyther ſoeuer they will, when they haue diuine matters in hand.

Therefore haue I ſaide that they are caſt into a reprobate ſenſe, who

who are no more moued with the maieſtie of God when they handle the doctrine of the ſcripture: then if they did diſpute about the ſhadow of an Aſſe. Yet ſhall they at length perceiue to their deſtruction, howe reuerent the name of God is, which they mock at this day ſo contemptuouſly, yea ſo reprochfully. It is an horrible thing to vtter how proudly and cruelly the Papiſtes do condemne the plaine and euident truth of God, and how they ſhed innocent blood. VVhence I pray you commeth ſuch drunken dulneſſe, ſaue only becauſe they doe not remember that they haue any thing to doe with God.

9 *But Ieſus gaue him no anſwere.* In that Chriſt anſwereth not, it ought not to ſeeme to be any abſurd thing, if ſobeit we remember that whiche I ſaid before, that he ſtood not before Pilate to pleade his cauſe (as perſons arreigned are wont to doe, who are deſiroure to be acquitted) but rather to ſuffer iudgement. For it was meete that he ſhould be condémned, ſeeing that he had taken our perſon vpon him, This is the reaſon why he abſtained from defending himſelfe: And yet Chriſtes ſilence diſagreeth not with the ſaying of Paule. 1. Tim. 6. 13. VVhere hee ſaith, remember that Chriſt vnder Pontius Pilate witneſſed a good confeſſion. For he had defended the credite of the Goſpel ſo much as was ſufficient, neither was his death any thing els but a ſealing of ỳ doctrin which he had taught. Therefore Chriſt did not faile to make a lawefull confeſsion, but he held his peace when he was to craue that he might be acquitted. Moreouer, it was to bee feared leaſt Pilate ſhoulde acquit Ieſus as one of the feigned Gods: likeas Tiberius would haue reckoned him amongeſt the Romane Gods. Therefore Chriſte doth for good cauſes refuſe this fooliſh ſuperſtition by holding his peace.

10 *Knoweſt thou not that I haue power?* Heereby it appeareth that that feare wherewith Pilate was moued of a ſodaine did ſoone vaniſh away and that it had no liuely rootes. For hauing now forgotten his feare he breaketh out into proude and fierce contempt of God. For he threateneth Chriſt as if there were no iudge in heauen. But this muſt needes befall profane men alwayes, that ſhaking off all feare of God they doe by and by returne vnto their olde nature againe. VVhence we gather that the heart of man is not without cauſe called deceitfull, Iere. 17. 9. For although there bee ſome feare of God reſident there, yet there breaketh out alſo more vngodlyneſſe: Therefore whoſoeuer is not regenerate with the ſpirite of God, although he make ſome ſhewe that he reuerenceth and feareth his power and maieſtie for a ſeaſon, hee ſhall ſhortly declare by his contrarie deedes that this was but a feigned feare.

Nowe we ſee in Pilate an image of a proude man, whom his owne ambition maketh mad. For whileſt ỳ he will extoll his power, he depriueth himſelfe of the prayſe and fame of iuſtice. Hee confeſſeth that Chriſt is innocent: therefore he maketh himſelfe like to a murtherer whileſt that he braggeth that he hath power to put him to death. VVicked conſciences muſt needs rage after this ſort, where faith and the true knowledge of God doe not raigne, and diuers affections of the fleſh muſt needes ſtriue amongeſt themſelues there. God doeth notably auenge him ſelfe by this meanes of mans pride when they paſſe their boundes, that they may vſurpe to themſelues infinite power: condem-

ning

ning themſelues of their owne accorde of vnrighteouſnes,they ſlaunder and put themſelues to great rebuke. VVherefore no blindnes is comparable to the blindnes of pride,and it is no meruaile,ſeeing that it ſealeth the reuenging hand of God,againſt which it runneth headlong. VVherefore let vs remẽber that we muſt not raſhly triumph in vaine boaſtings, leaſt we be ridiculous: eſpecially let thoſe who are placed in high degree moderate themſelues:neither let them be aſhamed to ſubmit themſelues vnto God,and to be ſubiect to his lawes.

11. Thou ſhouldeſt haue no power. Some doe expound it generallye,that there is nothing done in the world without Gods permiſsiõ: as if chriſt ſhould ſay,that Pilate,who thinketh that he canne doe all thinges, ſhall notwithſtanding doe no more, then God will permit. This is a true opinion,that this world is gouerned by the will of God:and that howſoeuer the wicked goe about all thinges, yet can they not moue one finger without the moderation of the ſecrete power of God: but thoſe menne thinke better (in my iudgement) who reſtraine this place vnto the office of the magiſtrate. For Chriſt correcteth in theſe words the fooliſh arrogancie of Pilate,becauſe he extolleth himſelfe, as if his power were not of God:as if he ſhould haue ſaide: Thou takeſt all thinges to thy ſelfe,as if thou ſhouldeſt not once giue an account to GOD, but thou art not made a iudge without his prouidence:thinke therefore that his heauenly ſeate and throane is higher then thine. There can no fitter admonition be inuented to beate downe their outrage,who gouerne other men,leaſt they abuſe their authoritie. The father thinketh that he may doe to his children whatſoeuer he will,the husbande to the wife, the maiſter to the ſeruauntes,the prince to the people: vntill they haue reſpecte vnto God, who would haue them gouerned with a certeine law.

Therefore hee that hath deliuered. They thinke that the Iewes are made guiltie of a greater fault thẽ Pilate:becauſe they rage againſt a iuſt man with wicked hatred and vnfaithfull wickednes,and that they being but priuate men,and thoſe which haue no lawfull gouernment. But I thinke otherwiſe,that their crime is made more grieuous, and leſſe excuſable by this circumſtaunce:becauſe they enforce the gouernment ordained by God to ſerue for their pleaſure. For it is great ſacriledge to abuſe the holy ordinaunce of God vnto all manner of wickednes. That murther is iuſtly to be deteſted, who ſleaeth the miſerable traueller with his owne hand:but he that putteth the innocent to death vnder colour of iudgement,he is more wicked. But he dooth not amplifie their fault, that hee may mittigate Pilates:neither doth he compare him with them, but hee doth rather make them all guiltie of one crime,becauſe they doe al pollute the holy power. There is this difference onelye, that hee hitteth the Iewes directly:but he toucheth Pilate by the way, becauſe he is obedient vnto their wil and pleaſure.

12. After that,Pilate ſought to looſe him. But the Iewes cried, ſaying:if thou let this man looſe,thou art not Cæſars friend,whoſoeuer maketh himſelf a king, he ſpeaketh againſt Cæſar.

13. Therefore,when Pilate heard this woorde,hee brought Ieſus forth, and ſate downe in the iudgement ſeate,in a place which is called the pauement, and in Hebrewe Gabbatha.

14. And it was the preparation of the Paſſeouer about the ſixt houre: and he ſaid vnto the Iewes, behold your king.

15 But they cryed, awaye with him, away with him, crucifie him. Pilate ſaieth vnto them, ſhall I crucifie your kinge? The Prieſtes aunſwered, wee haue no kinge but Cæſar.

16 Then deliuered he him vnto them, that he might be crucified. And they tooke Ieſus, and lead him away.

12 Pilate demaunded of him. Although Pilate dooth not behaue himſelfe couragiouſly, and is ruled rather with ambition, then with deſire of iuſtice, and therefore wauereth miſerably: yet his modeſtie is to be commẽded, in that being ſharpely reprehended by Chriſte, hee is not angry: yea he is more enclined to deliuer him. He is a iudge, and yet he ſuffereth the partie arreigned to be his iudge. There ſhal ſcarſe one be found amongſt an hundreth, that can ſo paciently ſuffer himſelf to be rated and chidden by his equal.

Thou art not Cæſars friend. They wreſt out of Pilate by threatninges, to haue him to condemne Chriſte, for they coulde obiecte vnto hym no more odious thing, neither coulde they make him more afraide by anye meanes, then when they cauſe him to bee ſuſpected of vnfaithfull dealing with Cæſar. Thou (ſaye they) declareſt that thou careſt not for Cæſars Empire and gouernment, if thou looſe him who hath endeuoured to trouble all things. This wickednes did at length diſcourage Pilate, who was onely ſhaken before with violent cryings. And it is not wythout good cauſe that the Euangeliſt procedeth ſo diligently in theſe circumſtances: becauſe it is very conuenient for vs to know that Chriſt was not condemned by Pilate before he was thriſe or foure times acquited by his mouth: that we may thereby gather that he was not condemned for his owne cauſe, but for our ſinnes. VVe may alſo gather thence howe willing hee was to ſuffer death, who did not paſſe for vſinge that prone affection of the iudge towarde him. And truely thys obedience cauſed his death to be a ſacrifice of a ſweete ſauour to purge all ſinnes.

13. Hee ſate downe in the iudgement ſeate. Heere we ſee howe diuerſly Pilate was drawen, as if one ſtage player ſhould play two partes. Hee aſcendeth into the iudgement ſeate, that hee may adiudge Chriſte to bee puniſhed after a ſolemne manner. Neuertheleſſe, hee ſheweth manifeſtly that hee doeth this againſt his will and conſcience. He calleth Chriſte a king tauntingly, ſignifying that that was but a friuolous ſlaunder wherwith the Iewes burdened him, or to the ende he may ſtay their furie, hee telleth them that this would tourne to the reproche of all the whole nation, if this rumour ſhall be ſpred abrode, that they had condemned any man for deſiring the kingdome ambitiouſly. VVhen as the Euangeliſt ſaieth, that the place was called in Hebrewe Gabbatha, hee meaneth the Chaldean or the Aſſyrian tongue, which was then commonly vſed. Therefore it was meete that Chriſt ſhould haue beene condemned out of an high place, that he himſelfe being the higheſt iudge, maye acquite vs when he commeth from heauen at the laſt day.

14. About the ſixt houre. The Euangeliſtes ſeeme to be diuerſe, and not to agree in noting the time. The other three ſay, that it was darke from the ſixt houre, when as Chriſt did hang vppon the Croſſe. Marke dooth

alſo

also plainely expresse that it was the third houre, when iudgement was giuen vpon him. Yet we may easily aunswere. It appeareth sufficiently by other places, that the day was then deuided into foure partes: as the night had also foure watches. Hereby it came to passe that the Euangelistes doe sometimes assigne vnto euery day onely foure houres, and doe extend euery houre into three: in the meane season they adioyne the space of one houre, which draweth toward the ende, vnto the nexte. According to this account Iohn saith that Christ was condemned about the sixt houre: because the time of the day drewe towarde the sixt houre or the second part of the day. Hence do we gather, that Christ was crucified at the sixt houre, or thereabout: for the place was nigh to the Citie, as he wil declare shortly after. Betweene the sixt houre and the ninth beganne the darkenesse, which continued vntill the ninth, when Christe died.

15. *VVe haue no king.* In this place horrible fury sheweth it selfe, in that the Priestes, who ought to haue beene exercised in the lawe, doe reiecte the Messias, in whome the whole saluation of the people was included, vpon whom al the promises did depend, in whom al religion was groũded. Certeinly, they dispoile themselues of the grace of God, and of all good thinges, by reiecting Christ. Therefore we see with what great madnes they were taken. Let vs feigne that Christ was not Christ: yet haue they no excuse, because they acknowledge no king saue Cæsar. For first of all, they fall away from the spirituall kingdome of God. Secondly, they preferre the tiranny of the Romaine Empire, which they didde moste of all deteste, before a iust gouernment, which God had promised. So the wicked, to the end they may flye from Christ, doe not onelye depriue themselues of eternal life, but do bring vpon themselues al manner of miseries: and on the contrary, it is the onely felicitie of the godlye to be vnder Christ his kingdome, whether they be subiect to a iust & lawfull gouernment, according to the flesh, or they be oppressed of tyrants.

16. *He deliuered him vnto them.* Their importunitie enforced Pilate to deliuer Christ: and this was not done as in a tumult, but he was solemnly condemned: because there were two theeues condemned to be crucified with him, when their cause was knowne. But Iohn vseth this word to the end he may the better proue that Christ was giuen vnto the crueltie of the people, which could not be pacified, who was conuicted and found guilty of no offence.

17. *And bearing his Crosse hee went out into the place whiche is called of a Skull, and in Hebrue Golgotha,*

18. *VVhere they crucified him, and two other with him, the one on the one side, and the other on the other, and Iesus in the midde.*

19. *And Pilate wrote also a Title, and putte it vpon the Crosse, and the writinge was* IESVS OF NAZARETH KINGE OF THE IEVVES.

20. *Therfore many of the Iewes reade this Title: because the place was nigh to the Citie, where Iesus was crucified. And it was written in Hebrue, Greeke and Latin.*

21. *Therefore the Priestes of the Iewes saide vnto Pilate, write not Kinge of the Iewes: but that he saide, I am Kinge of the Iewes.*

22. *Pilate answered, That which I haue written I haue written.*

17. *Hee went out into a place.* The circumſtaunces whiche are noted in this place, are of great force, not onely for the certaintie of the hyſtorie, but alſo to edifie our faith. VVee muſt ſeeke righteouſneſſe in the ſatiſfaction made by Chriſte. Therefore, to the ende he might prooue that he was a ſatisfaction and ſacrifice for our ſinnes, he woulde both be caried out of the citie, and alſo hanged vppon the tree. For the ſacrifices, whoſe bloude was ſhedde for ſinnes, were woonte to be caried without the tentes, accordinge to the commaundement of the lawe, Exodus 29. 14. Leuiticus 4. 11. and the ſame law pronounceth him accurſſed, whoſoeuer han geth vppon the tree, Deuteronomie 21. 23. Both things were fulfilled in Chriſte, ſo that we may be fully aſſured, that our ſinnes are purged by the ſacrifice of his death: that hee was ſubiecte to the curſſe, that he might redeeme vs from the curſſe of the lawe, Galathians 3. 13. that he was made ſinne, that wee maye be in him the righteouſneſſe of God, 2. Corrinthians 5. 21. that he was brought without the Citie, that he might take away our filthineſſe which was laid vpon him, Hebrewes 13. 12. To the ſame ende tendeth that whiche followeth concerninge the theeues. For as if the crueltie of the puniſhment were not ſufficient of it ſelfe, he is hanged betwene two theeues, as if he were not ſome one of the number of other menne, but of all other the moſt wicked and deteſtable. For we muſt alwayes remember that the wicked hangmenne which crucified Chriſte, did nothing but that which was decreed by the hand and councell of God. For God did not lay open his ſonne to their will and pleaſure: but he would haue him offered vppe like a ſacrifice to himſelfe, according to his owne wil and minde. And if ſo be it the counſell of God wanted not good reaſon in al thoſe things, which he would haue his ſonne ſuffer, we muſt well ponder both the greatnes and grieuouſnes of his wrath conceiued againſt ſinne, and alſo the infinite greatnes of his goodnes toward vs. The guiltines of vs all could by no other meanes be purged, vnleſſe the ſonne of God ſhoulde be made a ſacrifice for vs.

VVee ſee how he was driuen into an execrable place, being polluted as it were with an huge heape of ſinnes, that hee may appeare accurſed there before God and menne. VVee are too dull certeinely, vnleſſe we ſee clearely in this glaſſe, how greatly GOD abhorreth ſinnes: and wee are more then ſtonie, vnleſſe we tremble and quake at ſuch a iudgement of his. And whileſt that on the other ſide GOD dooth teſtifie that our ſaluation was ſo deare vnto himſelfe, that hee ſpared not his onely begotten ſonne, what aboundaunt greatneſſe of his goodneſſe and grace doe we ſee there? Therefore whoſoeuer ſhall well weigh the cauſe of Chriſtes death, togeather with the fruite which wee reape thereby; the doctrine of the croſſe ſhal not be vnto them either fooliſhnes, as to the Gretians, or a ſtone of ſtumbling, as to the Iewes, 1. Cor. 1. 23. but rather an vneſtimable token and pledge both of Gods power & wiſdom, & righteouſnes and goodnes. VVhen Iohn ſaith that the place was called *Golgotha*, he taketh it either from the Chaldean or els from the Aſſyrian tong. The name is deriued of Galgal, that is, of rowling: beecauſe the ſcull is round like a ball or bowle.

19. *And he wrote a title.* The Euangeliſt maketh mention of a facte of Pilate, worthye to bee ſpoken of, after that hee hadde giuen ſentence.

It

It was peraduenture an vſuall thing to ſet vppe titles when euill doers were punniſhed, that the cauſe of their punniſhment might be knowen, for an example vnto all men: but this is an extraordinarie thinge in Chriſte, that the title is ſet ouer his head without reproche. For it was Pilates intent, to the ende hee might bee auenged of the Iewes by the way, who with their frowardneſſe had cauſed him vniuſtly to puniſh an innocent man, to condemne the whole nation in the perſon of Chriſte. Hee is ſo farre from defaming Chriſt for any fault of his owne. But the prouidence of God had reſpecte vnto a farre higher thing, which directed Pilate his ſtile. It came not into Pilates minde to praiſe Chriſt, as the authour of ſaluation, and a Nazaren of God, and the king of the elect people: yet God did indite this praiſe of the Goſpell vnto him, not knowing what he ſhoulde wryte. By the ſame ſecreate motion of the ſpirite came it to paſſe, that he ſhoulde publiſh the title in three languages. For it is not to be thought that this was a common vſe: but the Lorde declared by this preparatiue that the time was now at hand, when his ſonnes name ſhould be knowen euery where.

21. *Therefore the prieſtes ſayde vnto Pilate.* They perceiue that they were ſpitefully touched: and therefore they deſired to haue the title changed, that it might onely burden Chriſt, without defaming the nation. But in the meane ſeaſon they doe not diſſemble, with how great hatred of the truthe they were infected, ſeeing they cannot abide the leaſt title therof. Sathan doeth alwayes ſo pricke forwarde his miniſters, that they maye endeuour either to extinguiſh, or at leaſt with their darkneſſe to choake the light of God, ſo ſoone as it appeareth but a little. The conſtancie of Pilate is to be attributed to Gods prouidence. For it is to be doubted, but that they aſſayed and tempted his minde diuerſe wayes. Therefore wee may know that it was holden by God, that it might remaine conſtant. Pilate yeelded not vnto the praiers of the prieſtes, neither didde he ſuffer himſelf to be corrupted by them: but God did teſtifie by his mouth, how ſtable his ſonnes kingdome is. But and if there was greater ſtrength and firmneſſe of the kingdome of Chriſt ſhewed in Pilates writing, thē that it could be ſhaken with the endeuours of the enemies, what muſte wee thinke of the teſtimonies of the prophetes, whoſe handes and mouthes God hath ſanctified to himſelfe? And alſo Pilate his example putteth vs in minde of our duetie, that we be conſtant in defending the truethe. The prophane manne dooth not call backe that which he wrote truely concerning Chriſt, though vnadui ſedly: therefore what a ſhame is it, if wee being terrified either with threatninges or daungers, we depart from the profeſsion of that doctrine, which God hath ſealed in our heartes by his ſpirit?

Furthermore, we muſt note how deteſtable the papiſticall tiranny is, which drieueth away the common people from reading the Goſpell and all the whole ſcriptures. Pilat being a reprobate, and otherwiſe an inſtrument of Satan, was yet by ſecrete inſpiration appoynted to bee a preacher of the Goſpell, that he might publiſh a briefe ſumme thereof in three lāguages. Therfore what account ought we to make of thoſe men, who ſtudy ſo much as in them lyeth to ſuppreſſe the knowledge thereof, whē they proue themſelues to be worſe thē Pilat.

23. *Therefore when the ſoldiours had crucified Chriſt, they tooke his garments, and made foure partes, (to euery ſoldiour a part) and his coate. The coate was without ſeame, wouen from the toppe throughout.*

24. *Therefore they ſaid amongeſt themſelues, let vs not cut it, but let vs caſt lots for it, whoſe ſhal haue it: that the ſcripture might be fulfilled, ſaying: they parted my garmentes to themſelues, and on my coate did they caſte lottes. And theſe thinges diddle the ſouldiours.*

23. *Therefore the ſoldiours.* There is mention made likewiſe in the other Euangeliſtes of the deuiding of Chriſtes garmentes amongſte the ſoldiours. There were foure ſoldiours, which parted the reſidue of his raiment amongſt them. The coate which was without ſeame remained, which ſithence it could not be deuided, they did caſt lots vpon the ſame. To the end the Euangeliſtes may retaine our mindes in conſidering the intent and purpoſe of God, they teach that the ſcripture was alſo fulfilled seuen in this poynte. Notwithſtandinge it ſeemeth that the place which they bring out of the Pſa. 22. 19. is applied vnto this preſent matter out of ſeaſon. For ſeeing that Dauid complaineth in that place, that he was a pray vnto his enemies, he comprehendeth metaphorically vnder the word Garmentes, all that he had: as if hee ſhoulde briefly ſay that he was ſpoyled & robbed by the wicked, which figure whileſt the Euangeliſts doe neglect, they depart from the naturall ſenſe. But we muſt firſt of all vnderſtand, that the Pſalme muſt not be reſtrained vnto Dauid, as it appeareth by many ſentences, and eſpecially by that clauſe, where it is ſaide. I will praiſe thy name amongſt the Gentiles: which muſte needes be expounded of Chriſt. And now it is no merualle, if that were more darkly ſhadowed in Dauid, which appeareth more plainely in Chriſt: to witte, how much more excellent the trueth ought to be, then the figure therof. Furthermore, let vs know that Chriſt was ſtript out of his clothes, that he might cloath vs with his righteouſnes: that his naked bodye was laid open to the reproches of men, that we may appeare with glory before Gods iudgement ſeate. Whereas ſome do wreſt this place allegorically vnto the ſcripture, which the heretiks pull in peeces, it is too much racked. I doe not miſlike the compariſon: that like as the prophane ſouldiours did once deuide Chriſt his garments, ſo at this day peruerſe men doe pull in peeces with ſtraunge inuentions the ſcripture, wherewith Chriſt is cloathed, that we may ſee him. But wee muſt in no caſe ſuffer the wickednes of the Papiſts, which is ioyned with the horrible blaſphemye of God. They ſay that the Heretikes doe pull the ſcripture in peeces: but the coate, that is, the Church remaineth whole and ſound: to the end they may proue (reiecting the autoritie of the ſcripture) that the vnitie of ſ faith conſiſteth in the only title of the Church. As if thevnitie of the Church were grounded any where els, ſaue onely in the faith of the ſcripture. Therefore when as they pull faith from the ſcripture, that it may be ſubiect to the Church alone, they do not now diſpoile Chriſt by ſuch a diuorcement, but they pull in peeces his body by cruell ſacriledge. Although we graunt vnto them, that the coat which was without ſeame was a ſigne & figure of the Church, yet ſhal they not obteine that, which they hunt after: becauſe it ſhall remaine that they proue that the Church is with them, whereof they ſhew no token at all.

25. *And*

25 *And there stoode beside the crosse of Iesus, his mother, and his mothers sister, Mary the daughter of Cleopas, and Mary Magdalen.*

26 *Therfore when Iesus had seene his mother, and the disciple standing by whome he loued, he said vnto his mother, woman, behold thy sonne.*

27 *Then said he to the disciple, behold thy mother. And from that houre, the disciple tooke her home vnto him.*

25. *And there stoode.* The Euangelist telleth here by the way that Christ did so obey God the father, that he did not neglect the duetie of humane godlynes toward his mother. Hee forgate himselfe and all thinges, so farre forth as it was necessary for him to obey his father: but when hee had done thus, he would not omit the dutie which he did owe vnto his mother. And hereby we learne how we must obey God and men. It falleth oftentimes that when God calleth vs any whither, our parents, wife, or children, do call vs vnto the contrary: so that we cannot satisfie them altogether. If we make men equall with God, we deale wickedlye. Therefore we must preferre Gods commaundement, wee must preferre his honour and worshipp: afterward we must giue men their right so far forth as it shalbe lawfull for vs. Neither doe the commaundementes of the firste and seconde Table of the lawe euer disagree, as it appeareth at the firste sighte: but wee muste beeginne with Gods woorshyppe, afterwarde wee muste giue menne the lower place. To whiche ende these sentences tende: he that shall not hate father and mother for me, he is not woorthy of me, Math. 10. 37. Luke 14. 26. Therefore we must so obey men, that they doe not hinder vs and keepe vs backe from woorshipping and obeying God. When we haue obeyed GOD, then shall we thinke rightly and orderly vppon our parents, wife, and children. As Christe taketh care for his mother, but being vppon the crosse, whereunto he was called by the decree of his father. But if wee weighe the circumstaunce of the place and time, the godlinesse whiche Christe shewed towardes his mother, was woonderful. I omit the extreeme tormentes of his body, I omitte his rebukes: but althoughe horrible blasphemies against God did make him woonderfull sorrowfull, and hee dyd suffer an horrible conflicte with eternall death and the deuill, yet none of all these things doeth hinder him from being carefull for his mother. We may likewise gather out of this place what honour that is whiche God commaundeth vs to giue to our parentes in the lawe. When as Christe committeth the charge of his mother to the disciple, hee deliuereth her vnto him to be nourished and cared for. Therefore it followeth that honour due to parents, consisteth not in the ceremonie, but in all necessary dueties. Nowe we must on the other side consider the faith of the women. This was no small affection of loue, that they followed Christe euen vnto the crosse: but vnlesse they had beene furnished with faith, they coulde neuer haue beene present at suche a spectacle. As touching Iohn himselfe, we gather that his faith was so choked for a shorte time, that yet notwithstanding it was not altogither choked. Now lette vs be ashamed if the horrour of the crosse doe keepe vs backe from following Christ, seeing that the glory of the resurrection is beefore our eies wheras the women saw nothing but ignomony and a curse.

He calleth her Mary, either ỹ wife or daughter of Cleopas. I like this latter better. He saieth that she was sister to the mother of Iesus, according to the Hebrew phrase, which conteineth all kinsfolkes vnder the worde Brethré. VVe see that Mary Magdalen was not in vaine deliuered from the seauen deuils, which shewed her self such a faithful disciple of Christ euen vntil the end.

26. VVoman, behold thy sonne. As if he should say, I cannot hereafter be conuersant vppon earth, that I maye doe to thee the duetie of a Sonne. Therefore I put this man in my place, that he may take vpon him mine office. Hee meaneth the selfe same thing, when he saieth vnto Iohn, *Behold thy mother.* For hee commaundeth him to take her for his mother, and that he should be as carefull for her, as for his owne mother. In that he saith, woman, and not mother, some thinke that he did it for this cause, leaste he should wound her minde more deepely with sorrow, which I do not reiect.

But an other cõiecture is no lesse probable, that Christ meant to shew that so soone as he had finished the course of his humane life, hee put off that condition, vnder which hee had liued, and that hee entreth into the heauenly kingdome, where hee may commaund men and Aungels. For wee knowe that Christe was alwayes woont to call backe the faithfull from beholding the flesh: and he ought especially to haue doone this in his death.

27. The disciple tooke her. It is a signe of the obedience of the disciple toward his maister, in that Iohn obeieth Christes commaundement. It doth also appeare heereby that the Apostles had their families: beecause Iohn could not lodge Christes mother, neither haue her in house with him, vnlesse he had had an house and some trade and manner of liuing. VVherefore they dote, which thinke that the Apostles came naked and emptie vnto Christ, hauing left their substance. And they dote too too foolishly, who thinke that perfection consisteth in begging.

28 After this, when Iesus knew that al things were fulfilled, that the scripture might be fulfilled, he saieth, I am a thirst.

29. Furthermore, there stoode there a vessel full of vineger. And they compassed a spong, being ful of vineger with Isope, and they put it to his mouth.

30. Therfore when Iesus had taken the vineger, he said, it is finished. And bowing his head, he gaue vp the Ghost.

28. VVhen Iesus knewe. Iohn omitteth many thinges purposely, which the other three sette down: he describeth now the last acte, wherin there was a great weight. VVhen as hee saieth, that there stoode a vessel there, he speaketh as of an vsuall thing: and I thinke that it was a kind of potion made to hasten death, when as miserable men hadde beene tormẽted longe enough. Christe dooth not call for drinke, vntill all thinges were fulfilled, whereby he declared his infinite loue toward vs, and his vnestimable desire of our saluation. It cannot bee sufficiently in woordes expressed, what bitter paines he suffered: yet did he not desire to deliuer himselfe vntill Gods iudgement was satisfied, and the purginge of our sinnes was perfect.

But how ſaith he, that all thinges were fulfilled, ſeeing that the principall point was as yet wanting, to wit, death it ſelfe? And againe, doeth not his reſurrection make to the fulfilling of our ſaluatiō? I anſwer that Iohn doth comprehended thoſe thinges which ſhould follow immediately. Chriſt was not as yet dead, he was not yet riſen againe: but he ſawe nothing which coulde hinder him from dying and riſing againe. And ſo hee inſtructeth vs by his example vnto perfect obedience: that it may not be greeuous or troubleſome to vs to liue at his pleaſure, although wee muſte languiſhe in the middeſt of great ſorrowes and paines.

That the ſcripture might be fulfilled. VVe may eaſily gather out of the other Euangeliſtes, that the place is cited out of Pſal. 69. 22, They gaue me gall to eate, and in my thirſt they gaue me vineger to drinke. This ſpeech is metaphorical wherby Dauid ſignifieth that they did not only deny to helpe him at his neede, but alſo that his miſeries were cruelly doubled. But there is no abſurditie in this, if that were more plainely reuealed in Chriſt, which was ſleightly ſhadowed in Dauid. For we do hereby plainely ſee what difference there is betweene the truth and the figures, whenas thoſe thinges appeare plainely, and as it were perfectly in Chriſt, which Dauid ſuffered only figuratiuely. Therefore to the end Chriſt might declare that it was he whoſe perſon Dauid did repreſent, he would drinke vineger, and that for the confirmation of our faith. They which forge an allegoricall ſenſe in this word *thirſt*, deſire rather to ſhew ſome ſubtiltie then truly to edifie. And the Euangeliſt doth plainely refute thoſe, who ſaith that Chriſt called for vineger, ſeeing that he made haſt to die, VVhen as he ſaith that the ſpounge was compaſſed about with Iſop, vnderſtand that it was faſtened vpon a bat that it might be put to Chriſtes mouth.

30 *It is finiſhed.* Hee repeateth the ſame woorde whiche hee vſed of late. But this ſaying of Chriſt is eſpecially to be remembred: becauſe he teacheth that the whole accompliſhing of our ſaluation and all the partes thereof are contained in his death. VVe haue alreadie ſaide that the reſurrection is not ſeparated from his death: it is only Chriſte his intent to retaine our faith in himſelfe alone, leaſt it wander and turne hyther and thyther. Therefore this is the ſenſe, that whatſoeuer maketh vnto the ſaluation of men, it conſiſteth in Chriſt, and is no where els to be ſought: or that (which is all one) that the perfection of ſaluation is included in him. And there is comprehended vnder this a ſecrete oppoſition: becauſe Chriſte ſetteth his death againſt all the olde ſacrifices and figures, as if he ſhould ſay, whatſoeuer was vſed vnder the law, it was nothing worth of it ſelfe, to pacifie Gods wrath, to purchaſe righteouſneſſe or purge ſinnes.

Now at length there is true ſaluation giuen to the worlde: vnto this doctrine is annexed the abrogation of all the rites of the lawe. For it were an vnmeete thing to follow the ſhadowes ſithence that wee haue the body of Chriſte. And if ſobeit we ſtay our ſelues vpon this voyce of Chriſt, we muſt be contented with his death alone vnto ſaluation, neyther is it lawful for vs to ſet any helpes frō any other. But ꝑ whole religion of Papiſtrie tendeth to this ende that men may inuent to thēſelues innumerable meanes to purchaſe ſaluation. VVhence we gather that it ouer-

ouerfloweth with abominable ſacrileges. The abhomination of the Maſſe is principally condemned by this voyce of Chriſt. It was meete that the ſacrifices of the law ſhould ceaſe, when as the ſaluation of men was finiſhed by the onely ſacrifice of the death of Chriſt. therefore what authoritie will the Papiſtes ſay they had to erect a new ſacrifice, whiche might reconcile God vnto men? They obiect that it is no new ſacrifice, but that ſelfe ſame which Chriſt offered. But we may eaſily refute them, that they haue no commandement to offer: and ſecondly, that when Chriſt had ended one oblation, he pronounceth from off the croſſe, that the whole is finiſhed. Therefore they are more then forgers and falſifiers, which corrupt and violate traiterouſly the Teſtament ſealed with the holy blood of the ſonne God.

He gaue vp the ghoſt. All the Euangeliſtes doe diligently expreſſe the death of Chriſt: and that not without cauſe. For we haue hope of life hence: hence haue we alſo ſafe boaſting againſt death, in that the ſonne of God ſuffered the ſame in our ſteed, and by ſtriuing with the ſame did get the victorie. And we muſt note the phraſe which Iohn vſeth: wherby we are taught, that all the godly which die with Chriſt do commit their ſoules to God to keepe, who is faithfull and will not ſuffer that to periſh which he hath taken to keepe. There is this difference betweene the death of the children of God and the reprobate, that the wicked do raſhly breath out their ſoules: but the children of God doe committe them to Gods tuition as ſome precious thing, which he will keep faithfully vntill the day of the reſurrection. This woorde *Ghoſte* is taken in this place for the immortall ſoule as it appeareth ſufficiently.

31 The Iewes then (becauſe it was the preparation, that the bodyes ſheulde not remaine vpon the croſſe on the Sabboth day, and it was a great day of that Sabboth) beſought Pilate that their legges might be broken, and that they might be taken down.

32 Therefore the ſouldiers came, and they brake the legs of the firſt and of the other which was crucified with him.

33 And when they came vnto Ieſus, after that they ſaw that he was alredie dead, they brake not his legs.

34 But one of the ſouldiers opened his ſide with a ſpeare, and ſtraightway there came out blood and water.

35 And he that ſaw it bare witneſſe, and his witneſſe is true, and he knoweth that he ſpeaketh the truth that ye may beleeue.

36 And theſe thinges were done, that the ſcripture might be fulfilled, yee ſhall not breake a bone of him.

37 And againe another ſcripture ſaith, they ſhall ſee him whome they haue thruſte through.

31 Becauſe it was the preparation. This narration is alſo of force to edifie faith. Firſt, becauſe it ſheweth that that was fulfilled in Chriſtes perſon which was foretolde in the ſcriptures: and ſecondly, becauſe it conteineth a miſterie of great importance. The Euangeliſt ſaith, that the Iewes requeſted to haue the bodies taken downe from the croſſe. That was commaunded in the lawe of God: but the Iewes (as hypocrites are wont to doe) taking heede only to ſmall thinges, paſſe ouer

moſt

moſt great and horrible ſinnes without any ſtop or ſtay. For to the ende they may keepe their Sabboth religiouſly, they are carefull for the externall pollution onely: in the meane while they doe not conſider what an haynous offence it was to put an innocent to death. So we ſaw a little before that they entred not into the common hall, leaſt they ſhould pollute thēſelues, whereas their vngodlines did pollute the whole countrie. Neuertheleſſe the Lord bringeth that to paſſe by them, which was very profitable for our ſaluation, that the body of Chriſte remaineth marueilouſly vntouched, and that blood and water doe ſpring out of his ſide.

It was a great day of that Sabboth. The more common reading is: That day was a great day: yet this whiche I haue put in, is vſed in many olde and allowed copies: Let the Readers chooſe which they will. If you reade it ἐκείνου in the Genetiue caſe, you muſt take the Sabboth for the week it ſelf, as if the Euangeliſt had ſaid, that the holy day of that week was moſt famous in reſpect of the paſſeouer. And the Euangeliſt ſpeaketh of the next day, which began at the Sunne ſetting: wherfore it was a greater matter of conſcience to let the bodies hang. But if we had rather reade it in the nominatiue caſe, that was a great day, the ſenſe ſhall come all to one ende, as touching the ſumme of the matter: the variety ſhalbe onely in the wordes, to wit, that the Eaſter made that Sabboth more holy.

33 *And when they were come vnto Ieſus.* In that hauing broken the legs of the two theeues they finde Ieſus dead, and therefore they touched not his body, there appeareth an extraordinarie worke of Gods prouidence therein. Some profane mē will ſay that it commeth to paſſe naturally þ one man dyeth ſooner then another: but he that ſhal weigh the whole courſe of the hiſtorie, he ſhalbe enforced to aſcribe it vnto the hidden counſell of God, that death which came ſooner then all men wold haue thought, did exempt Chriſte from hauing his legs broke.

34 *But one of the ſouldiers with a ſpeare.* In that his ſide was thruſte through with a ſpeare, it was done to proue his death: but God reſpected a farre higher thing, as we ſhall ſee by and by. That is but a childiſh ſurmiſe and inuention of the Papiſtes, who make this ſouldier that had the ſpeare *Longes*, feigning that it was the proper name of a man: and to the end they might make vp the lye they ſay that the ſouldier was blinde before, and that ſo ſoone as he had receiued his ſight he beleeued: therefore they did canonize him amongeſt the ſaints. Seeing that their prayers doe leane vnto ſuch patrones, ſo often as they call vppon God, I pray you what can they euer obteine? But whoſoeuer they be which deſpice Chriſte and ſeeke ſuccour at the handes of Saintes, they are worthie to bee carryed away by the Diuel vnto night ſpirites and hobgoblins.

There came out blood and water. Some men were deceiued in feigning a myracle here. For it is a naturall thing: for when blood is congealed it is made like vnto water hauing loſt his readneſſe. It is alſo a thing well knowen that there is water within a thinne skin which is nigh to the midriffe. And they were deceiued becauſe the Euangeliſt vrgeth this ſo diligently that there came out water & blood, as if hee did ſhewe ſome ſtrange thing and ſomething which is contrary to the order of nature.

But

But he intended another thing, to wit, that he might applie his narration to the teſtimonyes of ſcripture, which he addeth by and by: & chiefly that the faithfull might thence gather that which he teacheth els where, to wit, that Chriſt came with water and blood: by which woordes he ſignifieth, that he brought him the true purgation of ſinnes, and the true waſhing. For the forgiueneſſe of ſinnes, and righteouſneſſe and purity of the ſoule were figured in the law by theſe two ſignes, ſacrifices and waſhings. In ſacrifices blood did purge ſinnes, and was the price to pacifie Gods wrath withall: waſhings were teſtimonies of true puritie, and remedies to purge vncleanneſſe and to waſh away the filthineſſe of the fleſh. Leaſt faith ſhould abide any longer in theſe elements, Iohn teſtifieth in the fifth chapter of his Epiſtle, that the fulfilling of both theſe graces is in Chriſte: and heere he bringeth foorth a viſible ſigne of that thing. To the ſame end ſerue the ſacraments which Chriſte hath left vnto his Church. For the purging & puritie of the ſoule which conſiſteth in newneſſe of life, is ſhewed vnto vs in baptiſme: and the ſupper is as a pledge of the purging which is finiſhed. But they differ much from the figures of the old lawe: becauſe they offer Chriſt as being preſent, whom the figures of the lawe did ſhew to be farre off as yet. Wherefore I doe not miſlike that which Auguſtine writeth, that our ſacramẽts ſlowed out of Chriſtes ſide: for we are then waſhed from our filthines indeed, and we are renued into an holie life, then doe wee liue before God being redeemed from death, and deliuered from giltineſſe, when as Baptiſme and the holie Supper doe bring vs vnto Chriſtes ſide, that wee may draw thence by faith as out of a fountaine, that which they repreſent.

36 *Yee ſhall not breake a bone.* This teſtimonie is fet out of the twelfth of Exodus. 46. and Num. 9. 12. where Moſes intreateth of the paſchall lambe. And Iohn taketh that for a thing which all men do graunt, that that lambe is a ſigne of that true and onely ſacrifice, whereby the church was to be redeemed. Neither doth that any whit hinder that it was offered in the remembrance of the redemption which was alreadie paſt. For God woulde haue that benefite ſo remembred, that it might promiſe the ſpirituall deliuerance of the Church in time to come. Wherefore 1. Cor. 5. 7. Paule doth alſo applie vnto Chriſt without doubting that forme of eating the lambe which Moſes preſcribeth. And by this proportion and ſimilitude doth our faith gather no ſmall fruite: becauſe it beholdeth in the ceremonies of ỹ law, the ſaluatiõ exhibited in Chriſt. And to this end tendeth Iohn his drift, ỹ Chriſt was not only the true pledge, but alſo the price of our redemption: becauſe wee ſee that fulfilled in him which was ſhewed in times paſt to the olde people vnder the figure of the paſſeouer. Wherby the Iewes are alſo taught that they muſt ſeeke the ſubſtance of all thinges in Chriſt, which the lawe prefigured but performed not in deed.

37 *They ſhall ſee him whom they haue thruſt through.* They wreſte this place too violently, who goe about to expound it of Chriſt according to the letter. Neither doth the Euangeliſt cite it to this ende: but rather that he may ſhewe that Chriſte is that God who complained in times paſt by Zacharie. 12. 10. that the Iewes did thruſt through his breſt.

And

And God ſpeaketh in that place after the maner of men, ſignifying that hee is wounded with the wickedneſſe of the people, and eſpecially wyth the obſtinate contempt of his woorde, as it is a deadly wounde in man whoſe heart is thruſte throughe. As he ſayeth in another place, that his ſpirite is heauy, Mat. 26. 38. Now, becauſe Chriſt is God, reuealed in the fleſh, Iohn ſayeth that that was fulfilled openly in his viſible fleſh, which his diuine maieſtie ſuffered of the Iewes, in ſuch ſort as it coulde ſuffer. Not that God is ſubiect to the iniuries of men, or that the external blaſphemies and reproches vttered againſt him, doe come vnto him: but becauſe he meant to expreſſe of howe great ſacriledge the vngodlineſſe of men is guiltie, whileſt that it lifteth vppe it ſelfe vnto heauen ſtubbernly. And Iohn doeth for good cauſes aſcribe that vnto the Iewes, which was done by the hande of a ſouldiour of Rome: like as they are ſayd in an other place to haue crucified the ſonne of GOD, although they touched not his body with one finger. Nowe the queſtion is, whether God promiſeth repentance vnto the Iewes vnto ſaluation, or he threatneth that he will come as a reuenger? VVhileſt that I weigh the place diligently, I thinke that it comprehendeth both: to witte, that God ſhall at lengthe gather vnto ſaluation the reliques of the loſt and deſperate nation. and he ſhall ſhew vnto the contēners by his horrible vengeance, with whom they had to deale. For we knowe that they were woont no leſſe boldlye to mocke the Prophets, then if they had babbled without any commandement of God. God ſayeth that they ſhall not eſcape vnpunyſhed for this: becauſe he will at length defend his owne cauſe.

38. And after theſe things Ioſeph of Aramathia (who was Ieſus his diſciple, but ſecreatly for feare of the Iewes) beſought Pilate that he might take downe the body of Ieſus, and Pilate ſuffered him. Therefore he came and tooke downe the body of Ieſus.

39. And Nicodemus came alſo (who came vnto Ieſus firſt by night) bringing a mixture of Myrrhe and Aloes, about an hundred pound weight.

40. Therefore they tooke the body of Ieſus, and they wound it in linnen clothes wyth the odours, as the maner of the Iewes is to burie.

41. And there was in the place where he was crucified, a garden: and in the garden a newe tombe, wherein was neuer man laied.

42. There then layed they Ieſus, becauſe of the preparation of the Iewes, for the ſepulchre was nigh at hande.

38. Ioſeph beſought Pilate. Iohn ſetteth downe now by whom, in what place, howe honourably Chriſt was buried. Iohn nameth two, whiche buried Chriſt, Ioſeph and Nichodemus: the former whereof deſired Pilate to giue him the body of the dead, which ſhould otherwiſe haue ben left to the pleaſure of the ſouldiours. Mathewe affirmeth that he was riche, and Luke ſayeth that he was a counſellour, that is of the order of the Senatours. And we ſawe that Nichodemus was had in great reputation amongeſt his: and we may alſo eaſily gather that he was riche, by the great coſt which hee beſtowed in bringing the mixture. Therefore their richeſſe hindered them hitherto from giuing their name to Chriſt, and they might no leſſe haue hindered them hereafter from takinge vppon them ſo odious and infamous a profeſsion. The Euangeliſt ſayeth expreſſly, that Ioſeph was kept backe by feare, from profeſsinge that he

hee was a diſciple of Chriſte. But hee repeateth that concerninge Nichodemus, whych wee hadde before, that hee came vnto Ieſus ſecreatlye and by nighte. Therefore whence hadde they ſuche Heroicall fortitude of a ſodaine, that they come abroade in extreeme diſpaire? I omitte the manifeſt daunger which they muſt of neceſsitie haue incurred. But thys is a great matter, that they were not afrayed to take vppon them continuall warre wyth their nation.

Therefore it is certaine that it came to paſſe throughe the heauenlye motion, that they who gaue not due honour vnto Chriſte ſo longe as hee liued, doe runne vnto his carcaſſe being dead. They brynge their odours to enbalme Chriſtes bodye: but they woulde neuer haue done this, vnleſſe they hadde fealt the ſauour of his death. VVhereby it appeareth howe truely Chriſte ſayde: That onleſſe a wheat corne die, it remaineth alone, but afte- that it is deade it bringeth foorth frute aboundantly, before 12.24. for wee haue a moſte manifeſt teſtimonie in thys place, that his death was more liuely then his life. And the ſweeteneſſe of the ſmell whyche the death of Chriſte breathed oute into the mindes of theſe two menne, was of ſo great force, that it did eaſilye extinguiſhe all the affections of the fleſhe. So longe as the loue of richeſſe and ambition raigned in them, the grace of Chriſte was vnto them vnſauerie: but nowe all the whole worlde beginneth to be vnto them vnſauerie. But lette vs knowe that there is preſcribed vnto vs in the example of them, what wee owe vnto Chriſte. Theſe two, to the ende they might ſhewe ſome token of their faith, caried the body of Chriſte conſtantly, thoughe not without great daunger, vnto the graue. Therefore it is ſhamefull and filthye ſluggiſhneſſe, if wee defraude him of the confeſsion of faith, when as hee raigneth in the heauenly glorye. VVherefore their vngodlineſſe is ſo muche the more vnexcuſable, who ſeeinge they doe at this daye denye Chriſte with faithleſſe diſſimulation, doe yet notwythſtanding pretende the example of Nicodemus. And I confeſſe they are like him in one poynte, they endeuour by all meanes poſſible to haue Chriſte buried: but nowe it was no time to burye hym, ſithens that hee is aſcended vnto the right hande of the father, that hee maye bee aboue menne and Aungels, and that euery tongue maye confeſſe his high gouernment, Philippians 2.9.10.11.

Secreatlye for feare of the Iewes. Becauſe feare is in this place ſet againſt the holye conſtancie whyche the ſpirite of the Lorde wroughte in the heart of Ioſephe, it is likelye that hee was not voyde of all vice: Not that all feare whereby the faithfull take heede to themſelues, and auoyde tyrauntes and the ennemies of the Goſpell, is corrupte and vitious: but becauſe the weakeneſſe of faith bewrayeth it ſelfe ſo often, as the confeſsion of faith is ſuppreſſed by feare. VVee muſt alway marke what the Lorde commaundeth vs to doe, and howe farre hee biddeth vs goe.

Hee that ſtayeth in the midſt of the courſe, ſheweth that he beleeueth not in God, and hee hath no excuſe, who ſetteth more by his owne life, then by the commandement of God. In that the Euangeliſt vouchſafeth to beſtow vpon Ioſeph, the title & name of a diſciple, at ſuch time as he was too fearfull, and durſt not profeſſe his faith before the worlde: we know by this howe gently the Lorde dealeth with thoſe that be his, and

howe

how fatherly he pardoneth their faultes. Neither is there any cauſe why the falſe Nicodemites ſhould flatter themſelues who doe not only hide faith within, but whileſt that they feigne a conſent with wicked ſuperſtitions, ſo much as in them lyeth they deny that they were Chriſtes diſciples.

40 *As the Iewes are wont.* After that Chriſt had ſuffered extreame ignominie vpon the croſſe, God woulde haue his buriall to be honourable that it might be an entrance into the glory of the reſurrection. Ioſeph and Nicodemus beſtow no ſmall coſt, ſo that it might ſeeme to bee ſuperfluous: but we muſt looke vnto the purpoſe of God, who did alſo enforce them by his ſpirite to doe his ſonne this honour, that he might take from vs the horrour of the croſſe with the ſmell of the ſepulchre. But thoſe things which are extraordinarie ought not to be taken for an example.

And againe, the Euangeliſt ſaith plainely that hee was buried after the manner of the Iewes by which woordes hee ſignifieth that this was one of the ceremonies of the lawe. For it was requiſite that the olde people, vnto whom the reſurrection was not ſo well made knowen and which had no token and pledge thereof in Chriſt, ſhould bee vnderpropt with ſuch helps, ſ they might loke for the cõming of ſ mediatour with a conſtant faith. Wherefore we muſt note the difference that is betweene vs vnto whom the brightneſſe of the Goſpell hath ſhined, and the fathers vnto whome figures did ſupplie Chriſte his abſence. This is the reaſon why greater pompe of rites was tollerable then, whiche ſhoulde not be without fault at this day. For thoſe whiche bury the dead ſo ſumptuouſly at this day, doe not onely bury dead men, but alſo Chriſt himſelfe (ſo much as in them lyeth) who is the king of life, hauing pulled him out of heauen: becauſe his reſurrection hath abrogated theſe old ceremonies. There was alſo great care and religion amongeſt the Gentiles in burying, which tooke his beginning of the fathers, as ſacrifices. But ſeeing they had no hope of the reſurrection, they were not followers of the fathers but their Apes. For the promiſe & the word of God, is as it were the ſoule which quickeneth the ceremonies: ſo ſoone as the woorde is taken away, what rites ſoeuer men do vſe, although they agree in externall ſhew with the obſeruing of holy thinges: yet they are nothing els but rotten and fooliſh ſuperſtition. But wee muſt (as I haue ſaide before) at this day vſe ſobrietie and ſparing in this point: becauſe immoderate coſt doth take away the ſmell of Chriſt his reſurrection.

41 *And there was in the place.* This is the thirde point which I ſaide was to be noted in the hiſtorie of the buriall. The Euangeliſt expreſſeth the place for many cauſes: firſt of all, it came to paſſe not raſhly, or without the certaine prouidence of God that the body of Chriſt was laide in a newe ſepulchre. For although he died the death which all other men die, yet becauſe he ſhould be the firſt begotten of the dead, and the firſt fruites of thoſe which ryſe againe from the dead, he had a newe ſepulchre giuen him. Ioſeph and Nicodemus had another thing in their heads.

For becauſe it was but a ſhorte time to the ſettyng of the Sunne, (which

which was the beginning of ỹ Sabboth) they ſought the cõmodiouſnes of the place. In the meane while God did choſe contrary to their mind, a ſepulchree wherein neuer man had laid, for his ſonne. Therefore the holy men doe like the nighneſſe of the place onely for this cauſe, that the Sabboth might not be broken. But God offereth vnto thẽ that thing which they ſought not, that hee might diſcerne and diſtinguiſh the buriall of his ſonne from the common order by ſome token. The circumſtance of the place did alſo ſerue to this end, that the reſurrection might be more famous: and that it might giue no ſmall light to the hiſtorie which followeth in the next Chapter.

Chap. 20.

1 *AND the firſt day of the Sabbothes, came Mary Magdalene earely in the morning, whenas it was yet darke, vnto the ſepulchre, and ſawe the ſtone taken away from the ſepulchre.*

2 *Then shee runneth and commeth to Simon Peter, and vnto the other diſciple, whõ Ieſus loued, and ſaith vnto them, They haue taken the Lorde out of the ſepulchre, and we know not where they haue laide him.*

3 *Therefore Peter and the other Diſciple went forth and came to the ſepulchre.*

4 *And they two ranne together, but the other diſciple out ran Peter, and came firſt to the ſepulchre.*

5 *And when he ſtouped downe, he ſaw the linnen cloathes lying, yet hee entred not in.*

6 *Then Simon Peter came following him, & entred in into the ſepulchre, and ſaw the linnen cloathes lying.*

7 *And the kerchiffe that was vpon his head not lying with the linnen cloathes, but wrapped together by it ſelfe in a place.*

8 *Then entred in the other diſciple alſo, which came firſt vnto the ſepulchre, and ſaw, and beleeued.*

9 *For they knew not the Scripture as yet, that hee muſt ryſe againe from the dead.*

1 *And the firſt day of the Sabboth.* Becauſe Chriſt his reſurrection is the principall point of our faith and without which there is no hope of eternall life. Therefore the Euangeliſtes doe ſtand the longer about the prouing of the ſame: like as this Euangeliſt of ours gathereth many teſtimonies, wherby we may be fully certified that Chriſt is riſen from the dead. Yet it may ſeeme an abſurde thing that hee bringeth foorth no more ſubſtanciall witneſſes. For he beginneth with a woman: but by this meanes was that fulfilled, 1. Cor. 1, 27. That God choſeth that which is weake in the worlde, that he may confound the wiſdome, and power, and glory of the fleſh. There was no more earthly dignitie in the diſciples, then in the woman which followed Chriſte: but becauſe it pleaſed Chriſt to haue them to be the firſt witneſſes of his reſurrection, they are authenticall and of ſufficient authoritie, and without all exception. There was nothing els that letted the Prieſtes and Scribes and all the people and Pilate, to know certainely that Chriſt was riſen againe,

but

but groſſe and voluntarie blindeneſſe. Therefore they were all woorthy in ſeeinge not to ſee: Neuertheleſſe, Chriſte reuealed hymſelfe to a ſmall company. But before we goe any farther, it is good to ſhewe how the Euangeliſtes agree togither, in whoſe woordes there appeareth ſome diſagreement at the firſt ſight.

Iohn nameth Magdalene alone, Mathewe two, Marke three, Luke ſetteth downe no certaine number: but ſayeth onely that the women which followed Chriſte from Galilee came. But wee maye eaſily looſe this knotte thus, that like as Mathewe putteth the names of two women, whiche were better knowen and more famous amongeſt the diſciples, ſo Iohn is contented with the name of Magdalene alone: Neuertheleſſe hee excludeth not the other: yea, wee may eaſily gather out of his woordes, that ſhee was not alone. For Marye ſayeth ſhortly after in the plurall number, wee knowe not where they haue layed hym. Therefore, althoughe Iohn make no mention of her fellowes, yet hee telleth nothinge that is contrary to the other, who ſay that there were more. VVe may eaſily aunſweare concerninge the varietie of the time.

VVhen Iohn ſayeth *that ſhee came before it was day*, vnderſtande that they tooke their iourney when it was yet darke, and before they came to the Sepulchre, it was light day. And at nighte, after the Sunne was ſette, when as the Sabboth was ended, they hadde bought the odours. And hither oughte the narration to bee referred. Otherwiſe there ſeemeth to be ſome ſhewe of contrarietie, in that Iohn ſayeth that Marye ſpake vnto him and Peter onelye: but Luke ſayeth that ſhee came vnto the eleuen Apoſtles, and that her ſpeache ſeemed vnto them a fained thing. But wee may eaſily aunſweare, becauſe Iohn did omitte his other companions of ſette purpoſe: for he and Peter came vnto the Sepulchre onely. In that Luke maketh mention of Peter alone, it is like to that which we ſpake of late, concerning Marye Magdalene and the other women. Furthermore, it is to be thought, that the other nine diſciples were kepte backe with feare, leaſt if they had come abroade in companies, they had beene ſeene too openly. Neither doeth that any whitte hinder, whyche Luke ſeemeth to graunt, that the other did deſpiſe the wordes of Mary, becauſe hee addeth immediately after, that *Peter ranne*. VVherefore hee meaneth ſimplie, that they were as it were aſtonied at the firſt hearing: but at length when they were come to themſelues againe, Peter followed her, that he might ſee.

And whereas Luke ſayeth that Chriſte appeared vnto Marye before ſhee hadde tolde the Diſciples that the ſepulchre was emptie, the courſe of the narration is tourned backewarde, whyche appeareth plainely by the texte. For hee addeth that, which Iohn teſtifieth came to paſſe before ſhee ſawe Ieſus. Neither is there any abſurditie in this, ſeeinge that it is a common thing amongeſt the Hebritians to ſette downe that firſt, which is later, in order of time.

The firſt day of the Sabaothe. The Euangeliſtes doe not ſhewe when and after what ſort Chriſte did riſe againe, becauſe it was ſufficient for them to expounde, when and to whom his reſurrection was made knowen. Therefore he ſayeth that *Mary came the firſt day of the Sabaothe*. It is woorde for woorde (*one*) but it is a common thing amongeſt the Hebritians, to put *one* in ſteade of *firſt*: becauſe numbers begin with one.

And for as muche as euery ſeuenth day was ordained to reſt in: they called all the whole weeke the Sabaoth: giuing this honour to the holineſſe of the daye, that they called the reſt of the time by that name. Therefore the women came vnto the ſepulchre on the morrowe after the Sabaoth, for as much as they had bought odours the ſame day, (yet after the Sun was ſette): and ſecondly, ſeeing that they were gone out of the Citie, when as it was yet darke (as it falleth out in fearful matters.) It was the firſt day of the Sabaoths in reſpecte of the next Sabaoth: becauſe it was the beginning of the weeke, the ende whereof the Sabaoth was.

Therefore Simon Peter went foorth. It is a marueile, that ſeeinge there was ſuche a weake, and almoſt no faith, as well in the diſciples as in the woman, there was ſo great zeale in them. And ſurely it cannot be, but that godlines enforced them to ſeke Chriſt. Therfore there remayned ſome ſeed of faith in their harts, but yet it was choked for a time, ſo that they knewe not that they had that which they hadde. So the ſpirite of God doth oftentimes worke in the elect after an hidden manner. In ſumme, we muſt holde that there was ſome hidden roote, from whiche we ſee fruit proceede. And although this feeling of godlineſſe which they had, was confuſed and intangled in muche ſuperſtition, yet doe I giue it the name of faith vnproperly, becauſe it was conceiued only of the doctrine of the Goſpel, and tended to no other end, ſaue only vnto Chriſt. Out of this ſeede came at length true and ſincere faith, which hauing lefte the ſepulchre, did aſcend vnto the heauenly glory of Chriſte. When as the Scripture ſpeaketh of the rudiments, and firſt of faith: it ſayeth that Chriſte is engendered in vs, and we againe in him. But the diſciples are to bee accounted more then infants almoſt, whileſt that they are ignoraunt of Chriſte his reſurrection. Yet the Lorde nouriſheth them as vnborne children in the wombe. They were before like children, and they were gone a little forward: but the death of Chriſt brought vpon them ſuch weakeneſſe, that they were to be begotten and faſhioned againe, as Paule ſpeaketh of the Galathians, fourth chapter, and ninthe verſe. In that Peter who made leſſe haſte, goeth firſt into the ſepulchre, lette vs learne that there is more giuen vnto many in the hinder ende, then appeareth in the forefront or beginning. And vndoubtedly we ſee many, who were very feruent and hotte in the beginning, faint and faile when they are come to the conflict: and others which were thought to be ſluggiſh, to take to themſelues freſh courages.

5. Hee ſawe the linnen cloathes lying. The linnen cloathes, were as it were things putte off, to make the reſurrection of Chriſte more credible. For it was not to be thought that his body was ſtripped, that it might be caried vnto ſome other place. Neither friende nor foe woulde haue done this. Whereas he ſayeth that his head was wrapped in a *kerchiefe*, thereby is refuted the vanitie of the Papiſtes, who faine that the whole body was ſewed vppe in one ſheete, whiche they cauſe the miſerable common people to woorſhippe. I omitte their ignorance in the Latine tongue, whereby it came to paſſe, that they called the cloath which couered the whole bodye, a napkin wherewith menne wipe ſweat from their faces. I omit their impudencie, that they boaſt that they haue the ſame hande kerchiefe in fiue or ſixe diuers places.

But this so grosse a lie is vntollerable, which is quite contrary to the historie of the Gospell. Heereunto is added that feigned myracle, whiche they feigned of the image & picture of Christs body painted vpon the linnen cloath. I pray you if there had beene any such myracle wrought woulde the Euangelist haue passed ouer the same without making any mention therof, who reckoneth vp thinges which were of lesse importance so diligently? Therefore let that simplicitie be sufficient for vs, that Christe hauing cast away the tokens of death, meant to testifie that hee put vpon him the blessed and immortall life.

8 *Hee saw and beleeued.* That is a colde exposition, which some men bring, that Iohn beleeued that which he had heard of Mary, to wit, that the body of Christ was taken away. For you shall neuer find the word *beleeue* in this sense, especially whereas it is put simplie and without any thing added vnto it. Neither is that any let that Peter and Iohn returne home againe doubting: for Iohn vsed this speech in some places before when he would note the going forward of faith.

And nowe Luke saith, 24.12. that Peter marueiled when hee sawe the sepulchre lye in such sort. VVhereby he signifieth that there came some greater and higher matter into his mind, then that whiche Marie had told him. They had oftentimes heard that of Christs mouth, which they sawe then with their eyes: but they had forgotten this: but beeing now admonished with the beholding of some new thing, they begin to think diuinely of Christ: although they be yet far from the pure and euident knowledge of faith. Therefore Iohn accuseth himselfe whylest that hee confesseth that this was vnto hym the beginning of beleeuing, when as hee sawe the signes of the resurrection of Christ.

Moreouer, hee amplifieth his owne and his brethrens fault: in that they had not onely forgotten Christe his wordes, but they knewe not the scriptures. For he ascribeth the want of faith vnto this ignorance, whence we may also gather a profitable admonition, that it is to be imputed vnto our owne sluggishnesse when wee know not those thinges, which we shoulde haue knowen concerning Christe: because we haue not profited so much in the Scriptures as became vs, whiche reueale the power of Christe to the full. That we may not fet an example any farther, the resurrection of Christe is shewed there obscurely, and darkely: but there are many feste testimonies extant to attentiue Readers.

Paule proueth, Act. 13.34. that Christe ought to haue risen agayne, because God saith by Iesaias 55.3. that the mercy promised to Dauid shall be stable vnder his kingdome. Some vnskilfull man would thinke, that that is nothing appertinent vnto the matter, which Paule bringeth: but whosoeuer doe holde the principles of faith, and are rightly exercised in the Scripture, doe easily knowe howe fitlie he reasoneth. For to the ende Christe may continually establishe vnto vs the grace of God, hee must needes liue continually. There bee many such like places, whiche I need not to gather nowe. Therefore let vs be content with three, Psalm. 16.10. we reade, thou shalt not suffer thine holy one to see corruption.

Peter and Paule expounde this prophesie of Christe: and that for

good cauſes, ſithence there is no one of the children of Adam whiche is not ſubiect to corruption of himſelfe. Therefore Chriſte his immortalitie is auouched there. And it is not to bee doubted but that that ſentence doth belong vnto Chriſt: The Lorde ſaid vnto my Lord, ſitte at my right hande vntill I make thy foes thy foote ſtoole. Pſalm. 110.1. And death ſhall not be deſtroyed vntill the laſt day. Therefore the kingdome is giuen vnto Chriſte vntill the ende of the worlde, which cannot ſtand withou this life. And Ieſaias ſpeaketh the plaineſt of all other 53.8. VVho after that he hath fortolde the death of Chriſt, addeth immediately after, that this age ſhall be vndeclarable. In ſumme we muſt hold that the doctrine of the ſcripture is ſo full and perfect in all pointes, that whatſoeuer is wanting in our faith ought iuſtly to be accounted the ignorance thereof.

10 *Therefore the Diſciples went againe vnto their owne home.*

11 *But Mary ſtood without weeping at the ſepulchre, furthermore, when ſhee wepte ſhe bowed her ſelfe downe into the ſepulchre.*

12 *And ſhee ſaw two angels ſitting in white garments, one at the head and another at the feete, where the body of Ieſus was laide.*

13 *And they ſay vnto her, woman, why weepeſt thou? Shee ſaith vnto them, becauſe they haue taken away my Lord, and I know not where they haue laid him.*

14 *VVhen ſhe had ſaide thus, ſhe turned backe and ſaw Ieſus ſtanding, and ſhe knew not that it was Ieſus.*

15 *Ieſus ſaith vnto her, woman, why weepeſt thou? whom ſeekeſt thou? ſhe thinking that it was the gardiner, ſaith vnto him, Sir, if thou haſt taken him away, tell mee where thou haſt laid him, and I will take him away.*

10 *Therfore they went.* VVe may thinke that they went home as yet with doubting mindes. For although Iohn ſaith that hee beleeued yet that was no firme faith, but a confuſed feeling and perceiuing of the myracle, like to a dampe or traunce, vntill they were better confirmed. And truly ſounde faith could not be conceiued by beholding only. Moreouer, Chriſt did not reueale himſelfe vnto them, vntill they were better awaked out of their carnall dulneſſe. They ſhewed a laudable token of their zeale in making haſt vnto the ſepulchre: yet Chriſte was hidden from them, becauſe they ſought him too ſuperſtitiouſly.

11 *And Mary ſtoode.* The Euangeliſt beginneth now to ſhew how Chriſt appeared both to the women and alſo to the Diſciples, to make knowen his reſurruction. And although there be but one Mary mentioned in this place, yet it ſeemeth to me a thing like to bee true that the other women were with her alſo. For whereas ſome thinke that they were ſlid away for feare, it ſtãdeth not with reaſon. They wil flie & eſchewe contrarietie, which is none, as I ſaid before. Now whereas the women ſtay ſtill at the ſepulchre after that the Diſciples were returned into the citie, they are not greatly to bee prayſed more then the other. For the Diſciples carry with themſelues conſolation & ioy: but the women occupie themſelues in ſuperfluous and vaine weeping. Finally, only ſuperſtition togeather with carnall affection maketh them ſtay at the ſepulchre.

12 *She ſaw two angels.* This is wonderfull mercy of the Lord, who forgiueth

gueth Mary and her fellowes ſo many aſſaultes: for he doth vouchſafe them no ſmall honour, in ſending his Angels, and in manifeſting himſelfe at length: which the Diſciples had not. And although the Apoſtles and women were ſick both of one diſeaſe, yet their dulneſſe was leſſe excuſeable who hauing been ſo well and throughly taught, had profited ſo little. Certainely Chriſt did chooſe the women vnto whom he would reueale himſelfe firſt, not without the Apoſtles ſhame. Furthermore, it is vncertaine whether Mary knewe the Angelles, or ſhee thought they were men. We know that white garments were a ſigne of the heauenly glory: So Chriſte had on white cloathing, when his maieſtie did appeare vnto the three Diſciples in the mountaine. Math. 17.7. Luke ſheweth the ſame thing of the Angell that appeared to Cornelius. Act. 10.30. Neyther do I denie but that the men of the Eaſt countrie did vſe linnen garments. But God ſhewed ſome ſinguler and vnwonted thing in the apparrell of the Angels, and gaue them markes whereby they might be diſcerned from men. Moreouer, Matthewe 28.3. compareth the countenaunce of the Angell vnto lightning, which ſpake vnto the women. Yet it may be that he made them afraide onely by reaſon of the admiration: for it appeareth that they ſtood ſtill being aſtonied. But ſo often as we reade that Angels haue appeared in the viſible ſhape of men, and hauing on cloathes, this was graunted vnto the rudeneſſe of men. Yea, I doe not doubt but that they had very bodies indeede ſometimes. But becauſe it were ſuperfluous to enquire whether theſe two angels had onely ſhapes of bodies or no, I will leaue it indifferent. It is ſufficient for mee that they had mans ſhape giuen thē of the Lorde, that the women might ſee and heare them: and that they had on glorious and ſtraunge apparrell, whiche diſtinguiſhing them from the order of men, did ſhewe ſome diuine and heauenlye thing.

One at the head and another at the feete. VVhereas Matthew maketh mētion but of one Angell, it differeth not from Iohn his narration. For they ſpake not both together to Marie, but the one of them vnto whom the embaſſage was committed. Auguſtine his Allegorie is not firme enough, that that placing of the Angels did ſhew that the goſpel ſhuld be preached from the riſing of the Sunne vnto the going downe thereof. This is therefore to bee noted that Chriſt began the glory of his kingdome with ſuch maieſtie. For in that the Angels do honor his ſepulchre, the ignominie of the Creſſe is not only thereby aboliſhed, but the heauenly maieſtie of Chriſt doth ſhine and appeare.

13 VVoman why weepeſt thou? VVee may eaſily gather out of the other Euangeliſtes, that the Angell ſpake more then thus: but Iohn gathereth the ſumme briefly, becauſe this was ſufficient to teſtifie and declare that Chriſt was riſen. This ſentence is mixed with a chiding and a comfort. The Angell chideth Mary for her vnportunate weeping, yet he doth therewithall mixe ioy, whileſt that hee ſaith that ſhee had no cauſe to weepe, becauſe Chriſte is riſen.

14 Shee ſaw Ieſus ſtanding. A queſtion may bee moued heere, how this thing came to paſſe that Mary knoweth not Ieſus, whom ſhe ought to haue knowen moſt familiarly. Some doe thinke that hee appeared in a ſtraunge fourme. But I doe thinke that the faulte was rather

in the womans eyes: as it is in Luke concerning the two Disciples. 24. 16. Therefore we will not say that Christe did chaunge himselfe into diuers shapes like Proteus. But that it is in the will of GOD, who gaue eyes vnto men, to blinde and dull the sight thereof, (so often as hee will) that in seeing they may not see: yea we haue in Marie a common patterne of the errours of mans minde. For although Christe came into our sight, yet wee feigne that he hath diuers shapes, so that our sense and vnderstanding conceiueth euery thing sooner then true Christe. For seeing that the light of our minde is of it selfe deceitfull, it is also bewitched by Satan and the worlde, least it discerne any true thing.

15 *Syr if thou hast taken him away.* Shee calleth him Syr, according to the common custome of her nation. For the Hebrewes salute husbandmen and other of base estate by this name, Syr. And we see that Mary smelleth as yet of nothing but of that which is earthly. Shee desireth onely to haue Christe his body that shee may keepe it buried: but she omitteth the chiefest thing, to aspire vnto the diuine power of his resurrection: wherefore it is no maruell if such a grosse affection do bring a veile ouer her eyes.

16 *Iesus saith vnto her, Mary. Shee turned back and saith vnto him, Rabboni, which is to say, Master.*

17 *Iesus saith vnto her, touch me not: for I am not yet ascended vnto my father: but go vnto my brethren and tell them, I ascend vnto my father, and your father, and my God & your God.*

18 *Mary Magdalene came and tolde his Disciples, that shee had seene the Lord, & that he had spoken these thinges vnto her.*

16 *Mary.* In that Christ suffered Mary to erre for a short time, it was profitable for vs vnto the certaintie of faith: and now hee reclaymeth her from her errour with one worde. Hee had spoken vnto her before: but that was as it were the speech of an vnknowen man: hauing nowe taken to himselfe the person of a master, hee calleth his Disciple by name: as we had before, in the tenth Chapter, and nienth verse, that a good sheepehearde calleth vnto himself e all the sheepe of his flocke by name. Therefore this voyce of the Pastour entreth into the minde of Marie, it openeth her eyes, it stirreth vp all her senses, and so moueth them that shee submitteth her selfe by and by vnto Christe, so that we haue an image of our calling depainted in Mary. For this is the true entrance into the knowledge of Christ, if he knowe vs first: and secondly, if he inuite vs vnto himselfe familiarly, not with that common voyce whiche soundeth confusedly in all mens eares, but by that voyce wherewith he calleth the sheepe peculiarly which are giuen him of his father. Therefore Paule saith, Galathians 4. 9. After that yee knewe God, yee were knowen of him.

Furthermore, the efficacie of this worde appeareth thereby, in that Marie giueth due honor vnto Christ without delay. For þ word *Rabboni*, is not only honourable, but it containeth also a profession of obedience. Therefore Marie testifieth that she is Christes Disciple, and she submitteth

teth and addicteth her selfe vnto him as vnto a master. This is a maruelous & a secret conuersion of mans minde, when as God maketh the same quicke of sight sodainely, which was before dull and altogether blinde. Furthermore, the example of Mary ought to serue for an exhortation that how many soeuer Christe doth inuite vnto himselfe, they may answere him by and by. This worde *Rabboni* is a Chaldean worde, although they pronounce it *Ribboni*: but it is a common thing for words to bee changed, when as they are turned into another and a straunge tongue. And it is asmuch as, my Lorde, or Master. But their manner of speaking was such in Christes time, that the tooke *Rabbi* and *Rabboni* for master.

17 *Touch me not.* This seemeth to disagree with Matthew his narration. For he writeth plainely that the woman embraced Christs feet. Now seeing that he would haue the Disciples to grope and feale him, what was the cause that he forbad Mary to touch him? We may easily answere, if (as we know & holde that the woman were not driuen back frō touching Christe before that they were too busie in touching him. For in asmuch as it was necessary to take away all doubting, hee did forbid them to touch him: but when he saw them embrace his feete too busily, he did moderate and correct that rash zeale. For they did sticke in his corporal presence, neither did they know any other way & meanes to enioy him, then if he should liue togeather with them vppon earth. Therefore we must perswade our selues that they were not forbidden to touch him, vntill such time as Christ had seeme ȳ he was retained and kept in the worlde with their foolish and vnseasonable desire. We must also note the reason which he addeth, *because I am not yet ascended vnto the father.* For he commandeth the women in these words, to suspend their desire vntill such time as he was receiued into heauenly glory.

Finally, he sheweth the end of his resurrection, not suche an ende as they feigned & immagined with themselues, that being restored to life againe, he might triumph in the world: but rather that hee might take possession of the kingdome promised him by ascending into heauen, & that he might gouerne the Church out of the fathers hande by the power of his spirite. Therefore this is the meaning of the wordes, that the estate of his resurrection should not be full and in all pointes perfect, vntill he shoulde sit in heauen at his fathers right hande: and that therfore the womē did not wel, in that being cōtent with the one half of the resurrection, they desired to haue him to be present in the world. The profite of this doctrine is double: the first, that those must lift vp their mindes who will not erre in seeking Christ: the second, that they must shake off the earthly desires of the flesh, whosoeuer wil go toward him: as Paul teacheth, Col. 3. 1. 2.

Goe vnto my brethren. Some doe restraine this woorde *brethren* vnto the kinsfolks of Christ, but not well in my iudgement. For why should he rather haue sent them vnto them then vnto the Disciples? They answer, because Iohn testifieth in another place that they beleeued not. But I doe not thinke that Christ vouchsafed to bestow so great honour vpō those of whom mention is made there.

And now they muste needes graunt that Mary did that obediently

which she was commanded to do by Christ. But it followeth immediately that shee came to the Disciples: whereby wee gather that Christe spake of them. Moreouer, Christe knewe that the Disciples were gathered togeather in one place, whom these men doe separate in their opinion. And it were an absurd thing that the Disciples shoulde bee neglected, whylest that certaine odde fellowes were regarded, who being gathered into one place, dyd stande betweene hope and feare.

Furthermore, Christ seemeth to haue borrowed this speeche out of the two and twentieth Psalme 23. where it is written, I will declare thy name vnto my brethren. For it is questionlesse that the fulfilling of that Prophesie is rehearsed in this place. Therefore I thinke that Marie was sent vnto all the Disciples: and I thinke that that was done to vpbraide them, because they had been so slowe to beleeue. And truly they were not only worthie to haue women to bee their teachers, but euen Oxen and Asses, who had profited so little and almost nothing vnder the sonne of God, who vsed such diligence in teaching and instructing them continually. Yet this is a milde and gentle chasticement, whylest that Christ sendeth his Disciples thus vnto the womens schoole, that he may reclaime them vnto himselfe by them.

His inestimable goodnesse appeareth also in this that hee appointeth the women to bee witnesses vnto the Apostles, of his resurrection. For the embassage, whiche is giuen them in charge, is the onely groundeworke of our saluation, and it conteineth the principall point of heauenly wisedome. Although we must also note that this was an extraordinarie and as it were an accidentall thing. They are commaunded to tell the Apostles that which they preached vnto all the whole world afterward, according to the function which was enioyned them: but the womē do not this as Apostles. Therfore they do falsely gather a law out of this place who permit women to baptize. Let this bee sufficient for vs that Christ did shewe and vnfolde in them the infinite treasures of his grace, whilest that hee did once make them teach the Apostles: yet so that he woulde not haue that taken for an example, whiche was done by a singuler priuiledge, wee may see that chiefly in Mary Magdalene, whiche was captiue to seuen Diuels before: for this was as much as if Christ should lift her vp aboue the heauens being brought out of hell.

If any man obiect that there was no cause why Christ shoulde preferre the women before his Apostles which were no lesse carnall and dull: I answere, that the difference betweene the Apostles and the women, is put and placed not in our will, but in the wyll of the iudge. Againe, I say that they were more sharply to be chidden, who were not onely more taught then any other, but who being also appointed to be teachers of all the whole worlde, and being called the light of men, and the salt of the earth, Matthew the 5. chapter, 13. & 14. verses, had so filthily fallen. In the meane season it pleased the Lorde to shewe some token of his power in these weake and contemptible instruments.

I ascende vnto my father. By this word *ascend* he confirmeth that doctrine which I expoūded of late; to wit, ꝑ he rose againe for this cause not that

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he might linger & ſtay vpon earth, but that hauing entred into the heauenly life, he might drawe the faithfull with him thither. In ſumme, he forbiddeth the Apoſtles by this woorde, to ſtay in the bare reſurrection onely, and he willeth them to goe forewarde, vntill they come vnto the ſpirituall kingdome, the heauenly glory, vnto God himſelfe. Therefore there is great force in this word, *I aſcende*. becauſe Chriſte reacheth forth his hande vnto thoſe that be his, that they maye not ſeeke felicitie anye where elſe, ſaue onely in heauen. For where our treaſure is, there muſt our heart be alſo, Math. 6. 21. Chriſte ſayeth that he aſcendeth vpward, therefore we muſt aſcende, vnleſſe we will be ſeparated from him. And when he addeth that he aſcendeth vnto God, he doeth eaſily driue away what ſoeuer ſorrowe and care the Apoſtles might conceiue, becauſe of his departure: for he ſignifieth that he will alwayes be preſent with his, by his diuine power. By aſcending, is noted the diſtance of place: but although Chriſt be abſent in body, yet becauſe he is with God, his power which is ſpred abrode euery where, doeth manifeſtly declare and ſhewe his ſpirituall preſence. For to what ende did he aſcende vnto God, ſaue onely, that ſittinge at his righte hande, hee might raigne in heauen and earth?

Finally, he meant by this ſpeache to commende the diuine power of his kingdome, leaſt the diſciples ſhoulde take the abſence of hys fleſhe heauily. And nowe the fruite and effecte of that brotherly coniunction mentioned of late, is expreſſed, whileſt that Chriſte maketh God and the father common as well to vs as to himſelfe. I (ſayeth hee) doe aſcend vnto the father, who is alſo your father. VVe heare in an other place, that we are made partakers of all the good thinges of Chriſt: but this is the foundation, that hee imparteth and maketh common vnto vs the fountaine it ſelfe of good thinges. This is queſtionleſſe an vneſtimable good thing, that the faithfull may ſafely and ſurely perſwade themſelues, that he is their God, who is Chriſtes God, that he is their father, who is Chriſtes father. And they neede not to feare, leaſt this hope and confidence be reproued for raſhnes, when as it is grounded in Chriſt: or leaſt it be a proud bragge, whiche Chriſte himſelfe hath indited vnto vs with his owne mouth.

Furthermore, Chriſte calleth him his *God*. in aſmuch as hauing taken vppon him the ſhape of a ſeruaunt, he abaſed himſelfe. Therefore this is proper to his humane nature: yet it is applyed to the whole perſon, in reſpecte of the vnitie: becauſe the ſame Chriſt is God and man. As touching the ſecond member, we do alſo differ from him: for he is the ſonne of God by nature, and we by adoption onely: but ſuch is the ſtabilitie of the grace which we haue by him, that it cannot be ſhaken with anye engines of Satan, but that we may alwaies cal him our father, who hath adopted vs in his ſonne.

19. The ſame daye at night, which was the firſt of the Sabaoth, and the dores were ſhut where the Diſciples were gathered together for feare of the Iewes, came Ieſus and ſtoode in the middeſt, and ſaide vnto them, Peace bee vnto you.

20. And when hee had ſaide thus, hee ſhewed them his handes and his ſide. Therefore the Diſciples reioyced when they had ſeene the Lorde.

21 Therfore Iesus saith vnto them againe, Peace be vnto you: as the father hath sente me, I do also send you.

22 And when he had said that, he breathed vpon them, and saith vnto them, Receiue the holy Ghost.

23 Whose sinnes yee shal remit, they shal be remitted vnto them, and whose sinnes ye shal retaine, they shal be retained.

19 The same day at night. The Euangeliste declareth now that Christes resurrection was proued vnto the Disciples by the beholdinge and seeing of him. It happened not without the prouidence of GOD, that they were all gathered togeather in one place, that the matter myght be the more surelye and certeinelye beleeued. VVee muste note howe courteouslye and gentlye Christe dealte with them, who did only suffer them to doubt vntil night.

Moreouer, hee gaue them light, bringing vnto them a pledge of a newlyfe, when as the world was darke. In that they were come togeather, it was a signe of fayth, or of a godly affection: in that they kepte themselues close, the doores being shutte, in this we acknowledge some infirmitie. For although the moste stronge, valyaunt, and constant menne are someties afrayde, yet wee may eaſilye gather that the Apostles were so afraide then, that they bewrayed their want of fayth. An example worth the marking. For although they doe not behaue themselues valiauntly, as they ought, yet they doe not flatter themselues in their infirmitie.

They seeke a secrete place, that they may escape daunger: yet they encourage themselues so, that they continue together: otherwise they should haue beene scattered abroad, and one should not haue beene so bolde, as to looke vppon another. Thus must we striue with the infirmitie of our flesshe, neyther must wee giue place vnto feare, whiche prouoketh vs to faynte and fall. Christ blesseth their zeale, when as hee appeareth vnto them being thus gathered togecher: and Thomas is iustlye depriued of the common grace of his brethren, beecause hee was departed from the banner of vnitie, like a wandring soldiour. Therefore let them, who are too fearefull, learn to sharpen and exhort themselues to correct the feare of their flesh. And we must especially beware, that feare doe not scatter vs abroad.

And the doores were shut. This circumstaunce was added, because, it conteineth a token of Christes diuine power. For, whereas some think that some manne hadde vnlocked the doores for him, and that hee entred in after the manner of menne, it is altogeather contrary to the Euangelists minde. Therefore wee muste thus thinke, that Christ entred in miraculously, that hee might shewe some token of his diuinitie, that hee might make his disciples more attentiue. Neuertheleſſe, I do in no case graunt, that that is true, which the Papists affirm, that the body of Christ came through the doores, when they were shutte. They holde this for this cause, that they may not onelye make his glorious bodye like to a spirite, but that that they may proue that it is vnmeasurable, and contained in no place.

But the woordes import no such thing: because the Euangelist saieth not that he entered in by the doores when they were shutte, but that he stood

stoode in the middest of his disciples, when as notwithstandinge, the doores were shutte, and he had no entraunce and way made him by the hand of man. VVe know that Peter came out of the prison when it was fast lockte: shall we therefore say that he came through the middest of the yron and plankes? Therefore away with these childishe subtelties, who haue in them no soundnesse, and bring with them many toyes and dotings. Let this be sufficient for vs, that Christ meant to establishe the credite of his resurrection, amongst his disciples by an excellēt myracle.

Peace be vnto you. This is a common forme of salutation vsed amongst the Hebrewes, who vnder this woorde *Peace*, doe comprehende all prosperitie and good thinges whiche are woont to be desired vnto blessed life. Therefore this saying importeth as much as if you shoulde say: Be it wel and happily vnto you. VVhich I speake for this cause, because some menne dispute Philosophically concerning peace and concorde in thys place: seeing that the onely intent and purpose of Christ is, to wish wel to his disciples.

20. He shewed them his handes. It was meete that this confirmation should be added, that it might be made knowen vnto them by all meanes, that Christe was risen againe. If any man thinke that it is vnmeete and contrary to Christes glory, that he beareth his woundes as yet after his resurrection: Lette him first of all consider that he rose againe not for hys owne, but for our sake: and secondly, that what soeuer maketh for our saluation, it is vnto him glorious. For in that he humbled himselfe for a season, his maiestie was no whit abated by that: Nowe seeing that these woundes, which are spoken of heere, doe serue to set forth the credite of the resurrection, they doe diminish no whitte of his glorye. And if anye manne shal gather heereby, that Christ hath as yet his side thrust throgh, and his handes pearced, he shalbe ridiculous: for asmuche as it is certeine that the vse of his woundes was but temporall, vntill the Apostles were fully perswaded that he was risen from death. VVhen Iohn saieth, that the Apostles reioyced, when they sawe the Lord, hee giueth vs to vnderstande, that al that sorow, which the death of Christ had brought to the Apostles, was driuen away by his new life. *Hee saith againe, peace be vnto you,* This second salutatiō seemeth to tend to none other end, saue only that the Lord may be so heard, as the greatnes and weightines of the things, wherof he was about to intreate, did deserue.

21. As my father hath sent me. By these wordes Christ doth as it were cōsecrate his Apostles into the office, whereunto hee had ordained and appointed them before. They were sent before through out Iudea, but only like cryers, which commaunded the people to heare the chiefe teacher, and not as Apostles, which did take vppon them the continuall office of teaching. But now the Lord maketh them his embassadors, that they may erect his kingdom in the world. Therefore let this continue sure & certeine, that the Apostles are now first of all appointed to be ordinary ministers of the gospel. His words import asmuch as if he should say, that he hath executed the office of a teacher hitherto: and that therfore sithence that he hath fulfilled his course, he doth now cōmit the same charg vnto thē. For he meaneth that his father had made him a teacher of þ Church on this cōdition, that he might go before the rest for a time, and that he might then chuse into this place those, which might supply his place whē he was absent.

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In which reſpecte, Paule, Ephe. 4. 11. ſaith, that hee made ſome Apoſtles, ſome Euangeliſtes, ſome Paſtors, to gouerne the Church vntill the ende of the world.

Therefore Chriſte dooth teſtifie of all, that although his office of teaching was but temporall, yet the preaching of the Goſpell laſteth no ſmall time, but ſhall be eternall. And ſecondlye, to the end the doctrine, which proceedeth from the mouth of the Apoſtles maye haue neuer a whitte the leſſe authoritie, he commaundeth them to enter into the ſame function, which hee had of his father: hee giueth them the ſame perſon, and aſsigneth vnto them the ſame authoritie. It was meete that their miniſterie ſhould be eſtabliſhed thus: for they were obſcure men, and of the common ſorte. Againe, admitte they were of great renoume and dignitie, yet we know that whatſoeuer men haue, it is farre inferiour to fayth.

VVherefore it is not without cauſe that Chriſt imparteth vnto his Apoſtles the authoritie, which he hath receiued of the father, that he may by this meanes declare, that the preaching of the Goſpel is enioined thē, not by man, but by the commaundement of God. But hee did not ſo put other in his place, that he doth leaue the principal maiſterſhyppe, becauſe the father would haue that to remaine in his power alone. Therfore he continueth and will continue for euer the onely teacher of the Church: but there is this onely difference, that he ſpake with his owne mouth ſo long as he was conuerſant vpon earth, he ſpeaketh now by his Apoſtles: Therefore this ſucceſsion is ſuch, that Chriſte looſeth nothing thereby, but his right remaineth vntouched, and his honour perfect. For that decree cannot be broken, whereby we are commaunded to heare him, and no other.

In ſumme, Chriſt meant not in this place to adorne menne, but the doctrine of the Goſpell. Furthermore, wee muſt note that he intreateth of the preaching of the Goſpell onely. For Chriſt ſendeth not his Apoſtles to make ſatiſfaction for the ſinnes of the worlde, to purchaſe righteouſnes, as hee himſelfe was ſent of the father. Therefore he toucheth not in this place any peculier thing that he had, but he doth only appoint miniſters and paſtours to gouerne the Church, and that vppon this condition, that he may retaine the principall power: and that theſe menne may challenge to themſelues nothing els but the ſeruice.

22. *He breathed vppon them.* Beecauſe no mortall manne is fitte for ſo harde and weightie a function, therefore Chriſt furniſheth his Apoſtles with the grace of his ſpirite. And truely it is a thing which paſſeth mans habilitie far, to gouerne Gods Church, to bringe the meſſage of eternall ſaluation, to erect the kingdome of God vppon earth, and to lifte vppe menne vnto the heauens. VVherefore it is no meruelle that there is no meete manne founde, vn'eſſe he be inſpired with the holy Ghoſt. For no manne can ſpeake any word concerning Chriſt, vnleſſe the ſpirit directe his tongue: ſo farre off is it, that any manne is ſufficient to fulfill faythfully and hartily all the partes of ſuch an excellent office. And this glorye belongeth to Chriſt alone, to faſhion and forme thoſe, whome hee appointeth to be teachers of his Church. For the fulneſſe of the ſpirite is powred out vppon him for this cauſe, that hee may giue it to euerye one

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by meaſure. Againe, ſeeing that he remaineth the onely paſtour of the Church, he muſt needes ſhewe forth the power of his ſpirite in his Miniſters, whoſe diligence he vſeth. VVhich thing he did alſo teſtifie by the externall ſigne, when hee breathed vppon his Apoſtles. For this ſhuld not agree, vnleſſe the ſpirite didde proceede from him. VVherefore the ſacriledge of the Papiſts is ſo muche the more deteſtable, who take to themſelues the honour, whiche is proper to the Sonne of GOD. For theyr horned Byſhoppes doe boaſte that they breathe out the ſpirite by belchinge, when they make their Maſſe Prieſtes. But the thinge it ſelfe ſheweth plainelye enough, how much their ſtincking breath dooth differ from the breathing of Chriſte: becauſe they make nothinge elſe but Aſſes of horſes.

Moreouer, Chriſte dooth not onelye imparte vnto his diſciples the ſpirite whiche hee receiued, but hee giueth it as it is his owne, ſeeing that it is common to his Father and him. Therfore they vſurpe to themſelues the glorye of the diuinitie, whoſoeuer do profeſſe that they giue the ſpirit by breathing.

And nowe wee muſte note that CHRISTE furniſheth thoſe with neceſſarye gyftes, whome hee calleth vnto the paſtorall office, that they may be able to diſcharge their duetie and function, or at leaſt that they may not come emptie and naked. VVhich thing, if it be true, the fooliſhe bragging of the Papyſtes is eaſilye refuted, who whyleſt they doe highlye extoll theyr hierarchie or holye gouernaunce, cannot ſhewe euen the verye leaſte ſparke of the holye Ghoſte in their Biſhops. They will haue vs beleeue that thoſe are lawfull paſtours of the church, and ſo conſequentlye Apoſtles and Chriſtes vicares, who are as it appeareth, emptie of all the graces of the holy Ghoſt. But there is a certain rule preſcribed vnto vs in this place to eſteeme their callinge by, and to iudge thereof, who gouerne the Churche of God, if we ſee them endued with the holy Ghoſt.

Notwythſtanding, Chriſte meant chiefly to auouche and defend the dignitye of the Apoſtolicall order. For it was meete that their authoritie ſhoulde be ſingular, who were choſen to bee the firſte and chiefe to preache the Goſpell. But and if Chriſte gaue them his ſpirite then by breathinge vppon them, the ſendinge of the holy Ghoſt which followed afterwarde, ſeemeth to be ſuperfluous. I aunſweare that the ſpirite was giuen the Apoſtles in this place in ſuche ſorte, that they were onely ſprinkeled with this grace, and were not endowed wyth the perfecte power thereof. For when the holy Ghoſte appeared in fiery tongues vppon them, they were throughly renewed. And truely he doeth not ſo appoynte them nowe to preache his Goſpell, that hee ſendeth them ſtraightway vnto the woorke: but rather (as it is elſe where, Actes 1.4.) he commaunded them to reſt. And if we weigh all things wel, he doeth not ſo much furniſhe them with neceſſary giftes at this preſent time, as appoynt and make them inſtruments of his ſpirite againſte the tyme to come. VVherfore this breathing ought to be referred and exrended for the moſte parte vnto that great and honourable ſendinge of the ſpirite, which he had promiſed ſo often. Furthermore, Chriſt coulde haue giuen his grace vnto his apoſtles by ſecreat inſpiration, yet would he adde

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the viſible breathing to confirme them the better. Chriſt tooke this ſigne from the common cuſtome of the ſcripture, which doth commonly cõpare the ſpirit vnto winde. The reaſon of which ſimilitude is briefly expounded before in the third chapter. But let the readers marke that the word is alſo ioyned with the externall and viſible ſigne. For euen hence doe the ſacraments borrow their force. Not becauſe the force of the ſpirit is included in the voice which ſoundeth in the eares: but becauſe the effect of al thoſe things, which the faithful haue, and gather, by, & of the ſacramentes, dependeth vpon the teſtimonie of the word. Chriſt breatheth vpon the Apoſtles, they doe not only receiue the blaſt, but the ſpirite alſo. And why? ſaue onely becauſe Chriſt promiſeth them the holye Ghoſt.

In like ſort we put on Chriſte in Baptiſme, we are waſhed with his bloud our old man is crucified, that the righteouſnes of God may reigne in vs. VVe are fed ſpiritually in the holy ſupper with the fleſh and bloud of Chriſt. VVhence commeth ſuch force, ſaue onely from the promiſe of Chriſt, who bringeth to paſſe and perfourmeth that by his ſpirit, which he promiſeth in word? Therefore let vs knowe that whatſoeuer ſacramentes men haue inuented, they are nothing elſe but meere toyes, or friuolous paſtimes: becauſe the ſignes can haue no trueth, ſaue onely when the word of God is preſent. And becauſe they do neuer mocke thus in holy things, without wicked blaſpheming of God, and the deſtructiõ of their ſoules, they muſt take good heede of ſuch iuglings of Satan. If any man obiect that that is not to be found fault with, which the popiſh biſhops do, when they conſecrate their Maſſe prieſts with breathing, becauſe the word of Chriſt is there annexed to the ſigne: we may readilye anſwere, that Chriſt ſpak not to his Apoſtles, that hee might inſtitute a continual ſacrament in the Church: but that he would once declare and teſtifie that which we ſaid of late, that the ſpirite commeth from him alone: and againe, that he neuer enioyneth any office, but that he doth alſo miniſter power vnto his miniſters, and furniſheth them with hability. I omit that the Maſſe prieſts are made in popery to a far other, or rather a contrary end: to wit, to ſlea Chriſte daily: whereas the Apoſtles were created to offer vp men in ſacrifice with the ſword of the goſpel. Neuertheleſſe we muſt alſo hold that, that Chriſte alone dooth giue all thoſe good things, which he figureth and promiſeth. For hee doth not bid the Apoſtles receiue the ſpirit from the external breathing, but frõ himſelfe.

23. VVhoſe ſinnes ye ſhal remit. It is not to be douted but that Chriſte doth briefly comprehend in this place the ſum of the goſpel. For we muſt not ſeparate this power, to forgiue ſinnes, from the office of teaching, wherevnto it is annexed in one text. Chriſt had ſaid a litle before, as the liuing father hath ſent me, ſo do I ſend you alſo: now dooth he declare to what end that embaſſage tendeth, and what it meaneth. Hee doth only put in that which was neceſſary, that he giueth them the holy Ghoſt, leaſt they ſhuld do any thing of theſelues. Therfore this is the principal end of the preaching of the Goſpel, that men may be reconciled vnto God, whiche commeth to paſſe by the free forgiuenes of ſinnes, as Paul alſo teacheth, 2. Cor. 5. 18. VVhere he calleth the Goſpell in this reſpect the miniſtery of reconciliation. The Goſpel containeth many other things, but GOD doth this principally there, that he may receiue men into fauour, by not impu-

imputing vnto them their ſinnes. VVherefore if we wil ſhew our ſelues faithful miniſters of the Goſpel, we muſt endeuour this with al diligẽce. For the Goſpell differeth from prophane philotophy moſte of all in this poynt: becauſe it placeth mans ſaluation in the free forgiueneſſe of ſinnes. For the other benefites of God doe ſlowe hence, that God dooth illuminate vs, and regenerate vs by his ſpirit, that he reformeth and faſhioneth vs after his owne image that hee armeth vs with inuincible ſtrength againſt the world and Sathan. Therefore all the whole doctrine of godlines, and the ſpirituall blinding of the Church ſtayeth vppon this foundation, that God doth adopt vs vnto himſelfe freely, being purged from all our ſinnes.

And Chriſt doth ſo enioyne vnto his Apoſtles the commaundement to forgiue ſinnes, that hee dooth not tranſlate and giue vnto them that which is his own. It is proper to him to forgiue ſinnes. Hee doth not reſigne vp this honour vnto the Apoſtles, inaſmuch as it belongeth to him: But he biddeth them teſtifie the forgiueneſſe of ſinnes in his name, that he may reconcile menne vnto God by them.

Finally, he alone (to ſpeake properly) doeth forgiue ſinnes by hys Apoſtles. Yet the queſtion may be, ſeeing that he doeth only make them witneſſes or preachers of this benefite, and not authours, why he doeth ſo highly extoll their power? I anſweare that this was graunted for the eſtabliſhing of our faith. There is nothinge more for our profite, then that we may ſafely perſwade our ſelues, that our ſinnes are not remembred before God. Zacharias calleth this the knowledge of ſaluation, in his ſonge, Luke 1.77. Seeing that God doeth vſe the teſtimonie of men to prooue the ſame, our conſciences ſhall neuer be quiet, vnleſſe they acknowledge that God himſelfe doeth ſpeake in their perſon. Therefore Paule ſayeth, 2. Corint. 5. 20. we exhort you that ye be reconciled vnto God, as if Chriſt did beſeeche you by vs. Nowe doe we ſee why Chriſte doeth ſet foorth and adorne the miniſterie which he enioyneth hys Apoſtles with ſuch an excellent title: to witte, that the faithful may be fully perſwaded that that is ſure and certain, which they heare concerning the remiſſion of ſinnes: and that they may make no leſſe account of that reconciliation which is offred by the voice of men, then if God himſelfe ſhould reach foorth his hand out of heauen. The church reapeth moſte plentifull frute of this doctrine daily, whileſt that it vnderſtandeth that her paſtours are made the promiſers of eternall ſaluation: and that ſhee needeth not to ſeeke for the remiſſion of ſinnes whiche is committed vnto them. Neither ought we therefore to make ſmall accounte of thys incomparable treaſure, becauſe it is put in earthen veſſels. But we are to thanke God, who hath vouchſafed to beſtowe ſo great honour vppon men, that they repreſent his perſon and the perſon of his ſonne, in teſtifying the forgiuenes of ſins. And let vs know, that whileſt braine ſicke men do deſpiſe this embaſſage, they tread vnder foot the bloud of chriſt. Againe the Papiſts are more then doltiſh, who wreſt this place vnto their magicall abſolutions. Vnleſſe a man confeſſe his ſins in the Prieſts eare, we muſt hope for no remiſſion, as they ſay. For Chriſt would haue the Apoſtles to forgiue ſinnes: but they cannot abſolue, vnleſſe they knowe the matter: Therefore menne muſt needes confeſſe theyr ſinnes. But their errour is ridiculous, whileſt that they paſſe ouer the principall iſſue of the matter; to witte, that this authorityе is graunted the Apoſtles;

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to auouch and defend the authoritie of the Goſpel, the preaching wher-of was committed vnto them. For Chriſte dooth not appoynte in this place confeſsionaries, that they may ſifte and know euery ſinne by ſecret whiſperinges: but lowd preachers of the Goſpel, that they may ſeale the grace of the purging gotten by Chriſte, in the heartes of the faythfull. VVherefore we muſt note the manner of forgiuing ſinnes, that we may know what power this is, which is giuen the Apoſtles.

VVhoſe ſinnes ye shal retaine. Chriſt addeth this ſecond member, to terrifie the contemners of his Goſpel, that they may know that they ſhal not eſcape ſcotte free for this their pryde: Therefore, as the embaſſage of eternal ſaluation and of lyfe was enioyned the Apoſtls, ſo were they armed with vengeaunce againſt al the wicked, who refuſe the ſaluation which is offered them, as Paule teacheth, 2. Cor. 10. 6. But it is the latter in order: becauſe the true and natural end of preaching the Goſpell oughte to haue beene ſhewed firſt. In that we are reconciled vnto God, this is proper to the Goſpell: and it is an accidentall thing, that the vnbeleeuers are adiudged vnto eternall death. In like ſorte Paule, after that hee denounceth that vengeaunce vnto the vnbeleeuers, whereof I haue ſpoken of late, hee addeth immediately, after that your obedience ſhall be fulfilled. For he giueth vs to vnderſtand that it is proper to the Goſpel, to intuite al menne vnto ſaluation: and it is an accidentall thing, that it bryngeth deſtruction vnto ſome. Notwithſtanding we muſt note, that whoſoeuer heareth the voice of the Goſpel, vnleſſe hee embrace remiſsion of ſinnes promiſed vnto him therein, he is wrapt in guiltines, and tied with eternall damnation. For as it is a liuely ſauor vnto the children of God ſo it is the ſauor of death vnto death, vnto thoſe that periſh. Not that the preaching of the Goſpel is neceſſary to condemne the reprobate, ſeeinge that we are all loſt by nature, and euery man bringeth & getteth to him ſelf new cauſes of death beſides the heritable curſe: but becauſe their ſtubbernnes deſerueth a far greater puniſhment, who deſpiſe the ſon of God willingly and wittingly.

24. And Thomas, one of the twelue, which was called Dydimus, was not with them when Ieſus came.

25. Therfore the other diſciples ſaid vnto him, we haue ſeene the Lord. But hee ſayde vnto them, vnleſſe I ſhal ſee the print of the nailes in his hands, and ſhall thruſte my finger into the prynte of the nayles, and ſhall thruſt my hande into his ſide, I wil not beeleeue.

26. And eight dayes after his diſciples were within againe, and Thomas was with them. Therfore Ieſus came, when the doores were ſhut, and ſtoode in the midſt, and ſaid vnto them, Peace be vnto you.

27. Then ſaieth hee to Thomas, bringe thy finger hyther, and ſee my handes: and bryng in thy hande, and thruſte it into my ſide, and bee not vnfaythfull, but faithfull.

28. Thomas aunſwered and ſaid vnto him, My Lord and my God.

29 Ieſus ſaith vnto him, Thomas, becauſe thou haſt ſeene me, thou haſt beleeued. Bleſſed are thoſe, which haue not ſeene, and yet haue beleeued.

24. And Thomas. The vnbeliefe of Thomas is rehearſed in this place, that the faith of the godly may be the better confirmed thereby. He was not onely

only slow and hard to beleeue, but also stubberne. His hardnesse caused Christ to offer himself to be seene, & also felt in the same shape againe. By this meanes, not only he, but we, had a new help to testify Christ his resurrection. But the stubbernes of Thomas is vnto vs an example, that this frowardnesse is ingendered almost in all men, that they doe hinder themselues of their owne accord, when as the entrance vnto faith is set open. *25. Vnlesse I shall see.* The fountain of the vice is noted in this place, because euery mā wil be wise according to his own sense, & doth beare too much with himselfe. These words do nothing agree with faith: but it is a sensual iudgement (that I may so cal it). Therfore this befalleth all mē, who are addicted to thēselues, that they leaue no place for the word of God. It skilleth not whether you read it: the place, or figure, or print of the nailes. For it may be that the scriueners haue tourned *vpon.* into *repon.* or on the cōtrary, yet the sense is not altered therfore. Therfore let the readers chuse whether they had lieuer. *26. Bring in thy finger.* We haue already spoken once of Christ his entrance, and his forme of salutation which he vsed. Furthermore, in that Christ doth so readily graunt Tho. that which he asked so wickedly, & so consequently doeth bid him feele his hands, & handle the wound of his side, we gather hereby how diligently he prouided both for his & our faith. For he had not respect vnto Tho. only, but vnto vs also: least any thing should be wanting to the establishing of our faith. The dulnes of Tho. is wonderful & monstrous: being not content when he saw Christ, he wold also haue his hands to be witnesses of his resurrection. So that he was not only stubberne, but also proud & reprochful against Christ. He ought at least to haue been confounded with shame, & to haue ben afraid, so sone as he saw Christ. But he thrusteth in his hand boldly and without feare, as if he were not guilty of any fault. For we may easily gather out of the words of the Euangelist, that he came not to himselfe again before such time, as he was conuicted by the touching it self. So whileſt that we giue lesse honor to the word of the Lord then is meete, there cōmeth vpon vs by litle & litle vnawares a worse stubbernes, which bringeth with it, cōtempt of it: yea it taketh from vs all reuerence of him. Wherefore we must take so much the more paines to bridle the wantonnes of our wit, and nature, least whileſt that euery man doth giue himselfe greater liberty to resist, then is lawful, he shut the gate of faith against himself, after that all feeling of godlines is as it were, extinguished. *28. My Lord and my God.* Thomas is awaked at length out of his dreame: and he crieth out throughe admiration, as men are wont to do, who returne vnto themselues after that they haue beene beside themselues, My Lord and my God. For the abrupt sentence hath greater force: and it is not to be doubted but that he brake out into these words, being enforced with shame, that he might therby condemn his sluggishnes. Furthermore, this so sodaine an outcry doth shew that faith was not quite extinguished in him, although it was choked. For he handleth not Christ his diuinity in his side or hands: but he gathereth much more by, & out of these signs, then they shew. Whēce commeth this, saue only because he returneth to himself sodainly out of forgetfulnes & drousines? Therfore it appeareth that that is true which I said euen now, that the faith which semed to be abolished, did lie hid in his hart, as if it had been couered. The same thing doth also befal many sometimes: for they are wanton for a time, as if they had cast away the

feare of God, ſo that there appeareth in them no faith: but ſo ſone as they are chaſtned with ſome light chaſtiſement of God, they come to thẽſelues againe, when the fiercenesſe of the fleſh is brought vnder. Certainly a diſeaſe ſhould not be ſufficient of it ſelfe to teach godlineſſe, whence we gather, that ſo ſoone as the impediments are purged, the good ſeede which lay hid, beginneth to appeare. VVhereof there was an excellent example in Dauid: for we ſee howe carelesly he triumpheth after that he hath obtained his luſt: all men would haue thought that faith had been quite aboliſhed out of his minde at that time. But he is ſo ſodainly called into the way by ſuche a ſhort admonition of the Prophet, that we may readily gather ſome ſmall fire, although it were couered, yet was in his minde, which did without delay break forth into a flame. As touching men they are guilty euen as if they had diſpoiled themſelues of faith & of all the graces of the holy Ghoſt. But it cõmeth to paſſe through the vnmeaſureable goodnes of god, that the elect do not ſo run hedlõg into alienatiõ. Wherfore we muſt take good heed that we fall not away frõ the faith. Yet we muſt perſwade our ſelues that god doth kepe back his elect wyth an hidden bridle, that they fal not deadlily, & that he doth myraculouſly nouriſh alwaies in their harts, ſome ſparcles of faith, which he ſetteth on fire afterward with a new blaſt of his ſpirit in due time. But this cõfeſſion hath 2. members. Tho. confeſſeth that chriſt is his lord: then he climeth higher, & calleth him his god alſo. We know in what ſenſe ỳ ſcripture calleth chriſt *Lord*: to wit, becauſe he is made by his father the chief moderater and gouernor, who hath al things vnder his gouernment, before whõ euery knee muſt bow. And finally, becauſe he is his fathers vicegerent in gouerning ỳ world. So that this name lord, belõgeth properly vnto him, in as much as he is the mediator reuealed in the fleſh, and the head of the church. But ſo ſone as Th. knew the lord, he is by & by caried vp vnto his eternal diuinity, & that for good cauſes: for Chriſt came down vnto vs for this cauſe, & was firſt of al abaſed, then afterward he was placed at the right hãd of the father, he obtained the gouernment & lordſhip of heauen and earth, that he might lift vs vp vnto his diuine glory & the glory of his father. Wherfore to the end our faith may come vnto the eternall diuinity of Chriſt, it muſt begin at that knowledge, which is nigher & more eaſie. So ỳ it was truly ſaid of ſome mã, that we are brought & led from chriſt, as he is mã, vnto chriſt, as he is god: becauſe our faith goeth forward in ſuch ſort by degrees, that laying hold vpõ chriſt in earth, as he was born in the ſtable, hãged vpõ the croſſe, it may paſſe vnto the glory of his reſurrection: and frõ thẽce at lẽgth vnto his eternal life & power, wherin his diuine maieſty ſhineth. Neuertheles we muſt know this, ỳ we cãnot rightly know that chriſt is the lord, but that the knowledge of his diuinity ſuccedeth immediately, Neither is it to be douted but that this ought to be the common cõfeſsion of al the godly, which we ſee Chriſt alloweth. Doutles, he wold not haue ſuffred the honor to be giuẽ raſhly and falſly vnto himſelf, being taken frõ his father: yet he doth flatly allow that which Th. ſaid: wherfore this one place is ſufficiẽt to refute the madnes of Arrius ſufficiently. For it is altogither vnlawfull to imagine two Gods. Moreouer the vnitie of perſon in Chriſt, is expreſſed in this place, whẽ as the ſame Chriſt is called god and lord. He calleth him his twiſe with great force, that he may declare that he ſpeaketh according to a liuely & earneſt feeling of faith. 29. *Thomas becauſe*. Chriſt reprehẽdeth nothing in Tho, ſaue only that he was ſo ſlow to be-

leue,

leue, so that he had need to be drawn vnto the faith violētly by the experiences of his senses, which is quite contrary to the nature of faith. If any man obiect, that there is nothing more vnconuenict, then that faith shuld be called a persuasion conceiued by touching & seeing: we may easily answer out of ꝑ which I haue already said. For Th. was not simply brought by touching or seeing to beleue that christ was his god: but being awaked, he remēbred the doctrine which he had almost forgottē before. For doutles faith cannot flow frō the bare experiments of things, but she must haue her beginning frō the word of god. Therfore christ chideth Tho. for this cause, because he did not giue such honour vnto his worde as he ought, & that he tied faith which cōmeth by hearing, and ought earnestly to be set vpon the worde, vnto the other senses.

Blessed are thos that haue not seene, and haue beleeued. Christ commendeth faith in this place for this cause, because resting vpon the woord alone, it doeth not depend vpon the sense & reason of the flesh. Therfore he doth briefly define the force & nature of faith: to wit, that it staieth not in the present sight, but pierceth vnto the heauēs, that it may beleeue those things which are hiddē from the sense & perceiuing of mā. And truly, we must giue god this honor, that his truth be vnto vs of sufficient credit of it self. Faith hath in deed her sight, yet such as doth not abide below in ꝑ world & in earthly obiects, in which respecte it is called the euidence of inuisible things, or of things which appeare not, Heb. 11.1. And Paule, 2. Cor. 15.7. setting it against sight, doeth signify that it sticketh not in considering the estate of things present, neither doth it looke hither and thither vnto those things which appear in the world, but it dependeth vpon the mouth of god, and that trusting to the word of God, it ouercōmeth the whole world, that she may fasten her anker in heauen.

The summe is, that there is no true faith but that which beinge grounded in the woord of God, doeth rise vnto the inuisible kingdom of God, that it may surpasse all humane apprehension. If any man obiect that this saying of Christ disagreeth with that other, Math. 13.16. where he pronounceth that the eyes are blessed, whiche see him present: I answeare that Christ doeth not speake in that place of the corporall beholding and sight only, as in that place: but of the reuelation which is cōmon to all the godly, sithēs that he appeared vnto the world to be the redemer therof. He cōpareth the apostles with the holy kings and prophets, who were holden vnder the dark shadowes of the law of Moses. But now he sayth that the condition of the faithful is better, because there shineth vnto them a more perfect light: yea, because the substance & truth of the figures is giuen thē. Many wicked men saw christ then with the eies of the flesh, who were neuer a whit the happier therefore: but we who neuer saw Christ with our eyes, do enioy that blessednesse which Christ commendeth. Whereupon it followeth that the eyes are called blessed, who consider spiritually that heauenly and diuine thing, which is in him. For we do at this day behold Christ in the Gospel, as if he were present before vs. In which sense Paul sayth vnto the Galathians 3.1. that he is crucified before our eies. Wherfore, if we couette to see that in Christe, which may make vs happye and blessed, let vs learne to beleeue when we see not. That which is wrytten, 1. Pet. 1.8. agreeth with these woordes of Christe, where the faithfull are commended, which loue Christe whome they haue not seene, and reioyce

with an vnſpeakeable ioy, although they beholde him not. And whereas the Papiſts doe wreſt theſe woordes to approoue their tranſubſtantiation, it is more then friuolous. They bidde vs beleeue that Chriſte is in the ſhape and likeneſſe of breade, that we may be bleſſed. But we knowe that Chriſte did intende nothinge leſſe, then to make faith ſubiecte to the inuentions of menne: which if it goe but a little beyond the boundes of the woorde, it is no more faith. If wee muſt beleeue all things which wee ſee not, then ſhall our faith be tied to all monſters which it pleaſeth menne to inuent, to all fables which they luſt to blunder out. Therfore, to the end this ſaying of chriſt may take place, that muſt firſt be proued out of the woord of God, which is called in queſtion. They alleage the woord in deede for their tranſubſtantion, yet if it be wel expounded, it maketh nothing for their doting and folly.

30. Many other myracles wroght Ieſus before his diſciples, which are not writtē in this boke.
31. But theſe thinges are wrytten, that yee may beleeue, that Ieſus is Chriſte the Sonne of God: and that beleeuing, yee may haue life in his name.

30. Many other. Vnleſſe this preuention had been added, the readers might haue thought that Iohn had omitted none of the myracles why ch Ieſus did, & that he hath the perfect & ful hyſtory of al things here. Therfore Iohn doth teſtify firſt, that he did only wryte certain things of many: not becauſe the other were vnworthy to be recited, but becauſe theſe were ſufficient to edify faith. And yet it doth not follow thereupon, that they were wrought in vaine, becauſe they were profitable for that age. Secondly, although we doe not knowe at this day what they were, yet we muſt not ſet light by them, becauſe we vnderſtand that the Goſpell was ſealed with great aboundance of myracles. *31. And theſe things.* By theſe wordes he ſignifieth vnto vs, that he wrote ſo much, as ought to ſatisfie vs: becauſe it is abundantly ſufficient to confirm our faith. For he meant to preuent the vaine curioſity of men, which cannot be ſatisfied, & beareth too much with it ſelf. Furthermore, Iohn knew wel what the other Euangeliſts had wrytten. And ſeeing that he intēded nothing leſſe then to aboliſh their wrytings, without doubt he doth not ſeparate their narration from his. Yet it ſeemeth to be an abſurd thing, that faith is foūded and grounded in myracles, which ought wholely to leane vnto the promiſes of God & his word. I anſwear that myracles haue none other vſe giuē them in this place, ſaue only that they may be helps & ſtoares vnto faith. For they ſerue to prepare the minds of men, that they may ſ more reuerently heare & receiue the word of god. For we know how cold & ſlowe our attentiueneſſe is, vnleſſe it be pricked forward by ſome other thing. And again, there is no ſmal authority added vnto the doctrine receiued, then, when the Lord reacheth out his mighty hād out of heauen to vnderprop the ſame, as Marke ſayeth, 16.20. that the apoſtles taught the Lord working togither, & confirming the word with ſignes following. Therfore although faith doth leane properly vnto the word of god, and doth looke vnto the word, as vnto the only marke: yet myracles are not in vaine, ſo that they be referred vnto the word alſo, and directe our faith thither. We haue ſayd elſe where, why myracles are called ſignes: to witte, becauſe the Lord ſtirreth vs vp by them to conſider hys power, whileſt that hee ſheweth ſome newe and ſtraunge thinge.

That Ieſus is Chriſte. He vnderſtandeth Chriſte, as he was promiſed in the lawe and the Prophets; to witte, the mediatour betweene GOD and men,

men, the chiefe Embaſſadour of the father, the onely reſtorer of the worlde, and the authour of perfecte felicitie. For Iohn did not take the bare title, that he might therewithall adorne the ſonne of God: but hee comprehended vnder the name of Chriſte all thoſe offices whiche the Prophets doe aſsigne vnto him. Therefore we muſt conſider him as hee is deſcribed vnto vs in that place. VVhereby that doeth more plainly appeare which we ſayde of late, that faith doeth not ſticke in myracles, but is brought ſtraightway vnto the worlde. For it is all one as if Iohn ſhould haue ſayd that that was proued by myracles, which the Prophets taught ſometimes by woord of mouth. And we ſee that the Euangeliſts themſelues doe not ſtande ſimply in reckening vp myracles, but are rather occupied in doctrine, becauſe myracles ſhoulde of themſelues procure nothing but a confuſed woondering. VVherefore this is the meaning of the wordes, that theſe things are wrytten that we may beleeue, in as much as faith may be holpen by myracles. He addeth *the ſonne of God*, becauſe no fitte man coulde haue beene founde amongeſt the common ſort of men, to doe ſo great things: to witte, to reconcile the father vnto vs, to purge the ſinnes of the worlde, to aboliſh death, to pull downe the kingdome of Sathan, to bring vnto vs true righteouſneſſe, and ſaluation. But ſeeing that this woorde (*Sonne,*) belongeth vnto Chriſt only, it followeth that hee is not the ſonne of G O D by adoption, but by nature: wherefore the eternall diuinitie of Chriſte is contained in this woorde. And certainly, he that knoweth not Chriſt to be God by ſuche manifeſt teſtimonies which are extant in the Goſpell, becauſe he is blinde in perfecte light, he is not woorthy to ſee the ſunne and the earth.

That beleeuing, yee may haue eternall life. This effecte of faith is added alſo to bridle mennes luſt, and deſire, that they maye not couette to knowe more thinges then are ſufficient to obtaine life. For what wickednеſſe were this, not to be content with eternal ſaluation, and to deſire to paſſe the bounds of the kingdom of heauen. And in this place Iohn repeateth the principal poynt of his doctrine, that we obtaine eternal life by faith: becauſe being dead without Chriſte, we are reſtored to life by his grace alone. Concerning which thing we haue ſpoken inough before in the third and fift chapters. In that he ſayde rather *the name of Chriſt, then Chriſt*, we haue ſhewed the reaſon of this ſpeach before in the firſt chapter 12. Let the reader repaire thither, if he thinke good, leaſt I become tedious by repeating the ſame things oftentimes.

Chap. 21.

1. *AFterwarde Ieſus shewed himſelfe againe to his diſciples at the ſea of Tyberias, and he shewed himſelfe thus.*

2. *Symon Peter, and Thomas which is called Didimus, were gathered togither, and Nathaniel which was of Cana of Galilee, and the ſonnes of Zebedeus, and two other of his diſciples.*

3. *Symon Peter ſayeth vnto them, I goe to fiſhe, they ſaye vnto him, and wee come alſo with thee: They went out and entred ſtraightway into a ſhippe, and that night they caught nothing.*

4. *But when the morning was nowe come, Ieſus ſtoode vppon the sheare: neuerthelesſe,*

the disciples knewe not that it was Iesus.

5. Iesus sayeth vnto them: Children haue ye any meat? They answeared him no.

6. But hee sayde vnto them: Cast out the nette on the right side of the shippe, and yee shall finde. So they cast it out, and nowe they were not able to drawe it for the multitude of fishes.

7. Therefore that disciple whome Iesus loued, sayde vnto Peter: It is the Lorde. VVhen Simon Peter hearde that it was the Lorde, he girded his coate to him, (for he was naked) and did cast himselfe into the sea.

8. But the other disciples came by shippe (for they were not farre from lande, but about two hundreth cubites,) they drew the nette of fishes.

9. Therefore so soone as they came on lande, they sawe coales layed there, and fishe layed vppon them, and breade.

10. Iesus sayeth vnto them: Bring of the fishes which yee caught nowe.

11. Simon Peter went vppe, and drewe the nette vnto the lande, full of great fishes, an hundreth and three and fiftie, and although they were so many, the net was not broken.

12. Iesus sayeth vnto them, come, dine. And none of the disciples durst aske him, who art thou? Seeing they knewe that it was the Lorde.

13. Therefore Iesus came, and tooke bread, and giueth them, and fishe likewise.

14. This is nowe the thirde time that Iesus shewed himselfe to his disciples, after that he was risen from the deade.

1. Afterwarde he shewed himselfe. The Euangelist standeth yet vppon the prooving of the resurrection of Christe, and he telleth that he appeared vnto seuen disciples: amongst whom he reckeneth Thomas, not to much for honours sake, as that his testimonie is so muche the sooner to be beleeued, the more obstinate his vnbeliefe was. The Euangelist is long inough, because he gathereth all the circumstances whiche make to the certainty of the hystorie. VVe haue sayd elsewhere that the lake of Tiberias, is called the see after the maner of the Hebrewes.

3. I goe to fishe. VVhereas Peter giueth himselfe to fishinge, it ought not to be thought to be contrary to his office. He was ordained an Apostle by breathing, as we sayd of late: but he stayed vntill such time as he was indued with newe power. For he was not yet commaunded to exercise the office of teaching, but he was onely admonished of the calling to come, that he and the rest might vnderstand that they were not chosen in vaine from the beginninge. In the meane while they doe as they were woont, and as became priuate men, Paule did get his liuing wyth his handes, in the middest of the course of his preaching: but that was in another maner of respecte. For the time was so deuided, that his manuall labour coulde not drawe him away from teaching: but Peter and his companions, doe giue themselues wholelye to fishing, because they were free from all maner of publike function.

They tooke nothing that night. Christe suffered them to take paynes in vaine all night, to make knowen and to sette foorth the credite of the myracle. For if they had caught any thing, Christes power shoulde not haue beene so manifestly knowen in the continuall succesſe: but whileſt that labouring in vain all night, they do sodainly enioy a great draught, they haue iuſt occasion giuen them to acknowledge the grace of the Lorde. God doeth also oftentimes exercise the faithfull in lyke sorte, that

that he may commende vnto them his blessing. If we shoulde alwayes haue good successe, so often as we set our hād to worke, no man almost would thanke the blessing of God for this, that hee hath some rewarde and recompence of his worke: all men would make boast of their owne industrie, and kisse their owne handes: but whereas they wearye themselues sometime in vaine, when they reape better frute afterwarde, they are enforced to acknowledge some extraordinarie thing. So it commeth to passe that they begin to giue the praise of the prosperous successe vnto the grace of God.

6. *Cast out the net on the right side.* Christ doth not commaund them according to the right and authority of a Lord and maister: but he counselleth them as some one of the cōmon people. And ỹ disciples hauing nede of counsel, do readily obey him, though they know him not. If they had heard any such thing before the first casting, they woulde not haue obeyed so readily: whiche I speake for this cause, least any man shoulde maruel that they were so ductisful, seeing they were already tamed with long and vaine wearisomnesse. Although this was no small testimony of patiēce, that they labour after the day was light, though they had had bad successe all the night. And surely, we must constantly waite for the blessing of God, that we may giue place to the same. For nothinge is more prepostерous, then to pluck back the hand frō the worke straightway, vnlesse it appeare to be frutefull. Peter his nakednesse doth testifie that they laboured seriously. But they refuse not to make triall of a new castinge, least they neglecte anye opportunitie. And in that they obey Christe his commandement, it cannot be ascribed vnto faithe, for they heare him as a manne whome they knowe not. Nowe, if our calling be vnto vs troublesome, because our labour which we take, seemeth to vs to be barren: yet when the Lorde exhorteth vs to goe forwarde constantly, we must be of good courage, we shall haue at length happy successe, yet in due time.

7. *Therefore that disciple.* The Euangelist teacheth by his owne example, that so often as thinges fall out better then we looked for, we must lift vp our mindes vnto God, because we must straightway remember that this benefite came from his grace, who is the authour of all goodnesse. This godly acknowledging of Gods grace, which was engrafted in the minde of Iohn, brought him vnto the knowledge of Christ also. For he knoweth not Christe by sight: but because he is perswaded that the abundance of fish was offered them by God, he gathereth that it is Christ by whome their hands were directed. But like as faith is first in Iohn, so by and by Peter passeth him in zeale, when as he throweth himselfe into the lake, setting a part all respecte of daunger, the rest doe followe him by shippe. They come all vnto Christe at length: but Peter is caryed with singuler zeale aboue all the rest. But it is to be douted whether he came to the banke walking or swimming. Lette it bee sufficient for vs to knowe this, that in that he tooke his iourney, hauinge left the shippe, it was no headlong force of rashnesse: but he went before the rest according to the measure of his zeale. *They were not able to drawe it.* Firste of all, Christe shewed one token of hys power in suche a plentifull draught of fish: and he shewed another, in ỹ he kept the net whole by his

hidden power, which muſt needes haue burſt otherwiſe. Now heereunto are added other circumſtaunces, that the diſciples finde hotte coales vpon the banke, that there are fiſhes, that there is alſo breade laied ready there. As touching the number of the fiſhes, we muſt not ſeeke any high myſterie, in that *Auguſtine* doth ſubtilly make and forge the law and the Goſpel of the numbers recited: but if a manne doe well and throughly examine it, he ſhall finde that it is but a childiſh toye.

10. Bring of the fiſhes. Although the net was filled in a moment, without any great labour of theirs, yet Chriſte aſsigneth the draughte vnto them. So we call bread ours, yet whileſt we craue to haue it giuen vs, we confeſſe that it proceedeth from Gods bleſsing.

12. None of the diſciples durſt. The queſtion may be, what letted them, whether ſhame proceeding from reuerence, or ſome other thing. But & if Chriſt ſawe them doubt, he ought to haue preuented their doubting, as he doeth oftentimes elſe where. I anſwear that there was none other cauſe of ſhame, ſaue onely becauſe it was euident inoughe that it was Chriſt. For we are woont to aske concerning doubtful and darke matters. Therefore the Euangeliſt giueth vs to vnderſtande, that they aske not Chriſt, becauſe they were afraide to doe him iniurie, he had ſo manifeſtly reuealed himſelfe.

14. This is nowe the thirde time. The number of three is referred vnto the diſtance of time. Chriſte hadde already appeared more then ſeuen times: but what ſoeuer was done in one day, it is comprehended vnder one manifeſtation. Therefore he ſignifieth that Chriſte appeared vnto the diſciples at diuers times, that he might make his reſurrection to be beleeued.

15. Therefore when dinner was done, Ieſus ſayeth vnto Simon Peter: Simon the ſonne of Iohn, loueſt thou me more then theſe? He ſayeth vnto him: yea Lord, thou knoweſt that I loue thee. He ſayeth vnto him: Feede my lambes.

16. He ſayeth vnto him againe the ſeconde time: Simon the ſonne of Iohn, loueſt thou me? He ſayeth vnto him, yea Lord: Thou knoweſt that I loue thee. He ſayeth vnto him: Feede my sheepe.

17. He ſayeth vnto him the thirde time, Simon the ſonne of Iohn, loueſt thou mee? Peter was ſorye becauſe he ſayde to him the thirde time, loueſt thou me? and he ſayd vnto him, Lorde thou knoweſt all things: Thou knoweſt that I loue thee. Ieſus ſayeth vnto him: Feede my sheepe.

18. Verely, verely, I ſay vnto thee: When thou waſt yonger, thou girdeſt thy ſelfe, and walkedſt whether thou wouldeſt: but when thou ſhalt waxe olde, thou ſhalt ſtretche out thine hande, and an other ſhall girde thee, and ſhall leade thee whither thou wilt not.

19. And this ſayd he: ſignifying with what death he ſhould glorifie God. And when he had thus ſpoken, he ſayeth vnto him: Followe me.

15. Therefore when they had dined. The Euangeliſt declareth nowe how Peter was reſtored vnto that degree of honour from whiche hee fell. That vnfaithfull deniall whereof we haue hearde, had made hym vnwoorthy of the Apoſtleſhippe. For howe coulde he be a fitte teacher of faith, who had fallen away from the ſame filthily? Hee was made an apoſtle: to witte, with Iudas.

But ſo ſone as he forſoke his place, he was alſo depriued of the honor

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of the Apostleship. Therefore the libertie of teaching, and his autoritie also are restored vnto him now, both which he had lost throgh his own fault. And least the infamy of his fal should any whit hinder him, Christe wipeth away and blotteth out the remembrance thereof. Such a kind of restoring againe was necessary both for Peter, and also for his hearers: for him, to the end he might the more stoutly do his dutie, being certein of the calling, which was enioyned him againe: for thē, least the blot sticking in his name, might be an occasion of despising the Gospell. It is also very profitable for vs at this day, that Peter should come forth vnto vs, as a newe man, whose shame was abolished, which might hinder his dignitie..

Simon, the sonne of Iohn, louest thou me? Christ signifieth by these words, that no man can serue the Church faithfully, and take paines in feedinge the flocke, vnlesse he looke higher then vnto men. For first the office of feeding is of it selfe painefull and troublesome, seeing that there is nothing more hard, then to keepe menne vnder Gods yoake, whereof many are weake, many light and froward, some slow & sluggish, some hard, churlish & vnapt to be taught. Now Satan layeth in their way all the stumbling blocks he can, that he may thereby discourag a good pastor. Hereunto is added the vnthankfulnes of many: and other causes of wearisōnes. Therfore no man shal euer go forward constantly in this office, saue he, in whose heart the loue of Christ shal so reigne, that forgetting himself. and addicting himself wholy vnto him, he may ouercome al impediments. Paul declareth that he was so affected, 2. Cor. 5. 14. whē he saith, the loue of Christ bindeth vs, considering this, that if one died for al, thē were al dead. And although he meaneth that loue, wherewith Christ loued vs, and wherof he shewed a token in his death: yet he adioineth the mutual affection, which ariseth by the feeling of so great a benefit. And againe, he marketh the wicked & false teachers, which trouble þ church with this mark, that they loue not the Lord Iesus, 1. Cor. 16. 22. Therefore let those which are called to gouerne the Church remember, that if they couet to execute their office wel and rightly, they must begin at the loue of Christ. In the meane season Christ doth testifie plentifully what account he maketh of our saluation, whilst that he cōmendeth the same vnto the pastors so singularly: and hee affirmeth that this is vnto him a token and testimonie, how dearly they loue him, as if they care for the same carefully. There could no more effectual thing be spoken, to encourage the ministers of the Gospel, thē when they heare þ no office is more acceptable to Christ, then that which is emploied in feeding his flock. Al the godly may draw no small comforte thence, when they heare that they are so deare and precious to the sonne of God, that he putteth them as it were in his roume. And the same doctrine ought to make the false teachers not a litle afraid, who ouerturne the gouernment of the church: becaus they shall suffer no small punishment at Christes handes, whoe pronounceth that he is violated by them.

Feede my Lambes. The scripture applyeth this word *feede* vnto al manner of gouernment, metaphorically: but because the spiritual gouernment of the Church is handeled in this place, it is profitable to note, vppon what partes the office of a pastour consisteth. For doubtlesse there is not anye idle dignitie depaynted out vnto vs in this place: neither dooth Christe

giue vnto mortall man anye gouernment, which hee may exercise at his pleasure confusedly. VVe haue seene before, chap. 10, that Christ is properly, the only pastor of the church. VVe haue also seene, why he taketh this name to himselfe: to wit, because he gouerneth his sheep with the doctrine of saluatiō, and so consequently doth feede them, because that it is the true foode of the soule. And now, because he vseth the help of men to preach his doctrine, he doth also giue them his name, or at least make them partakers of the same. Therfore those are accoūted lawful pastors before God, who gouerne the Church vnder Christe their head, by the ministerie of the word: whēce we may easily gather, what burde Christ layeth vpon Peters shoulders, and vpon what condition hee setteth him ouer his flock. VVherby the wickednes of the Romanistes is sufficiently and plainely refuted, who wrest this place to establish the tyrannye of their popedom. It was said (say they) vnto Peter before al other, feede my sheepe. VVe haue already declared, why it was rather spoken to him, thē to the rest: to wit, that being free from al sinister note & mark, he might be free to preach the gospel: and therfore Christ maketh him a pastour thrise: that the three denials, wherby Peter had purchased to himselfe eternal infamy being abolished, they may no whit hinder his Apostleship: as Augustine Chriso. Ciril, & many other do prudently note. But there is nothing giuen Peter in these words, which is not in like sort common to al the ministers of the gospel. Therefore the Papistes doe in vaine hold that he is the chief for this cause, because he alone is called especially. But admit we graunt that he had some honour giuen him priuately, I pray you how wil they proue that he was placed in the primacy? Admitte he were the chief amongst the Apostles, shal it therfore follow streightway there vpon, that he was the vniuersal byshoppe of al the whole worlde? Moreouer, whatsoeuer Peter receiued, it dooth no more apperteine vnto the Pope, then vnto Mahomet. For by what right doth he boast & brag that hee is Peters heire? Againe, what manne of sound iudgement wyll graunt vnto him, that there is any heritable right giuen or set downe by Christ in this place? Yet wil he be accounted his successour, would to God he were. None of vs is contrary to him, but that he may both loue Christe, and haue a great care to feede his flocke: but when the loue of Christ is neglected, & the office of feeding is reiected, it is too vnmeete and too foolish a thing to boast of succession. And like as when Christe commaunded Peter to feede, he meant not to erect a throane for an idol or for an hangman of soules, out of which he might miserablye torment the Church: so hee did briefly e teach what manner gouernment of his Church he allowed. So that the visor is plucked from the faces of al the horned Byshoppes, who being onely contente with stagelye pomp, and the vaine title, doe challenge to themselues byshoplyke right and autoritie.

16 *Feede my sheepe.* Christ doth not commit al generally aswel to Peter as to others to be fed: but only his lambs or sheepe. And he defineth in an other place, who those be, which he accounteth to be of his flock. My sheepe, saith he, heare my voce, and follow mee, the voice of a straunger do they not hear. Good teachers must do their diligēce to gather al vnto Christ: and because they cannot discerne betweene the sheepe and wild beasts

beaſts,we muſt all of vs trie,whether they can be tamed who are more like wolues then ſheep,or no.Yet when they haue don al they can, theyr labour ſhall profite none but the elect ſheepe. For eaſines to bee taught, and faith,proceede thence,becauſe the heauenly father deliuereth thoſe to his ſonne to obey him,whom he hath choſen before the creation of the worlde. But this place teacheth that none can bee led to ſaluation with the doctrine of the Goſpel,ſaue thoſe which are meek and apt to be taught,for Chriſt doth not in vaine compare his diſciples vnto lambs and ſheepe.But we muſt alſo note that they are tamed by the ſpirite of God,who were Beares and Lions by nature.

17 *Peter was ſory.* VVithout doubt Peter did not perceiue Chriſtes drift in asking him ſo often.Therfore he thinketh that he is accuſed by the way,as if he anſwered not from his hearte.But we haue alreadie ſhewed that it was no ſuperfluous repetition. Againe Peter had not yet tryed ſufficiently,how deeply the loue of Chriſt muſt be rooted in their mindes,who muſt ouercome innumerable ſtraites:he learned afterward by long vſe that it was not in vaine that he was ſo throughly examined. Furthermore,thoſe are taught in his perſon who are about to take vpon them the charge and gouerning of the Church,not to liſt themſelues lightly,but that they muſt examine themſelues throughly with what zeale they are endowed,leaſt they recoyle or faint in the middeſt of the courſe.We are al likewiſe taught that we muſt take it pacietly,if at any time the Lorde doe examine vs more roughly : becauſe hee hath iuſt cauſes to doe the ſame which we know not.

18 *Verily,verily I ſay vnto thee.* After that Chriſte hath exhorted Peter to feede his ſheep,he doth alſo arme him,to enter that warfare whiche was at hand. So that he doth not only require faith & diligence at his handes,but an inuincible minde and courage in dangers,and conſtancie in bearing the croſſe : finally,he commaundeth him to be readie to ſuffer death when need ſhall require. And although the condition of all paſtours be not alike,yet this admonition agreeth & belongeth vnto thē all in ſome reſpect. The Lord ſpareth many, and abſtaineth from theyr blood,being content with this one thing,that whileſt they liue they cōſecrate thēſelues faithfully & wholy to him.But becauſe Satā doth euer now & thē ſtir vp new & manifold cōbates, they muſt needs be prepared to die,whoſoeuer doe take vpon them the office of feeding : for as much as they haue to deale not onely with ſheepe but alſo with wolues. As concerning Peter Chriſt would haue him foretold of his end,that he might alwayes thinke vpon this,that hee ſhould eſtabliſh that doctrine with his blood,whereof he was made a miniſter. Although Chriſt ſeemeth in this place not only to haue reſpected him,but alſo that he adorned him with the title of a Martyr,in preſence of the other Diſciples, as if he ſhould haue ſaid,that he ſhould be another manner of champion, then he had ſhewed himſelfe.

VVhen thou waſt younger. Age ſeemeth to be appointed to reſt & be idle: wherfore old men are ſet free frō publike burdens,& they are made diſcharged ſouldiers.Therfore Peter might haue promiſed himſelf a quiet eſtate of life in that age:but on the contrary Chriſt ſaith, that the order of nature ſhal bee changed, ſo that hee who liued after his owne will whē he was young,ſhall e gouerned by another mans wil whē he is old

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and that he ſhall ſuffer violent gouernment. But we haue in Peter an excellent glaſſe of our common eſtate. Many men liue pleaſantly and commodiouſly before they be called by Chriſt: ſo ſoone as they haue giuen him their name and are receiued to bee his Diſciples, or at leaſt ſhortly after are drawen vnto great and greeuous combats, vnto a troubleſome life, vnto great perils, and ſometimes vnto death it ſelfe. Although this be an hard eſtate, yet muſt we painfully ſuffer the ſame. Neuertheleſſe ✠ Lord doth ſo temper the croſſe wherwith he will haue his ſeruants tryed, that hee beareth with them ſo long vntill their power waxe rype, for he doth well know their infirmitie, beyonde the meane and meaſure whereof he vrgeth them not. So did hee pardon Peter, ſo long as he ſawe that he was tender & weake. Therfore let vs learne to offer our ſelues vnto him euen vntill the laſt breath, ſo that hee giue vs ſtrength: wherein the filthy vnthankfulnes of many appeareth. For the more meekely the Lorde dealeth with vs, ſo much the more doe we accuſtome our ſelues to liue delicately. So that there is ſcarce one founde amongſt an hundred, which doth not murmur and repine, if he be handeled more roughly after that he hath been long borne with. But wee ought rather to haue conſidered the gentleneſſe of God in that hee ſpareth vs for a time. So Chriſt ſaith that ſo long as he was conuerſant vpon earth, his Diſciples liued merily, as if they had been preſent at a mariage, for whom faſtinges and teares were afterwarde prepared. Math. 9.15.

Another ſhall girde thee. Many do thinke that the manner of his death is ſignified hereby, becauſe he was hanged with his armes ſpread abroad but I doe thinke that vnder this woorde *girde* all externall actions are ſimply comprehended, wherewith a man ordereth himſelfe and his life. *Thou gyrdeſt thy ſelfe*, that is, thou clothedſt thy ſelfe as it pleaſed thee, but this libertie of faſhioning and framing thy apparrell ſhall be taken from thee. Furthermore, it is better not to know what maner of death Peter ſuffered, then to beleeue doubtfull fables.

Shall leade thee whither thou wilt not. The ſenſe is, that Peter ſhoulde not die in his bed, but by violence and the ſwoord. But this ſeemeth to be an abſurd thing that Chriſt ſaith, that his death ſhall not be voluntarie. For as there is no conſtancie in that Martyr, whiche is carryed to death againſt his will, ſo is he worthie of no prayſe. But this ought to be referred vnto the diſagreement that is betweene the fleſh and the ſpirite. For we doe neuer obey God with ſo free an affection, but that the world & fleſh doe drawe vs as it were with cordes vnto the contrary: wherefore Paule complaineth thus, Rom. 7.19. That good which I woulde, I doe not. Againe, we muſt note that the feare of death is naturally engrafted in all men: becauſe it is contrarie to nature to be willing to bee diſſolued. And therefore although Chriſte himſelfe was framed wholy to obey God with his whole heart, yet he craueth to be pardoned that hee myght not die. Furthermore, Peter feared the torments which ſhoulde proceede from the crueltie of men: therefore it is no maruell if he were ſomewhat afraide of death. But he did more plainely declare thereby, the obedience which he had perfourmed to god, in that he ſuffered death willingly, which he would gladly haue eſcaped of himſelfe: becauſe he knew that he pleaſed God by this meanes. Neither ſhould there haue

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beene any pacience without the suffering of the mind. And this doctrine is very profitable to be knowne: for it styrreth vs vp to pray; because we coulde neuer ouercome the feare of death without the singuler ayde of God. And therefore there remaineth nothing, but that we humbly offer our selues to be gouerned by him. Again, it serueth to stay vp our minds, least they fall and fainte quite, if at any time it so fal out, that we quake and tremble in persecutions. Those which feigne that the Martyrs were touched with no feare, they take to themselues matter of dispaire by their owne feare. But there is no cause why our infirmitie should terrifie vs from following their example, the like wherof they haue tried, so that they could not triumph ouer the enemies of the trueth, without fighting with themselues.

19. *Signifying with what death.* This Periphrasis is of great weight. For although al the godly ought to ayme at this marke, that they may glorifie God aswell in their life, as in their death, yet Iohn meant to adorne their death with a peculier title, who seale the Gospel of Christe with their bloud, and glorifie his name: as Paule teacheth, Philip. 1. 20. Now it is our duetie to gather what fruit the death of Peter brought forth. For it is to be imputed to our sluggishnes, if our faith be not confirmed therby, and vnlesse we go towarde the same marke, that God may be glorified by vs. If the Papistes hadde considered this end in the death of the Martyres, that sacrilegious and detestable inuention shoulde neuer haue come into their minde, that it serueth to pacifie Gods wrath, and that it must be paied price for sinnes.

And when he had said. In this place Christ expoundeth to what end that foretelling of his violent death did tend: to witte, that Peter might prepare himselfe vnto patience. When, saith he, thou must suffer death as I did, follow thy captaine. And to the ende Peter may the more wyllingly obey God, when he calleth him vnto the crosse, Christ setteth him selfe before him as his captaine. Neyther is it a generall exhortation, wherewith he inuiteth and biddeth Peter follow him, but he doth only intreate of the maner of his death. And this one thing doth mittigate all the bitternes that is in death, when as the sonne of God setteth himselfe before our eyes with his blessed resurrection, which is our triumphe against death.

20. *And as Peter looked backe, he sawe the disciple, whom Iesus loued, following, who leaned also at supper vpon his breast, and said, Lorde, who is he that betrayeth thee?*

21. *Therefore, when Peter hadde seene him, hee saide vnto Iesus, Lord, what shal he doe?*

22. *Iesus saith vnto him, If I will that he stay till I come, what is that to thee?*

23. *Now this word went abroade among the brethren, that that disciple shoulde not die: and Iesus said not vnto him, that he should not die: but if I wil that he tarry till I come, what is that to thee?*

24 *This is that disciple that beareth witnesse of these things, and wrote these things: and we know that this testimony is true.*

25. *There are also many other thinges, which Iesus did, which if they shoulde bee all written, I think that the world should not bee able to conteine the bookes that shoulde bee written.*

20. *Peter turned backe.* VVee haue in Peter an example not onelye of our ſuperfluous, but alſo of our hurtful curioſitie, that we are drawne away from our own duetie with beholding of other men. For this is almoſt a thing bred in vs, that by requiring an account rather of an other mans life, then of our owne, we doe thereby get vaine ſtarting hoales. For we do of our own accord deceiue our ſelues with this colour of excuſe, that others are not better: as if their ſluggiſhnes did diſcharge vs. And there is ſcarſe one amongſte an hundreth, that dooth conſider of what force that ſaying of Paule is, Galat. 6. 5. Let euery man beare his owne burden. VVherefore there is a common reprehenſion of all men in the perſon of one man, who looke hither and thither, how menne behaue themſelues: but they regard not what is inioyned them by GOD. Therein are they chiefly deceiued, whileſt that they careleſly paſſe ouer this, what the priuate and perticuler calling of euery man doth require. God will chuſe one of tenne, whom hee may either exerciſe with great troubles or with huge labors: he wil ſuffer the other nine to be quiet, or at leaſt he wil exerciſe them but lightly. Againe, he handleth not all men after one ſorte, but he trieth euery one, as ſeemeth beſt to himſelfe. Therfore ſeeing there be diuerſe ſortes of chriſtian warfare, let euery manne learne to keepe his owne order, neither let vs aske after this or that, like idle perſons, when as the heauenlye captaine calleth euery one of vs: whoſe commaundement we muſt ſo obey, that we muſt forget all other thinges.

VVhom Ieſus loued. This Periphraſis was put in for this cauſe, that we maye know for what cauſe Peter was enforced to moue the queſtion, which is here recited. For he thought that it was an abſurd thing, that he alone is called, Iohn being omitted, whom Ieſus had loued ſo intirelye. Therefore this queſtion of Peter wanted not ſome colour, whye there was no mention made of Iohn, as if Chriſtes minde toward him hadde beene chaunged. Yet Chriſte cutteth off the cauſe of his curioſitie, when he anſwereth that it is nothing to him what other ſhall do, whileſt that he muſt obey the calling of God.

22 *If I will haue him to tarry.* VVhere as this ſentence was commonly cut off, and they read the former member affirmatiuely, I will haue him to tarry ſo till I come: it came to paſſe through the faulte of the Scriueners and not through the errour of the interpreter. For doubtleſſe hee could not bee deceiued in the Greeke word: but one letter might eaſily creepe in amongſt the Latiniſtes, which might alter the whole ſenſe. Therefore the whole ſentence is an interrogation, and ought to be read in one text. For Chriſt meant to lay hold vpon the Apoſtle, that he might keepe him within the boundes of his calling. It is nothing to thee, neither oughteſt thou to enquire concerning thy fellow in office, what ſhall beecome of him: let me alone with that: aske onely of thy ſelfe, and make thy ſelfe ready to follow whither thou art called: Not that all care for our brethren is ſuperfluous: but that it ought to haue a meaſure, that it bee care, and not curioſitie, which hindereth vs. Therefore let euery manne haue reſpect vnto his neighbours, if by any meanes he bee able to draw them vnto Chriſt with him, and not that hee maye bee ſtayed with theyr ſtumblyng blockes.

23. *There*

23 *Therefore this worde went abroad.* The Euangeliſt ſheweth that there did ſpring an errour amongeſt the Diſciples from the wordes of chriſt being euill vnderſtoode, that Iohn ſhould neuer die. Furthermore, hee meaneth thoſe that were preſent when the woordes were ſpoken, that is, the Apoſtles: not that this worde *brethren* appertaineth vnto them alone, but becauſe they were as it were the firſt fruites of the holy vnitie. And it may bee he ſpeaketh of other beſide the eleuen who were then with them.

By this woorde *went out*, hee ſignifieth that the errour was ſpread heere and there: which notwithſtanding as it ſeemeth, continued not long amongeſt them: but did remaine only vntill ſuch time as beeing illuminated with the ſpirite they did thinke more rightly and purely of the kingdome of Chriſt, all groſſe ſurmiſes beeing abolished. But that happeneth dayly which Iohn reporteth of the Apoſtles: neither is it any marueile: for if the inward and houſhold Diſciples of Chriſte were ſo deceiued, how much more ſhall they bee readie to fall, who were not ſo familiarly taught in Chriſtes ſchoole? But let vs alſo note whence this vice proceedeth. Chriſt teacheth vs profitablie to edifiyng, and that plainely, but we turne light into darkenes by our wicked inuentions, which we fet from our owne reaſon. Chriſt would affirme no certaine thing of Iohn, but doth onely challendge to himſelfe full power ouer him, of life and deathe. So that the doctrine was of it ſelfe plaine and profitable, but the Diſciples doe forge and imagine more then was ſpoken.

VVherefore to the end we may bee free from the like daunger, let vs learne to be wiſe ſoberly. But ſuch is the wantonneſſe of mans nature, that it runneth headlong into vanitie with mayne force. VVhereby it came to paſſe, that euen this errour whereof the Euangeliſt warned in plaine wordes to beware, did neuertheleſſe reigne in the world. For they babled that when he had commaunded them to dig him a ſepulchre, and had gone into the ſame, it was founde emptie the next day. Wherfore we ſee that there is none end of erring vnleſſe we do ſimple imbrace that which the Lord taught, & refuſe all other ſtrange inuentions.

24 *This is that diſciple.* Becauſe Iohn had hytherto ſpoken of himſelfe in the third perſon, he expreſſeth now that he was the partie: to the end that a witneſſe which ſawe it with his eyes may haue greater weight and who did well know all thoſe thinges whereof he ſpeaketh. But leaſt any man ſhoulde ſuſpect his ſpeech, as if it were framed fauourably becauſe he was beloued of Chriſt, he preuenteth this obiection, ſaying, that he had paſſed ouer moe thinges then were written: and yet hee ſpeaketh not of all manner actions of Chriſte, but only of ſuch as appertained vnto his publike office. Neither ought this hyperbole to ſeeme abſurd: ſeeing thoſe are borne with, which are commonly vſed in profane writers, we muſt not onely conſider the number of the works of Chriſt, but alſo the weight and greatneſſe thereof is to bee weighed. The diuine maieſtie of Chriſt, which ſwalloweth vp not onely the ſenſes of men with the infirmities thereof, but alſo the heauen and earth, that I may ſo ſpeake, did ſhewe foorth his brightneſſe wonderfully there.

If the Euangeliſt beholding the ſame doe crie out beeing aſtonied, that the whole world cannot comprehend the iuſt narration, who can marueile? Againe, hee is not to be reprehended if he vſe a common olde figure to ſet foorth the excellencie of Chriſtes works. For we know how God applieth himſelfe vnto the common maner of ſpeech for our ignorances ſake, yea how he doth ſomtimes as it were, ſtammer. In the mean while wee muſt remember that which we had before, that the ſumme which the Euangeliſtes haue ſet downe in writing is ſufficient both to the inſtitution of faith, and alſo to giue ſaluation. Therefore he ſhall be wiſe enough whoſoeuer ſhall righly profite vnder theſe maſters. And ſurely foraſmuch as they were ordained by God to be vnto vs witneſſes, as they did their duties faithfully, ſo it is our part to depend wholy vpon their teſtimonies on the other ſide: and to deſire no more then they haue ſet downe. Eſpecially for aſmuch as their pennes were guided by the certaine and ſure prouidence of God, leaſt they ſhoulde leade vs with an huge heape of thinges, and yet that making choyſe, they mighte deliuer ſo much as he knewe was expedient, who is God, only wiſe, and the only fountaine of wiſedome, to whome bee prayſe and glory for euer and euer. Amen.

The loue of God ouercommeth all thinges.

A Table of thoſe thinges, which are contained in this Goſpell, according to Iohn, or which are expounded. The former number ſignifieth the Chapter, the latter, the Verſe.

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Adultery bringeth with it much euill. 8. 11.

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